

***Decolonizing The Mind (DTM) - Imagining a New
World Civilization: a Fundamental Critique of
Scientific Colonialism and Another Discourse of
Liberation***



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Topics

- What is Decolonizing The Mind?
- The basis of the colonization of the mind: DTM theory of three phases of Eurocentric knowledge production
- How to reconstruct the fundamentals of decolonial sciences
- The practical implications of DTM

Definition of DTM

Decolonizing The Mind is a theoretical concept based on five propositions:

1. There is colonization of the mind and thus there is a need to decolonize the mind.
2. The colonization of the mind is founded in knowledge production in the west.
3. Decolonizing the mind requires new fundamentals for knowledge production that is free from the infections of colonized knowledge.
4. Decolonizing the mind is not only about knowledge production but about transformation of society and thus about social struggle.
5. Decolonizing the mind is an alternative for Marxism, that I see as a Eurocentric narrative of liberation.

DTM framework: five dimensions of colonialism

- 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

Every act of repression is followed by an act of resistance

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.”*



Harriet Tubman (1822-1913)

“I freed a thousand slaves. I could have freed a thousand more if only they knew they were slaves.”



Marcus Garvey (1887-1940)



“We are going to emancipate ourselves from mental slavery because whilst others might free the body, none but ourselves can free the mind.

The man who is not able to develop and use his mind is bound to be the slave of the other man who uses his mind, because man is related to man under all circumstances for good or for ill. If man is not able to protect himself from the other man he should use his mind to good advantage. ”

<http://henriettavintondavis.wordpress.com/2010/03/24/redemption-song/>

Malcolm X (1925-1965): analysis of mechanism of self hate



“What is the most inhuman or immoral: a man that teaches you to hate your enemies, or a man that skilfully manoeuvres you into hating yourself? Well, I think teaching a man to hate himself is much more criminal than teaching him to hate someone else. And look at you—who taught you to hate yourself?”

The indigenous response to colonialism

- The Americas: indigenous people, descendent of enslaved Africans, indentured labourers from Asia.
- Asia: cultural and religious articulation
 - Indian first war of independence 1857-1858
 - China – the Boxer rebellion 1899-1901
- Islamic world: pan-islamism
 - Jamal ad-Din al-Afgani
 - Ali Shariati
- Africa
 - Ngugi Wa Tiong'o
 - Steve Biko

The Eurocentric response to colonialism: Marxism

- Hegel: world history moves from the East to the West (Africa has no place)
- Marx:
 - Capitalism in the West is the highest stage of development of human history.
 - Class struggle is the engine behind human history
 - Colonialism
 - Concept of mode of production: from primitive communism to different forms of class society with the capitalist West as the highest form of class society
 - Colonialism served as primitive accumulation for capitalism

The communist society

- Abolition of division of labour: abolition of social classes
- Economic system: planned economy, abolition of market mechanism
- Politics: workers councils based on the model of the Parish Commune
- Cultural system: based on science and rational thinking; religion will die
- The nation-state will give away to an international brotherhood of men and women

1917: Socialist revolution not in a capitalist country

In 1917 a workers state was founded in a society that was overwhelmingly not capitalist: Russia. There were a few million workers in a population of around 160 million peasants. The demand of the majority of the population was not the abolition of private property but the extension of it by the redistribution of land. Small peasants wanted land. Lenin: a minority if the proletariat can act as the vanguard of the socialist revolution.

Decolonization: political independence

1945

1. Korea (from Japan)
2. Indonesia (from Netherlands, recognized in 1949)
3. Vietnam (from France, recognized in 1954)

1946

4. Syria (from France)
5. Jordania (from Britain)

1947

6. Phillipines (from America)
7. India (van Verenigd Koninkrijk)
8. Pakistan (from Britain)

1948

9. Birma (from Britain)
10. Sri Lanka (from Britain)
11. Palestine (from Britain)

1949

12. Laos (from France, recognized in 1954)

1951

13. Libië (from Italy)

1953

14. Cambodja (from France)

1956

15. Sudan (from Britain)
16. Marocco (from France)
17. Tunesia (from France)

1957

18. Ghana (from Britain)
19. Maleisiëa (from Britain)

1958

20. Guinea (from France)

1960

21. Cameroon (from France)
22. Senegal (from France)
23. Togo (from France)
24. Madagascar (from France)
25. Somalië (from Britain)
26. Congo-Kinshasa (from Belgium)
27. Benin (from France)
28. Niger (from France)
29. Upper-Volta (from France)
30. Ivory Coast (from France)
31. Tsjaad (from France)
32. Central-African Republic (from France)
33. Congo-Brazzaville (from France)
34. Cyprus (from Britain)
35. Gabon (from France)
36. Mali (from France)
37. Nigeria (from Britain)
38. Mauritania (from France)

