

Ontwikkelingstheorieën Les 1: inleiding

Dew Baboeram

Kennismaking

Student presentaties

- Woe 2 maart: economische en sociale dimensie
- Woe 9 maart: politiek en cultureel
- Do 10 maart: geografische dimensie

Tentamens

- Multiple Choice: zat 26 maart 9-12, gebouw 21-3
- Essay: Di 26 mei 12.00 Sur. tijd

Richtlijnen studentpresentatie

- Groepspresentaties: na de pauze groepsindeling
- Groepscijfer, groepsvoorbereiding, groepspresentatie: 25 min presentatie gevolgd door discussie en beoordeling
- Presenteer een stelling vanuit een concept of theorie, niet vanuit een beschrijving
- Onderbouw het met feiten en logica
- Bedenk tegenargumenten als kritiek

Kernopdracht

- Leer conceptueel denken:
 - Niet beschrijvend, maar verklarend; waarom en dan hoe
 - Theoretisch denken = analytisch denken
 - Welke concepten hanteer je bewust of onbewust
 - Maar een onderscheid tussen je politieke mening en het begrijpen en verklaren van de werkelijkheid: redeneer niet toe naar je mening
 - Maak gebruik van feiten (empirische validatie), logisch denken (consistentie) en adequate conceptualisering
- Leg een hoge standaard: de internationale academie
 - Veel lezen, kennis nemen van nieuwe ontwikkelingen, meedenken
 - Er is een nieuwe stroming: dekolonisatie van kennisproductie

Discussie

- Geef associaties met het begrip ontwikkelingstheorie in het kader van dit vak

Five dimensions of development

- Geographic dimension: the rise of a global system of oppression and exploitation
- Economics dimension: one part of the world is exploited to prosper another part of the world
- Political dimension: direct political control is replaced by indirect mechanism of political control
- Social dimension: the organization of social relations along lines of linking ethnicity to superiority/inferiority
- Cultural dimension: the production and distribution of knowledge that links ethnicity to superiority/inferiority

Theorievorming over ontwikkeling

- Eurocentrische wetenschappen"economie, sociologie, politicologie, cultuurwetenschappen etc
- Dekolonisatie van kennis

Theorievorming over ontwikkeling

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Wat is kolonialisme?

- Inheemse genocide
- Trans-Atlantische slavernij
- De genocide in Congo

Concepts and theory

- A scientific concept is an idea that describes and explains certain aspects of the social or natural world.
- A theory is a set of interrelated concepts that describes and explains certain aspects of the social or natural world. A theory can entail one concept if it refers to one idea. It can also refer to a set of concepts, but then they should be related to one another.
- A description is an account of a series of events.
- An analysis is an explanation of how to understand a series of events.

SOCIAL SCIENCE RESEARCH: PRINCIPLES, METHODS, AND PRACTICE

Scientific Colonialism: the methodology

1:03

The purpose of science is to create **scientific knowledge**. Scientific knowledge refers to a generalized body of laws and theories to explain a phenomenon or behavior of interest that are acquired using the scientific method.

Laws are observed patterns of phenomena or behaviors, while **theories** are systematic explanations of the underlying phenomenon or behavior. **Scientific method** refers to a standardized set of **techniques for building scientific knowledge**, such as how to make valid observations, how to interpret results, and how to generalize those results.

Scientific inquiry may take one of two possible forms: **inductive** or **deductive**.

In **inductive** research, the goal of a researcher is to infer theoretical concepts and patterns from observed data.

In **deductive** research, the goal of the researcher is to test concepts and patterns known from theory using new empirical data.

Hence, **inductive** research is also called **theory-building** research, and **deductive** research is **theory-testing** research.

