

Decolonizing The Mind - theory

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1

Topics

- Personal introduction
- The concept of mental slavery and the liberation of the mind
- The background of DTM

DECOLONIAL INTERNATIONAL NETWORK

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 - Bandung of the North: Paris May 5-6 2018
 - Genocide Memorial Day: remembering man's inhumanity to man third Sunday in January
- Co-editor with Stephen Small and Arzu Merali of [book series DTM](#)
- With Ramon Grosfoguel: foundation of Decolonial Pluriversity, online university
- Book: Decolonizing The Mind - Imagining a New World Civilization: a Fundamental Critique of Scientific Colonialism and Another Discourse of Liberation

Emancipate yourself from mental slavery



Knowledge producers: producers of concepts

- Academics
- Activists
- Spiritual leaders
- Artists


Analysis of the concept of mental slavery by the artist

Old pirates, yes, they rob I
Sold I to the merchant ships
Minutes after they took I
From the bottomless pit
But my hand was made strong
By the hand of the Almighty
We forward in this generation
Triumphantly
Won't you help to sing
These songs of freedom?
'Cause all I ever have
Redemption songs
Redemption songs

Emancipate yourselves from mental slavery
None but ourselves can free our minds
Have no fear for atomic energy
'Cause none of them can stop the time
How long shall they kill our prophets
While we stand aside and look? Ooh
Some say it's just a part of it
We've got to fulfill the Book
Won't you help to sing
These songs of freedom?
'Cause all I ever have
Redemption songs

The start of the colonization of the mind: the story of activists


Hatuey: around 1500



"Here is the God the Spaniards worship, for these they fight and kill; for these they persecute us and that is why we have to throw them into the sea... They tell us, these tyrants, that they adore a God of peace and equality, and yet they usurp our land and make us their slaves. They speak to us of an immortal soul and of their eternal rewards and punishments, and yet they rob our belongings, seduce our women, violate our daughters. Incapable of matching us in valor, these cowards cover themselves with iron that our weapons cannot break."

The logic of Hatuey, recounted by Las Casas

Bartolomé de las Casas (1484-1566)



"Having tied him to the stake ... a Franciscan begged Hatuey to be baptized and die a Christian.

'Why would I want to be like the Christians, who are evil?' shot back Hatuey.

'Because those who die as Christians go to heaven and are in the presence of God enjoying themselves forever.'

Hatuey turned to the priest.' Do Christians go to heaven?'

'All those who are good,' responded the friar.

'Well, I don't want to go where Spaniards go.'


The executioners then applied the torch to the faggots and burned the man alive."

Lesson from Hatuey on DTM

1. Colonization is about exploitation and oppression. It is not about science, civilization or adventure.
2. Brutal violence alone is not enough to keep the system going. The control of the mind is essential.
3. If the colonizer was able to impose his religion on the colonized then he could use it to induce proper behaviour, such as obeying the authorities
4. Conversion to Christianity would be the start of breaking the identity of the colonized people. Once you accept the religion, language, clothing, rituals, norms and values of the colonizer, you enter a road that leads to regarding your original identity as pagan, as inferior.
5. The colonization of the mind is not only about the mind of the colonized. The colonization of the mind of the colonizer is the other side of the coin. The Spaniards had nothing to offer to Hatuey than an idea. They did not even offer to save his life if he would accept Christianity. This arrogance is typical for the mind of the colonizer.
6. For every act of oppression, there is an act of resistance. Resistance starts in the mind and ends in the deeds.


The story of Anacaona

Anacaona (1474-1503)




She and eighty other chiefs were captured by the Spaniards. They were accused of conspiracy for resisting occupation and summarily executed. Anacaona was offered clemency if she would give herself as a concubine to one of the Spaniards. She refused and was hanged at the age of 29.