1961

39. Sierra Leone (from Britain)
40. Kuwait (from Britain)
41. Tanganyika (from Britain)

1962

42. West-Samoa (from New Zealand)
43. Burundi (from Belgium)
44. Rwanda (from Belgium)
45. Algeria (from France)
46. Jamaica (from Britain)
47. Trinidad en Tobago (from Britain)
48. Uganda (from Britain)

1963

51. Kenya (from Britain)
52. Zanzibar (from Britain)

Rise and decline of the socialist bloc

Eastern bloc

- USSR: 1917-1991
- DDR: 1949-1990
- Poland: 1952-1989
- Hungary: 1949-1989
- Bulgaria: 1946-1990
- Czechoslovakia: 1943-1993
- Romania: 1947-1989
- Albania: 1976-1991
- Yugoslavia: 1945-1992

Non-Eastern bloc

- North Korea: 1945
- China: 1949-now
- Vietnam: 1954-now
- Cuba: 1959-now

Has socialism failed?

Has capitalism succeeded?

Other discourses of liberation

- Postcolonial studies
- Orientalism
- Subaltern studies
- Multiversity
- Pluriversalism
- Islamic liberation theology
- Zapatismo
- Bolivarian revolution
- Decolonizing The Mind
- a critique of Eurocentric science
- alternative concepts rooted outside of Eurocentric knowledge
- Common denominator: decolonial thought

Where do we stand now after three decades?

1. Decolonial thinking is a truly global phenomenon.
2. There is an global infrastructure for decolonial thinking
3. Decolonizing curricula in universities around the world.
4. There is a systematic critique of Euro centrism.
5. A new body of knowledge based on new concepts and categories for the sciences.

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

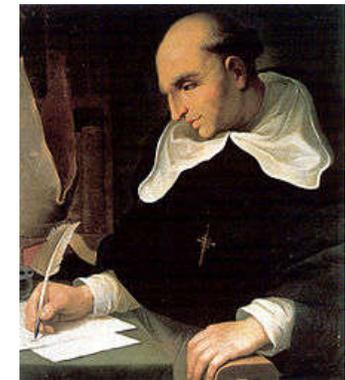
- Euro centric knowledge production is based on the concept of superiority of the West and the inferiority of the rest.
- There are three phases in Euro centric knowledge production that are grounded in the authority of knowledge production. The authority of knowledge production consist of the people 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

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

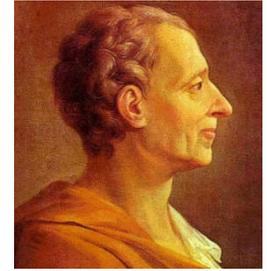
- Start of European Enlightenment
- Authority of knowledge production shifted from theology to philosophy and natural sciences
- Superiority/inferiority: based on philosophy and natural sciences



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.



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 (1989): The Spirit of Laws. Cambridge Text in the History of Political Thought. Cambridge, p. 250. Origineel 1748.



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.”

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



David Hume (1711-1776)

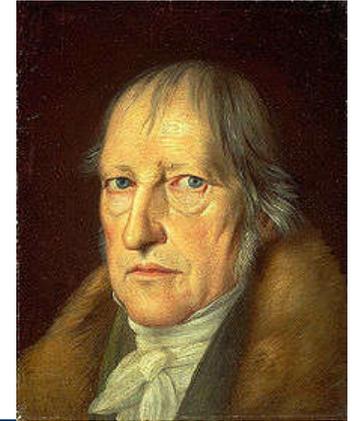
“I am apt to suspect the negroes, and in general all the other species of men (for there are four or five different kinds) to be naturally inferior to the whites. There scarcely ever was a civilized nation of any other complexion than white, nor even any individual eminent either in action or speculation. 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.



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. Origineel 1764. Cambridge University Press. Cambridge, p. 59.



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. Origineel 1837, p. 110-111.