Bhattacharjee 2012 Social Science Research: Principles, Methods, and Practices, p. 2-5

1:15

Emile Durkheim (1858-1917): social facts: object detached from subject



*"Here is a category of facts which present very special characteristics: they consist of manners of acting, thinking and feeling **external** to the individual, which are invested with a coercive power by virtue of which they exercise control over him. Consequently, since they consist of representations and actions, they cannot be confused with organic phenomena, nor with psychical phenomena, which have no existence save in and through the individual consciousness. Thus they constitute a new species and to them must be exclusively assigned the term social. It is appropriate, since it is clear that, not having the individual as their substratum, they can have none other than society, either political society in its entirety or one of the partial groups that it includes - religious denominations, political and literary schools, occupational corporations, etc. Moreover, it is for such as these alone that the term is fitting, for the word 'social' has the sole meaning of designating those phenomena which fall into none of the categories of facts already constituted and labelled. They are consequently the proper field of sociology."*

Durkheim, E. (1982. Original 1895). The Rules of Sociological Method. The Free Press. New York, p. 56

0:30

Emile Durkheim (1858-1917): knowledge is value free, objective



*"Since it is through the senses that the external nature of things is revealed to us, we may therefore sum up as follows: in order to be **objective** science must start from sense-perceptions and not from concepts that have been formed independently from it. It is from observable data that it should derive directly the elements for its initial definition... It is from sense experience that all general ideas arise, whether they be true or false, scientific or unscientific."*

Durkheim, E. (1982. Original 1895). The Rules of Sociological Method. The Free Press. New York, p. 85

From where do you speak



In Western philosophy and sciences the subject that speaks is always hidden, concealed, erased from the analysis. The "ego-politics of knowledge" of Western philosophy has always privilege the myth of a non-situated "Ego". Ethnic/racial/gender/sexual epistemic location and the subject that speaks are always decoupled. By delinking ethnic/racial/gender/sexual epistemic location from the subject that speaks, Western philosophy and sciences are able to produce a myth about a Truthful universal knowledge that covers up, that is, conceals who is speaking as well as the geo-political and body-political epistemic location in the structures of colonial power/knowledge from which the subject speaks.

Grosfoguel, R. (2011), p. 5.

Theorie en praktijk van pachamama

- Theorie
- Praktijk: lees de artikelen voor en geen commentaar

DTM theorie over kennisproductie

A systematic critique of Eurocentric knowledge production: theory of the phases of Eurocentric knowledge production

- Euro centric knowledge production is based on the concept of superiority of the West and the inferiority of the rest.
- There are three phases in Euro centric knowledge production that are grounded in the authority of knowledge production. The authority of knowledge production consist of the people and institution that are regarded as the custodians of knowledge production.
- These phases are embedded in the changes in the structure of power.

First phase: theology and the argument about the soul - the debate of Valladolid

Juan Ginés de Sepúlveda versus Bartolomé de Las Casas

- Can we enslave them?
- Are these creatures human beings or are they like dogs or monkeys?



Sepulveda



Las Casas

Autoriteit van kennisproductie: theologie. Bereken ontstaan schepping

- Ierse Bisshop James Ussher (1581-1656)
- God schiep universum in de nacht van zaterdag op zondag 23 oktober 2004 BCE
- Op basis van genealogie-tijdlijn in de bijbel



https://creation.com/images/pdfs/other/timeline_of_the_bible.pdf

Christian theology as the authority of knowledge production: 1492-1650

Knowledge production is based on the Bible. The Bible is the source of knowledge about the natural and social world.

- 1492: European invasion and occupation of the Americas
- 1517: Start Protestant Reformation. Martin Luther (Germany): publication of 95 thesis against abuses of power by the Catholic Church and selling of indulgences for the remission of the penances
- 1540: John Calvin (France) get married and denounces celibacy
- 1550: Debate Valladolid in Spain on how to deal with colonization of the Americas

The arguments of Sepulveda

- The inhabitants of the New World were in such a state of barbarism that force was required to liberate them from this condition.
- Indians commit crimes against natural law: idolatry and sacrifice of humans to their god.
- Indians oppress and kill innocent people in order to sacrifice them to their gods or to eat their bodies.
- War may be waged against infidels in order to prepare the way for preaching the Faith.
- They don't have a soul, you can enslave them