Her death with honour, gave her a new life as the saviour of the dignity of a people



Frederick Douglass (1818-1895)

Enslavement and mental slavery - 1



"Mr. Covey entered the stable with a long rope; and just as I was half out of the loft, he caught hold of my legs, and was about tying me. As soon as I found what he was up to, I gave a sudden spring, and as I did so, he holding to my legs, I was brought sprawling on the stable floor. Mr. Covey seemed now to think he had me, and could do what he pleased; but at this moment—from whence came the spirit I don't know—I resolved to fight; and, suiting my action to the resolution, I seized Covey hard by the throat. This battle with Mr. Covey was the turning-point in my career as a slave. It rekindled the few expiring embers of freedom, and revived within me a sense of my own manhood. It recalled the departed self-confidence, and inspired me again with a determination to be free. The gratification afforded by the triumph was a full compensation for whatever else might follow, even death itself. He only can understand the deep satisfaction which I experienced, who has himself repelled by force the bloody arm of enslavement. I felt as I never felt before. It was a glorious resurrection, from the tomb of enslavement, to the heaven of freedom. 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 me, must also succeed in killing me."

Lesson from Douglass on DTM

1. Mental slavery is about the submission of the mind, a spirit that has been crushed, a form of weakness, a lack of self-confidence, it is about the mechanisms that have led to this state of mind.
2. Liberation from mental slavery can come through self-realization. It is not the result of study or something that someone tells you to do. It is the outcome of a process that takes places in your mind.
3. That process of change in the mind is the result of confrontation. The confrontation starts the process of awakening the spirit of liberation.
4. In a situation of brutal oppression violence can become a tool of liberation from mental slavery. It brings about a new knowledge about the hidden courage and strength of the enslaved and the weakness of the enslaver.

Fanon on violence

Frantz Fanon (1925-1961)



"The violence which has ruled over the ordering of the colonial world, which has ceaselessly drummed the rhythm for the destruction of native social forms and broken up without reserve the systems of reference of the economy, the customs of dress and external life, that same violence will be claimed and taken over by the native at the moment when, deciding to embody history in his own person, he surges into the forbidden quarters."

On an individual level violence changes the colonized person: *"At the level of individuals, violence is a cleansing force. It frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self-respect."*

Mechanisms of mental slavery

Harriet Tubman (1822-1913)



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

1. Ignorance. In 1855, after her escape to freedom in Canada, she said, *"I grew up like a neglected weed ignorant of liberty, having no experience of it. Then I was not happy or contented, every time I saw a white man I was afraid of being carried away."*
2. Fear. One Saturday, the rumour was out that two of Tubman's sisters were going to be sold. She decided to escape and persuaded three of her brothers to go with her. They had not gone far, when fear overcame the brothers. They were not sure that they would make it and were intimidated by the prospect of a cruel punishment in the case of being caught. Tubman, however, was not afraid and wanted to move ahead. Her brothers had to drag her back to the plantation. Later on, she undertook a second, successful, attempt on her own.

Speech Marcus Garvey 1938

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... Mind is your only ruler, sovereign. 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. It is your mind that rules the body. You cannot go further than that mind to seek truth and to know truth and to re-act to truth."

Mental slavery in China

"Foreign devils come with their teaching, and converts to Christianity, Roman Catholic and Protestant, have become numerous. These [churches] are without human relations, but being most cunning have attracted all the greedy and covetous as converts, and to an unlimited degree they have practiced oppression, until every good official has been corrupted, and, covetous of foreign wealth, has become their servant."



Boxer rebellion: 1899-1901
The Righteous and Harmonious Fists

Mental slavery in India

Subhas Chandra Bose (1897-1945)



"In considering the political conquest of India by such a small country as England the first point that strikes one is as to how such a feat could be at all possible."

India had been invaded by new tribes and peoples over and over again, but though they came as foreigners, they soon settled down and made India their home. The foreigners would become members of the great Indian family.