Biological racism

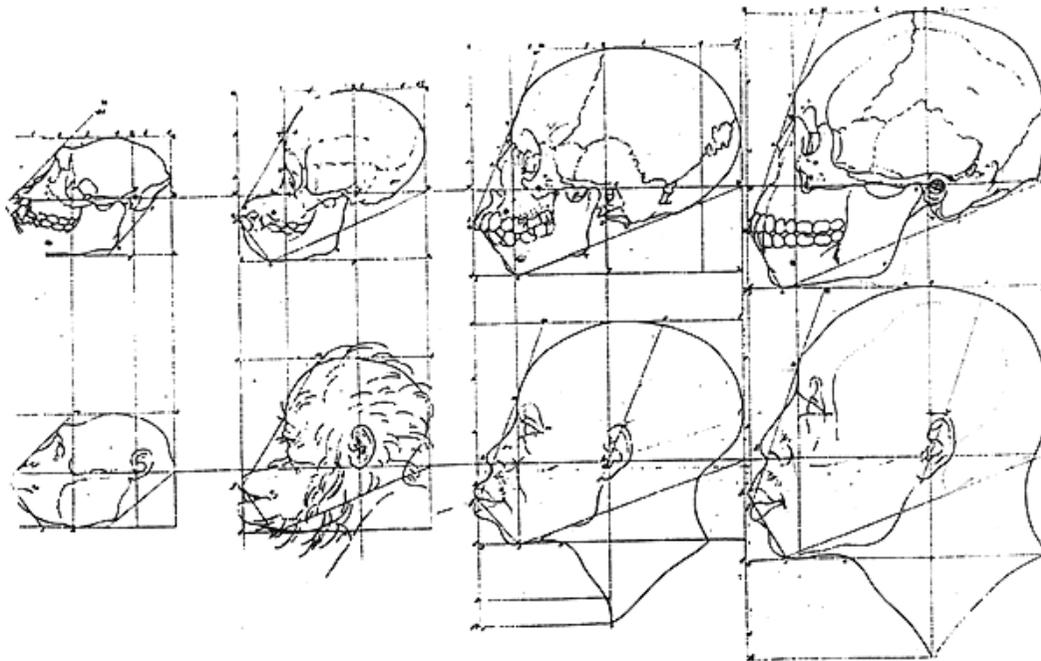
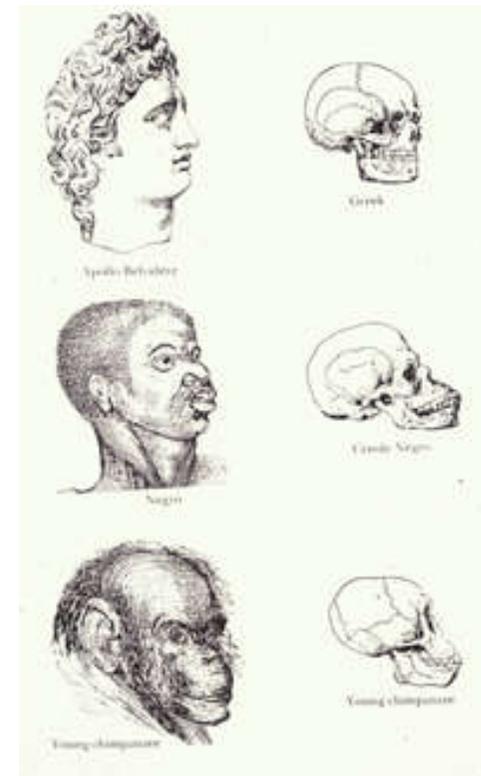


Fig. 2: from left to right, comparative facial angle in monkey, orang-outang, Negro, and Kalmuck, from Camper
Reproduced courtesy of the History of Medicine Division, the National Library of Medicine



Arthur de Gobineau (1816-1882)

On the inequality of races

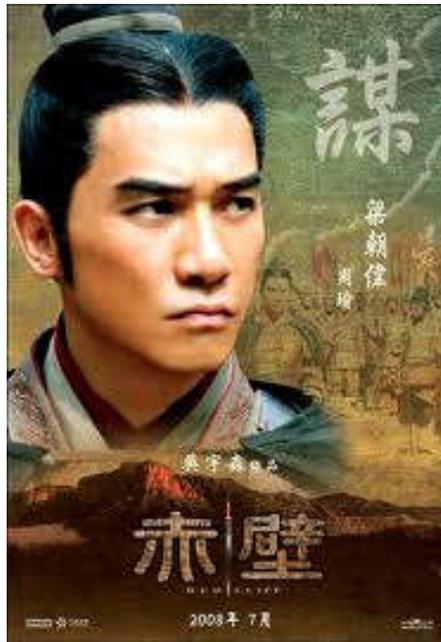
- White race = superior, intelligent
- Yellow race: mediocre
- Black and brown race: stupid