The arguments of Las Casas

- Barbarism is a matter of behavior, not culture. The Spaniard behaved more barbarous than the Indians.
- All punishment presupposes jurisdiction over the person receiving it, but Spaniards enjoy no jurisdiction over Indians, and hence they cannot punish them.
- If they offend God by these sacrifices, he alone will punish this sin of human sacrifice. It is not altogether detestable to sacrifice human beings to God from the fact that God commands Abraham to sacrifice to Him his only son.
- Christ did not arm his disciples and authorize the use of force to teach the truth of Christianity: 'How does it agree with the example of Christ to spear unknowing Indians before the gospel is preached to them and to terrify in the extreme a totally innocent people by a display of arrogance and the fury of war or to drive them to death or to flight?'
- They have a soul, but are like children; you can not enslave them but you can civilize them, Christianize them and put them to work in a feudal system of encomienda

Outcome debate: Las Casas “won”

- Indigenous are underdeveloped human beings, like children
- They should be christianized and treated as you treat children
- Bring Africans from Africa to work on the plantations in the Americas because they are cattle

The political background of the debate

- The state: the entrepreneurs should give 2/3 of the mining and plantation revenues to the state and keep 1/3
- Their basis: the encomienda
 - The entrepreneur got land from the King and was allowed to enslave the indigenous people (buy and sell them)
 - The genocide created a shortage of enslaved people so the state stepped in to control the survival rate
 - In 1542 New laws were introduced for “better treatment” and the outcome of the debate of Valladolid legitimized it.

The second phase: biological racism, philosophy and natural sciences 1650-1850

- Start of European Enlightenment
- Authority of knowledge production shifted from theology to philosophy and natural sciences
- Superiority/inferiority: based on philosophy and natural sciences

0:08

John Locke (1632-1704) – philosopher of the Enlightenment



“Every freeman of Carolina shall have absolute power and authority over his negro slaves, of what opinion or religion soever.”

Locke, J. (1824): The works of John Locke. Volume the ninth. London, p. 196.

0:39

Charles de Montesquieu (1689-1755)

(Separation of powers: legislative branch, judiciary branch, executive branch)



“Those concerned are black from head to toe, and they have such flat noses that it is almost impossible to feel sorry for them. One cannot get into one’s mind that god, who is a very wise being, should have put a soul, above all a good soul, in a body that was entirely black... A proof that Negroes do not have common sense is that they make more of a glass necklace than of one of gold, which is of such great consequence among nations having a police. It is impossible for us to assume that these people are men because if we assumed they were men one would begin to believe that we ourselves were not Christians.”

Montesquieu, Ch. De (1689): The Spirit of Laws. Cambridge Text in the History of Political Thought. Cambridge, p. 250. Origineel 1748.

0:42

Voltaire (1694-1778)



“Their round eyes, their flattened nose, their lips which are always large, their differently shaped ears, the wool of their head, that very measure of their intelligence, place prodigious differences between them and the other species of men... And they are not men, except in their stature, with the faculty of speech and thought at a degree far distant to ours. Such are the ones that I have seen and examined... And one could say that if their intelligence is not of another species than ours, then it is greatly inferior. They are not capable of paying much attention; they mingle very little, and they do not appear to be made either for the advantages or the abuses of our philosophy.”

Mellor, J. (2013): Enlightenment Racism: Voltaire. <http://jamesmellor.blogspot.nl/2013/07/enlightenment-racism-voltaire.html>. Accessed 6 May 2015.

1:19



David Hume (1711-1776)

"I am apt to suspect the negroes, and in general all the other species of men (for there are four or five different kinds) to be naturally inferior to the whites. There scarcely ever was a civilized nation of any other complexion than white, nor even any individual eminent either in action or speculation. No ingenious manufactures amongst them, no arts, no sciences. On the other hand, the most rude and barbarous of the whites such as the ancient Germans, the present Tartars, have still something eminent about them, in their valour, form of government, or some other particular. Such a uniform and constant difference could not happen, in so many countries and ages, if nature had not made an original distinction between these breeds of men. Not to mention our colonies, there are negroe slaves dispersed all over Europe, of whom none ever discovered any symptoms of ingenuity; though low people, without education, will start up amongst us, and distinguish themselves in every profession. In Jamaica, indeed, they talk of one negroe as a man of parts and learning; but it is likely he is admired for slender accomplishments, like a parrot, who speaks a few words plainly."