British were fostering "a slave mentality": *"The entire educational system was built up on the British model and English was made the medium of instruction, not only in the University but also in the secondary schools. In art and architecture also, British models were imposed on the country. In fact, in inaugurating the new educational system, the Government deliberately stated that their object was to train up a nation who would be English in everything, except in race. In the new schools, students began to think, to talk, to dress and to eat as Englishmen would. The new generation turned out by these schools was quite different from the old. They were no longer Indians in their equipment but English."*

Academic approach: concept of mental slavery

A set of social institutions that creates and sustains a condition of the mind in such a way that it produces and reproduces knowledge, attitudes and skills that presents the colonized as inferior and the colonizer as superior.

Four aspects of mental slavery

- Mental slavery is part of the system of colonialism
- Mental slavery is not primarily about experiences of the colonizer and the colonized. It is about how institutions shape these experiences.
- Mental slavery is not only a condition of the mind of the colonized that act on the notion of inferiority. It is also about the condition of the mind of the colonizer that act on the notion of superiority
- The concept was not produced in the academia. It came from activist

Mental slavery and colonialism: part of one of six dimensions

1. Economic dimension
2. Political dimension
3. Social dimension
4. Cultural dimension: mental slavery
5. Technological dimension
6. Geographic dimension

Mental slavery is embedded in institutions in all dimensions. DTM is breaking down these institutions.

Eurocentrism and the liberation of the mind

- Liberalism
- Marxism

Immanuel Kant (1724-1804)



Liberalism 1: freedom from authority

“Enlightenment is man's emergence from his self-incurred immaturity. Immaturity is the inability to use one's own understanding without the guidance of another. This immaturity is self-incurred if its cause is not lack of understanding, but lack of resolution and courage to use it without the guidance of another. The motto of enlightenment is therefore: Sapere aude! Have courage to use your own understanding!”

John Stuart Mill (1806-1873)



Liberalism 2: freedom of the individual from social constraints

“What ... is the rightful limit to the sovereignty of the individual over himself?”, he asks. “Where does the authority of society begin? How much of human life should be assigned to individuality, and how much to society?... Thus the mind itself is bowed to the yoke.”

Voltaire (1694-1778)



Liberalism 3: freedom from religion

“Nothing can be more contrary to religion and the clergy than reason and common sense”

Karl Marx (1818-1883)



Marxism 1: class analysis - base determines superstructure

The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness... The ideas of the ruling class are in every epoch the ruling ideas."

If the working class adheres to the ideas of the ruling class, then they are in a state of "false class consciousness". "True class consciousness" is when a class realizes that there is a fundamental antagonism between the capitalist class and the working class whereby the capitalist extracts labour power from the worker.

Lenin (1870-1924)



Marxism 2: Lenin on class consciousness

"There could not have been Social-Democratic [SH. true] consciousness among the workers. It would have to be brought to them from without. The history of all countries shows that the working class, exclusively by its own effort, is able to develop only trade union consciousness, i.e., the conviction that it is necessary to combine in unions, fight the employers, and strive to compel the government to pass necessary labour legislation, etc.. The theory of socialism, however, grew out of the philosophic, historical, and economic theories elaborated by educated representatives of the propertied classes, by intellectuals. By their social status the founders of modern scientific socialism, Marx and Engels, themselves belonged to the bourgeois intelligentsia."

Paris Commune (1871)



Marxism 3: revolution and class consciousness

"Having once got rid of the standing army and the police — the physical force elements of the old government — the Commune was anxious to break the spiritual force of repression, the "parson-power", by the disestablishment and disendowment of all churches as proprietary bodies. The priests were sent back to the recesses of private life, there to feed upon the alms of the faithful in imitation of their predecessors, the apostles. The whole of the educational institutions were opened to the people gratuitously, and at the same time cleared of all interference of church and state. Thus, not only was education made accessible to all, but science itself freed from the fetters which class prejudice and governmental force had imposed upon it."

The intellectual liberation of the working class was a liberation from "false consciousness", which included religion, and a new education based on the scientific achievements of European Enlightenment.