Classification of races by Gobineau



Intelligent

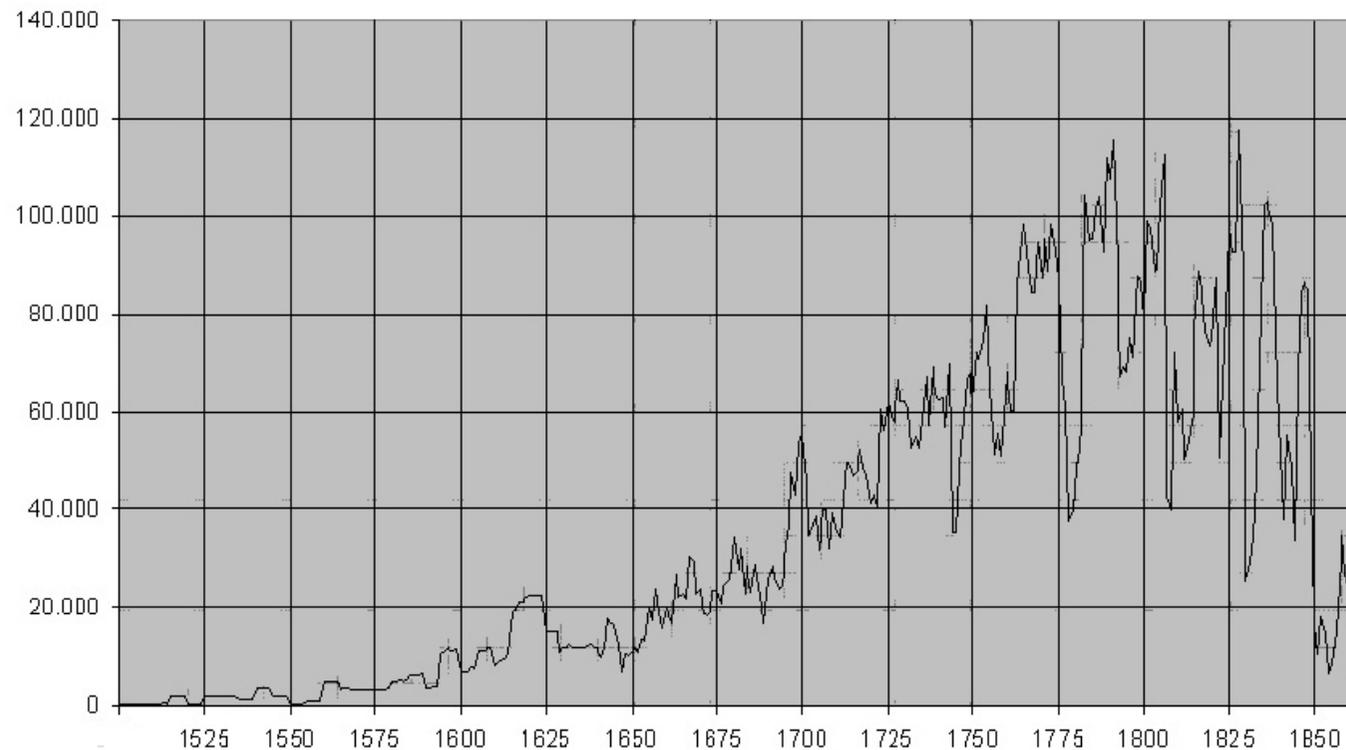


Mediocre



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

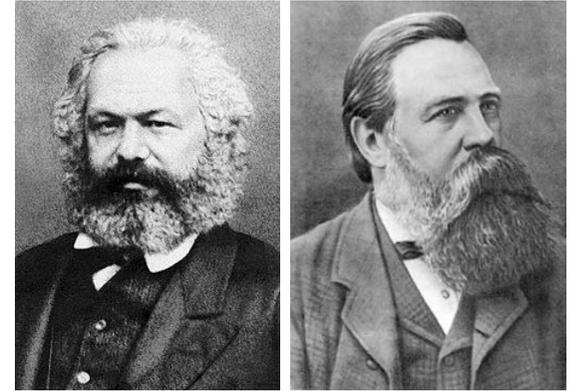
The West is in the positivist stage

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 or 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