Hume, D. (1994). Political Essays. Cambridge. Original 1777, p. 86.

0:47



Immanuel Kant (1724-1804)

"The Negroes of Africa have by nature no feeling that rises above the ridiculous. Mr. Hume challenges anyone to adduce a single example where a Negro has demonstrated talents, and asserts that among the hundreds of thousands of blacks who have been transported elsewhere from their countries, although very many of them have been set free, nevertheless not a single one has ever been found who has accomplished something great in art or science or shown any other praiseworthy quality, while among the whites there are always those who rise up from the lowest rabble and through extraordinary gifts earn respect in the world. So essential is the difference between these two human kinds, and it seems to be just as great with regard to the capacities of mind as it is with respect to color." Kant, I. (1992). Observations on the feeling of the beautiful and sublime. In: Kant, I. (1992). Lectures on Logic, pp. 18-62. Original 1764. Cambridge University Press. Cambridge, p. 59.

0:19



George Hegel (1770-1831)

"The Negro, as already observed, exhibits the natural man in his completely wild and untamed state. We must lay aside all thought of reverence and morality — all that we call feeling — if we would rightly comprehend him; there is nothing harmonious with humanity to be found in this type of character."

Hegel, G. (2001). The Philosophy of History. Batoche Books. Ontario. Original 1837, p. 110-111.

Biological racism

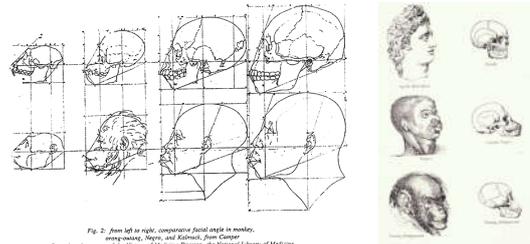


Fig. 2. From left to right: comparative facial angle in man, orang-utan, Negro, and Kalmuck, from Cuvier

Reproduced courtesy of the History of Medicine Division, the National Library of Medicine

Arthur de Gobineau (1816-1882)

On the inequality of races

- White race = superior, intelligent
- Yellow race: mediocre
- Black and brown race: stupid



Classification of races by Gobineau



Intelligent

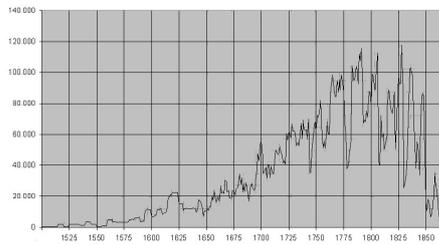


Mediocre



Stupid

The rise of White Enlightenment and the rise of trans Atlantic slavery



The black man as a nobleman: blackness not linked to inferiority



Painting from 1500 by Belgian painter Jan van Mostaert: nobleman visits queen of Austria

African as a prince



African prince visits European court by Nicolaes Berchem (1650)

Black king visits Jesus



Three kings visit at the birth of Jesus Christ by Rafael Sanzio (1483-1520)

Third phase: the concept of superiority and inferiority argued from culture

- 1850--: the rise of social sciences, the legal abolition of enslavement and the colonization of Asia, Middle East and the rest of Africa
- The articulation of superiority/inferiority is no longer based on biology but on culture

Basis cultural racism: theory of phases

- All human beings may be equal biologically, but not all cultures are equal
- Everything develops from a lower and simple phase to a higher and more complex phase, like Darwin's concept of lower and higher life forms
- Western society represents the higher and most complex phase of human civilization and culture

Social darwinism

- Herbert Spencer (1820-1903): The strong should see their wealth and power increase while the weak should see their wealth and power decrease: survival of the fittest
- Thomas Malthus (1766-1834): increase of population stops at the boundaries of food supply, the weakest will not survive (law of nature)
- Nazism took over the concepts and social darwinism got discredited

August Comte (1798-1857) founder of sociology and positivism



Law of three stages (law of human progress)

1. Theological stage: explanation by personified deities
2. Metaphysical stage: explanation by impersonal abstract concepts, an abstract God.
3. Positivist stage: scientific explanation based on observation, experiment, and comparison