Enlightenment outside the West: Chinese liberalism

- Boxer rebellion: 1899-1901
- Opium Wars: 1839-1842 and 1856-1860
- World War I 1914-1919: Japan occupied China –Shandong
- 1919: Versailles Peace Conference – Europe refuses to support China. May Fourth Movement
- What is Chinese identity and fate? Chinese culture was backward. China needed an Enlightenment like the West"
- New Culture Movement: *The New Tide, New Education, Young China, Young World, Youth and Society, The New Voice of Society, New Society, The New Man, The New Learning, The New Culture, The New Students*

Enlightenment outside the West: the Muslim world

M. Hodgson: "In the sixteenth century of our era, a visitor from Mars might well have supposed that the human world was on the verge of becoming Muslim."

Except for the Americas and Oceania Islam ruled in many parts of the world: the so-called Middle East, Asia (India and part of China), Indonesia, Northern Africa, Eastern and Central Europe. At the beginning of the twentieth century Europe had taken over many of these countries through direct or indirect rule. How was this possible and what should be the response of Muslims?

Seyd Ahmad Khān (1817-1898)



Adaptation to Western Enlightenment

The English rule in India, in order to be good, must promise to be eternal; and it can never do so until the English people are known to us as friends and fellow subjects, than as rulers and conquerors."

In arts he argued for imitation of English literature: *"It is essential that ideas are taken from English poetry and expressed in Urdu."*

He concluded: *"I am in favour of the consolidation of the British Government, not because of any love or loyalty to the British, but only because I see the welfare of the Indian Muslims in that consolidation. And I feel that they can emerge from the present state of decline only with the help of the British government."*

Jamāl ad-Dīn al-Afghānī (1838-1907)



Critique of Western Enlightenments

"The Muslims must not turn to pure imitation of Europeans, as this will open their countries to the acceptance of European rule. Instead, they should find the inspiration for reform and science in their own religious texts, especially the Koran. The latter, if properly interpreted, will be found to be compatible with modern values and even to predict them."

Ernest Renan (1823-1892)



Debate al-Afghānī and Ernest Renan - 1

Renan:

- Muslim religion was by its very essence opposed to the development of science
- Arab people, by their nature, do not like either metaphysical sciences or philosophy

al-Afghānī: Muslim civilization saved science

- "Greeks and Romans walked with assurance over the vast field of science and philosophy. There came, however, a time when their researches were abandoned and their studies interrupted. The monuments they had built to science collapsed and their most precious books were relegated to oblivion. The Arabs, ignorant and barbaric as they were in origin, took up what had been abandoned by the civilized nations, rekindled the extinguished sciences, developed them and gave them a brilliance they had never had."

Ernest Renan (1823-1892)



Debate al-Afghānī and Ernest Renan - 2

al-Afghānī: Muslim civilization saved science

"The French, the Germans, and the English were not so far from Rome and Byzantium as were the Arabs, whose capital was Baghdad. It was therefore easier for the former to exploit the scientific treasures that were buried in these two great cities. They made no effort in this direction until Arab civilization lit up with its reflections the summits of the Pyrénées and poured its light and riches on the Occident."

"al-Afghānī was the strategist of defence; Sayyid Ahmad Khān was the strategist of defeat."

Carlos Mariátegui (1894-1930)

Marxism outside the west: *indigenismo*

"Any treatment of the problem of the Indian ... that fails or refuses to recognize it as a socio-economic problem is but a sterile, theoretical exercise destined to be completely discredited."

"Although the Inca regime may be censured in the name of modern liberal concepts of liberty and justice, the positive and material historical fact is that it assured the subsistence and growth of a population that came to ten million when the conquistadors arrived in Peru, and that this population after three centuries of Spanish domination had fallen to one million. Colonization stands condemned not from any abstract, theoretical, or moral standpoint of justice, but from the practical, concrete, and material standpoint of utility."