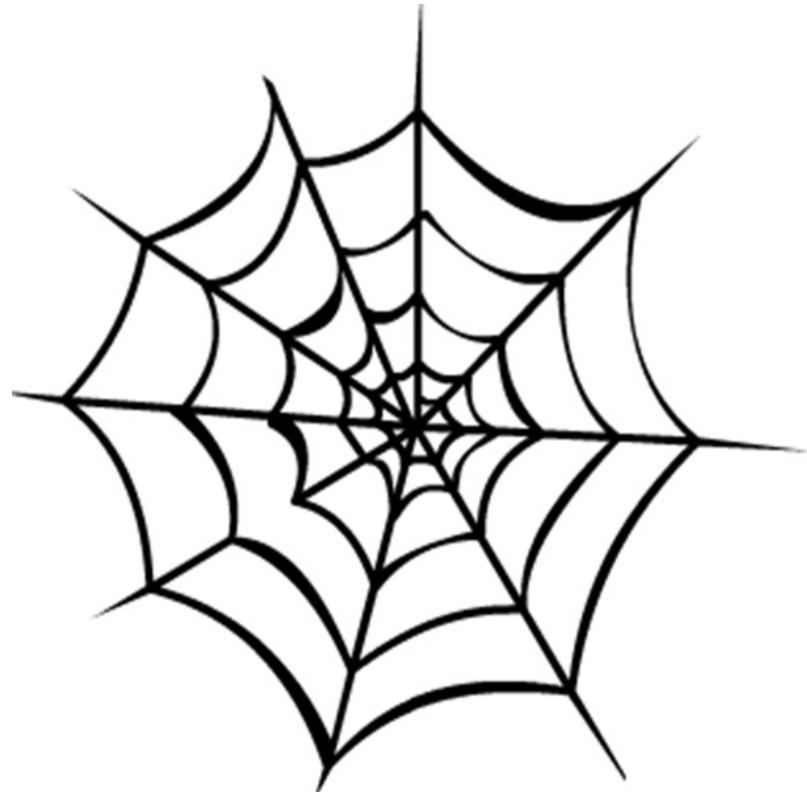
DTM argument

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

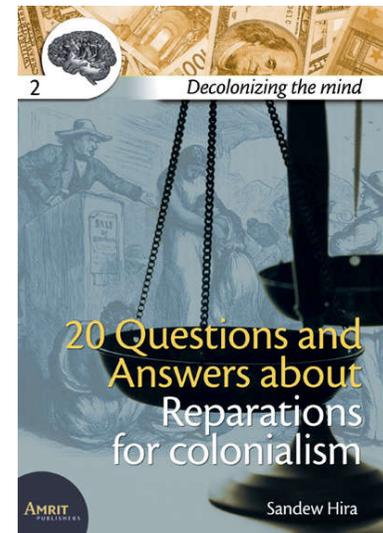
GDP 2013: Belgium, Denmark, France, Germany, Italy, Netherlands, Portugal, Spain, England, America: US\$ 30 trillion

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 mechanisms 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 epistemology of scientific colonialism