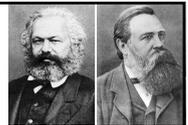
The West is in the positivist stage

Max Weber (1864-1920)

- Europe is advanced: technological, economical and cultural. Why?
- Europe has the best religion: Protestantism. Not crimes of colonialism but the mentality of hard work, rational conduct and economic insight has made it possible



Marx and Engels: stages of modes of production



- Primitive-communal. Societies where primitive gathering, fishing and hunting form the base of the economy. The production is so meager that they must be shared equally in order to avoid death by starvation.
- Asiatic mode of production: the communal groups living in villages ruled by chieftains, clans, priest-kings, who perform trading, military of irrigation-directing functions for the whole. They extract a surplus from the communes through taxes. So there is a social differentiation in the community.
- Ancient, Classical or slave mode of production. The work is done by slaves. They themselves are the property of slave owners.
- Feudal. The ultimate producer is a serf, part of whose time must be given to work for his lord and part remains to him to till his own soil.
- Capitalist society: modern society based on private ownership of the means of production: everything becomes a commodity.

Criteria for stages

- Technology
- Economics
- Scientific development
- DTM: civilization and morality

DTM argument

A society can be advanced in technology and economics, but backward in morality and culture



DTM concept of world history

- Mankind develops not in one direction (phases) but in several directions
- The qualification of the direction is not scientific but moral
- Without colonialism other civilization would have contributed to mankind in greater ways.



Human cost of colonialism

Crime	Lives destroyed		Period	Years
	Min	Max		
Black Holocaust	200	400	1650-1850	200
Indigenous Holocaust Americas	50	75	1492-1650	150
Victorian Holocaust	30	60	1872-1902	30
Congolese Holocaust	10	10	1880-1910	30
Total	290	545		
Jewish Holocaust	6	6	1940-1945	5

The economic cost of colonialism

"Compensation for historic injustice."

1. If you build an enterprise on land that is not yours, you should pay rent: US\$ 10 per km²
2. If you take goods that are not yours, you should pay for them: Gold US\$ 3000 per kg; Silver US\$ 80 per kg
3. If somebody performs labor on your behalf, you should pay a proper wage for his or her services. US\$ 0,01 per hour for a 10 hour working day 313 days per years
4. If you intentionally (or even unintentionally) cause injury to an individual or a community you should pay compensation for the injury: Human Suffering US\$ 1 per year per person
5. If you have a debt, you should pay interest. This is an accepted principle in economics and morality in the west: 3% instead of 6% (Haiti)

Mathematical model for reparations

- (1) $rRent(c) = (aRent(c) * pRent(c))^{(1+i)^{(pyear-cyear)}$
- (2) $sRent = SUM(rRent(c))$
- (3) $rGood(x,c) = (qGood(x,c) * pGood(x,c))^{(1+i)^{(pyear-cyear)}$
- (4) $sGood(x) = SUM(rGood(x,c))$
- (5) $sGood = SUM(sGood(x))$
- (6) $rWage(c) = (Wage(c) * wPerson(c))^{(1+i)^{(pyear-cyear)}$
- (7) $rWage = SUM(rWage(c))$
- (8) $rHumsuf(c) = (cHumsuf(c) * hPerson(c))^{(1+i)^{(pyear-cyear)}$
- (9) $rHumsuf = SUM(rHumsuf(c))$
- (10) $rTotal(c) = rRent(c) + rGood(c) + rWage(c) + rHumsuf(c)$
- (11) $rTotal = SUM(rTotal(c))$

Outcome computer simulation

GDP 2013: Belgium, Denmark, France, Germany, Italy, Netherlands, Portugal, Spain, England, America: US\$ 30 trillion

Result computer simulation: US\$ 321 quadrillion = 10.364 x total GDP

- 1 billion = 1.000.000.000
- 1 trillion = 1.000.000.000.000
- 1 quadrillion = 1.000.000.000.000.000



Conclusion DTM theory of three phases in Eurocentric knowledge production

1. Scientific colonialism: transforms science (seeking knowledge) into ideology (justifying colonialism)
2. Eurocentric knowledge production is one of the most important mechanism of the colonization of the mind.
3. The major challenge of DTM is to develop a systematic analysis and critique of Eurocentric knowledge production
4. Logical result of the critique: the reconstruct the fundamentals of science in a decolonial way.