Che Guevara (1928-1967)

Marxism outside the west: *The Cuban revolution - 1*

Lenin and the vanguard party: historical conditions for a revolution:

"(1) when it is impossible for the ruling classes to maintain their rule without any change; when there is a crisis, in one form or another, among the "upper classes"; a crisis in the policy of the ruling class, leading to a fissure through which the discontent and indignation of the oppressed classes burst forth. For a revolution to take place, it is usually insufficient for "the lower classes not to want" to live in the old way; it is also necessary that "the upper classes should be unable" to live in the old way;

(2) when the suffering and want of the oppressed classes have grown more acute than usual;

(3) when, as a consequence of the above causes, there is a considerable increase in the activity of the masses, who uncomplainingly allow themselves to be robbed in "peace time", but, in turbulent times, are drawn both by all the circumstances of the crisis and by the "upper classes" themselves into independent historical action.

Without these objective changes, which are independent of the will, not only of individual groups and parties but even of individual classes, a revolution, as a general rule, is impossible.

Che Guevara (1928-1967)

Marxism outside the west: *The Cuban revolution - 2*

Che Guevara on the lessons of the Cuban revolution:

"We consider that the Cuban Revolution contributed three fundamental lessons to the conduct of revolutionary movements in America. They are:


Popular forces can win a war against the army.

It is not necessary to wait until all conditions for making revolution exist; the insurrection can create them.

In underdeveloped America the countryside is the basic area for armed fighting.

Of these three propositions the first two contradict the defeatist attitude of revolutionaries or pseudo-revolutionaries who remain inactive and take refuge in the pretext that against a professional army nothing can be done, who sit down to wait until in some mechanical way all necessary objective and subjective conditions are given without working to accelerate them."

Marxism outside the west: *The Zapatistas - subcomandante Marcos*



"If we had been orthodox leftists, we would never have worked with native peoples. Now, today, I believe there are many theories in crisis. Who would have thought that it would be the native peoples who would provoke all of this? Not even in the Leninist conception of the weakest link was it thought that it might be the native people, right? I told you that there was a learning process at the beginning of our work here, albeit a forced one. It's not like we said, 'Well, we are going to learn and see what happens. No! We were close-minded, like any other orthodox leftist, like any other theoretician who believes that he knows the truth.. Ultimately the theoretical confronted the practical, and something happened - the result was the EZLN. Therefore our combatants are right when they say, We are not Marxist-Leninists, we are Zapatistas. They are referring to this synthesis, this coming together, this compatibility that incorporates - I'm going to be very schematic - the historical traditions of struggle and resistance of native people and the necessity of a national revolution."

Marxism and Liberalism in South Africa



SACP: *"Ultimately, the only viable choice for Africa's working people is the socialist path of development... Our working class is the decisive force to bring about the collapse of racism and victory in the national democratic revolution as a stage towards building a socialist South Africa."*

Nelson Mandela (1918-2013): *From my reading of Marxist literature and from conversations with Marxists, I have gained the impression that Communists regard the parliamentary system of the West as undemocratic and reactionary. But, on the contrary, I am an admirer of such a system. The Magna Carta, the Petition of Rights and the Bill of Rights, are documents which are held in veneration by democrats throughout the world. I have great respect for British political institutions, and for the country's system of justice. I regard the British Parliament as the most democratic institution in the world, and the independence and impartiality of its judiciary never fail to arouse my admiration. The American Congress, that country's doctrine of separation of powers, as well as the independence of its judiciary, arouse in me similar sentiments. I have been influenced in my thinking by both West and East."*

Marxism and confucianism



Mao Zedong: *"China ... has a semifeudal culture which reflects her semi-feudal politics and economy, and whose exponents include all those who advocate the worship of Confucius, the study of the Confucian canon, the old ethical code and the old ideas in opposition to the new culture and new ideas."*

Jinping: *The spirit of innovation is the most distinct gift of the Chinese nation. As human civilization developed over 5000 years, the Chinese nation created a highly advanced culture. Our ancestors invented papermaking, gunpowder, printing, and the compass, made great achievements in numerous fields, including astronomy, mathematics, medicine and agronomy, and contributed countless technological innovations to the world, which not only had a far-reaching influence on global civilization, but also made us a world power for a long time."*