*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”.*

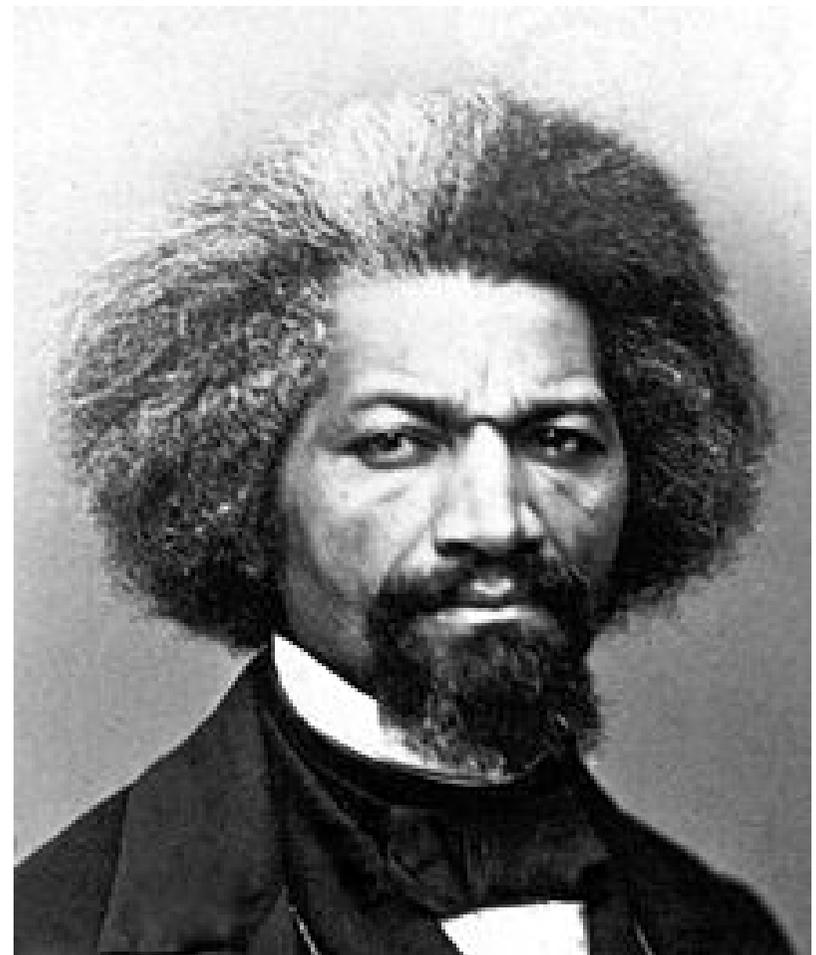
1. A new epistemology

- 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: awareness of your own behavior based on ethical values●Knowledge: also about attitude and mentality

Frederick Douglass (1818-1895): how to liberate yourself from mental slavery

“My long-crushed spirit rose, cowardice departed, bold defiance took its place; and I now resolved that, however long I might remain a slave in form, the day had passed forever when I could be a slave in fact. I did not hesitate to let it be known of me, that the white man who expected to succeed in whipping, must also succeed in killing me.”



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*



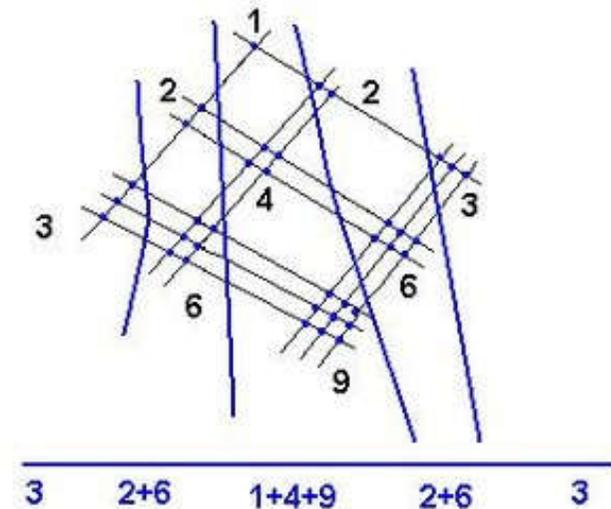
Decolonial mathematics

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

$$123 \times 321 =$$

$$\begin{array}{r} 123 \\ \times 321 \\ \hline 123 \\ 246 \\ 369 \\ \hline 39483 \end{array}$$



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 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.

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



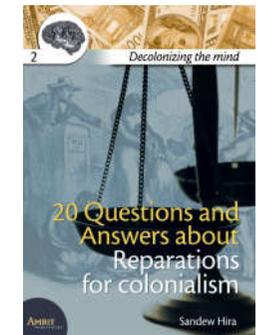
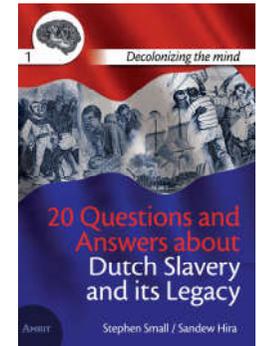
- Invisible hand is based on greed (you call it profit maximization)
- Economics is about moral control of greed
- Islamic banking: sharia council

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.

Infrastructure

- Summer Schools: Barcelona, Granada, Amsterdam, South Africa, Mexico
- Publishing House Amrit Publishers
- Research projects
 - Resistance against trans-Atlantic enslavement
 - Measuring identity formation
- Curriculum for a decolonial university



Cuauhtémoc: a new Sun will rise

“The face of our Sun has disappeared, and has left us in complete darkness. 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.”