In DTM we distinguish five steps in the reconstruction of the fundamentals of decolonial sciences

1. Create a new epistemology.
2. Acknowledge the knowledge producers outside the academia.
3. Go back to the basics: acknowledge and use knowledge production from ancient civilizations.
4. Create new categories, concepts and disciplines in science.
5. Develop an alternative infrastructure for DTM.

1. A new epistemology - The old and new epistemology

SC	DTM
<ul style="list-style-type: none"> ●Epistemology: subject is detached from object of knowledge ●Ethics: knowledge is free from ethical values ●Methodology: the discovery of laws and behavior ●Knowledge: about facts 	<ul style="list-style-type: none"> ●Epistemology: Subject is linked to object of knowledge ●Ethics: knowledge is based on ethical values ●Methodology: the awareness of your own behavior based on ethical values ●Knowledge: also about attitude and mentality

2. Acknowledge the knowledge producers outside the academia

- SC: the authority of knowledge production lies with academics. They conduct research and produce concepts, categories and theories
- DTM: producers of concepts, categories and theories – activists, artists, spiritual leaders.

3. Go back to the basics: acknowledge and use knowledge production from ancient civilizations

"Although I had been completely unaware of it, there was in existence a whole literature that denied that the ancient Greeks were the inventors of democracy, philosophy, and science... Not only were these books being read and widely distributed; some of these ideas were being taught in schools and even in universities." (p. xi)

Welcome in the 21st century!

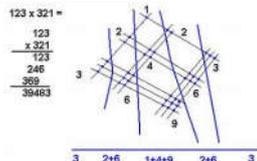
Mary Lefkowitz:
Not out of Africa. How Afrocentrism Became an Excuse to Teach Myth as History, p. xi



Decolonial mathematics

The example of mathematics

- Decolonize the historiography of mathematics
- Use the known techniques
- Develop reverse engineering: how did they build a pyramid without formal mathematics



4. Concepts, categories and theory

- A scientific concept is an idea that describes and explains certain aspects of the social or natural world.
- A category is a term for a concept.
- A theory is a set of interrelated concepts that describes and explains certain aspects of the social or natural world. A theory can entail one concept if it refers to one idea. It can also refer to a set of concepts, but then they should be related to on another.
- A description is an account of a series of events.
- An analysis is an explanation of how to understand a series of events.

Discovery versus barbarism: Columbus and the Americas

SC

- Concept: discovery
- Theory: progress of human civilization
- Categories: discovery, modernity

DTM

- Concept: barbarism
- Theory: colonialism as the nadir of human civilization
- Categories: barbarism, crime against humanity

Muhammad Baqir as-Sadr

Our economics - An objective study consisting of the examination and criticism of the economic doctrines of marxism, capitalism and islam as concerns the fundamentals and details of their ideas



- Invisible hand is based on greed (you call it profit maximization)
- Economics is about moral control of greed
- Islamic banking: sharia council

Constructing decolonial sciences: the question of power

1. The academia: when the going gets tough, the tough get going
2. Activism: linking with decolonial academic to build a power base for the transformation of knowledge production.

Visie op nieuwe beschaving

August 12th 1521 Cuauhtémoc, the last Aztec ruler of Tenochtitlan: *"The face of our Sun has disappeared, and has left us in complete darkness. But while our Sun is away, and remains in the residence of silence, we must swiftly join together and embrace. And in the very center of our being, we must hide all that our hearts love, and hide all we know is a great treasure. We will destroy our creative centers, our schools, our ball courts, our youth centers, our places of song and diversion. Let happen until only our desolate streets remain, and we will only find comfort within our homes. This will be until that time when our new Sun rises. We know it will return again, that it will rise again, and it will begin to illuminate us anew."*



Voorbereiding groepspresentaties

Groepsindeling en onderwerpen