Chavismo: socialism of the 21st century

- Socialism as an ideology for social justice and equality
- Not necessarily a planned economy; private ownership of means of production allowed
- State enterprises
- Communal enterprises
- Dignity, spirituality, nationalism

Rise and fall of the socialist bloc

Country	Start	End	Country	Start	End
Soviet Union	7-11-1917	26-12-1991	East Germany	7-10-1949	3-10-1990
Mongolia	24-11-1924	12-2-1992	Cuba	1-1-1959	
Albania	29-11-1944	22-3-1992	South Yemen	30-11-1967	22-5-1990
Poland	28-6-1945	30-12-1989	Somalia	21-10-1969	26-1-1991
Vietnam	2-9-1945		Congo-Brazzaville	3-1-1970	15-3-1992
Yugoslavia	29-11-1945	27-4-1992	Ethiopia	28-6-1974	27-5-1991
Bulgaria	15-9-1946	7-12-1990	Cambodia	17-4-1975	1-5-1989
Romania	30-12-1947	30-12-1989	Mozambique	25-6-1975	1-12-1990
Czechoslovakia	9-4-1948	29-3-1990	Angola	11-11-1975	27-8-1992
North Korea	9-9-1948	19-2-1992	Iran	30-11-1975	1-3-1990
Hungary	20-8-1949	23-10-1989	Laos	2-12-1975	
China	1-10-1949		Afghanistan	27-4-1978	28-4-1992

A decolonial critique of Marxism



Aimé Césaire (1913-2008)

"It is clear that our struggle — the struggle of colonial peoples against colonialism, the struggle of peoples of color against racism—is more complex, or better yet, of a completely different nature than the fight of the French worker against French capitalism, and it cannot in any way be considered a part, a fragment, of that struggle."

"Their inveterate assimilationism; their unconscious chauvinism; their fairly simplistic faith, which they share with bourgeois Europeans, in the omnilateral superiority of the West; their belief that evolution as it took place in Europe is the only evolution possible, the only kind desirable, the kind the whole world must undergo; to sum up, their rarely avowed but real belief in civilization with a capital C and progress with a capital P (as evidenced by their hostility to what they disdainfully call 'cultural relativism'). All these flaws lead to a literary tribe that, concerning everything and nothing, dogmatizes in the name of the party. It must be said that the French communists have had a good teacher: Stalin. Stalin is indeed the very one who reintroduced the notion of "advanced" and "backward" peoples into socialist thinking."

Aimé Césaire (1913-2008)



A third narrative of liberation

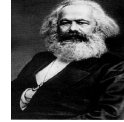
Our struggle was a struggle against alienation... We must have a concrete consciousness of what we are - that is, of the first fact of our lives: that we are black; that we were black and have a history, a history that contains certain cultural elements of great value... Therefore we affirmed that we were Negroes and that we were proud of it, and that we thought that Africa was not some sort of blank page in the history of humanity; in sum, we asserted that our Negro heritage was worthy of respect, and that this heritage was not relegated to the past, that its values were values that could still make an important contribution to the world."

Three economic theories

Western economics



Adam Smith



Karl Marx

Islamic economics



Ayatollah Muhammad Baqir Al-Sadr

Conclusion: Decolonial thinking ...

- ❑ did not start with academics nor did it start a few decades ago
- ❑ is partially a response to colonialism.
- ❑ is rooted in civilizations and intellectual traditions that existed before colonialism.
- ❑ is a third narrative of liberation besides Eurocentric Liberalism and Marxism.
- ❑ Is both a critique of Eurocentrism and an alternative knowledge base

A DTM theory of knowledge and lies

- ❑ Eurocentric epistemology
- ❑ DTM notion of a concept
- ❑ Errors, truth and lies
- ❑ Sources of knowledge
- ❑ Limitations of Eurocentric logic

Why is epistemology so important?

Theory of knowledge provides us with guidelines about what is valid knowledge and what is not. Valid knowledge makes the distinction between true or false and between right or wrong. Valid knowledge is codified in science and entrusts authority to knowledge producers. Valid knowledge is scientific knowledge.

People act daily on valid knowledge. This knowledge gives them rules on how to act and how to behave. Valid knowledge gives you the assurance that your acts and behaviour are justified. Invalid knowledge does the reverse. You don't want to act and behave on invalid knowledge.

Was Columbus a hero or a criminal?



DTM epistemology

Stephen Small – University of California Berkeley: “We might not know what the truth is, but we certainly know what lies are!”



Eurocentric epistemology - 1

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**.

Eurocentric epistemology - 2

The scientific method must satisfy four characteristics:

Replicability: Others should be able to independently replicate or repeat a scientific study and obtain similar, if not identical, results.

Precision: Theoretical concepts, which are often hard to measure, must be defined with such precision that others can use those definitions to measure those concepts and test that theory.

Falsifiability: A theory must be stated in a way that it can be disproven. Theories that cannot be tested or falsified are not scientific theories and any such knowledge is not scientific knowledge. A theory that is specified in imprecise terms or whose concepts are not accurately measurable cannot be tested, and is therefore not scientific.

Parsimony: When there are multiple explanations of a phenomenon, scientists must always accept the simplest or logically most economical explanation. This concept is called parsimony or “Occam’s razor.” Parsimony prevents scientists from pursuing overly complex or outlandish theories with endless number of concepts and relationships that may explain a little bit of everything but nothing in particular.”

Eurocentric epistemology - 3

The research cycle

“In the **observation phase**, we observe a natural or social phenomenon, event, or behaviour that interests us. In the **rationalization phase**, we try to make sense of the observed phenomenon, event, or behaviour by logically connecting the different pieces of the puzzle that we observe, which in some cases, may lead to the construction of a theory. Finally, in the **validation phase**, we test our theories using a scientific method through a process of data collection and analysis, and in doing so, possibly modify or extend our initial theory.”

Eurocentric epistemology - 4

There is no different approach for knowledge about nature and knowledge about human beings

“Science can be grouped into two broad categories: **natural science** and **social science**. **Natural science** is the science of naturally occurring objects or phenomena, such as light, objects, matter, earth, celestial bodies, or the human body. **Natural sciences** can be further classified into **physical sciences**, **earth sciences**, **life sciences**, and others. **Physical sciences** consist of disciplines such as **physics** (the science of physical objects), **chemistry** (the science of matter), and **astronomy** (the science of celestial objects). **Earth sciences** consist of disciplines such as **geology** (the science of the earth), **life sciences** include disciplines such as **biology** (the science of human bodies) and **botany** (the science of plants). In contrast, **social science** is the science of people or collections of people, such as groups, firms, societies, or economies, and their individual or collective behaviours. **Social sciences** can be classified into disciplines such as **psychology** (the science of human behaviours), **sociology** (the science of social groups), and **economics** (the science of firms, markets, and economies).”

Eurocentric epistemology - 5

How to deal with bias:

“Theories may have **implicit cultural assumptions** (e.g., whether they apply to individualistic or collective cultures), **temporal assumptions** (e.g., whether they apply to early stages or later stages of human behaviour), and **spatial assumptions** (e.g., whether they apply to certain localities but not to others). If a theory is to be properly used or tested, all of its implicit assumptions that form the boundaries of that theory must be properly understood. Unfortunately, theorists rarely state their implicit assumptions clearly, which leads to frequent misapplications of theories to problem situations in research.”

Marxist theory of knowledge

"Sense perception ... must be the basis of all science... Natural science will in time incorporate into itself the science of man, just as the science of man will incorporate into itself natural science: there will be one science... The social reality of nature, and human natural science, or the natural science of man, are identical terms."

A DTM critique

The Eurocentric epistemology does not distinguish between knowledge and lies and thus it is not able to recognize lies that presents itself as knowledge. It does not acknowledge the colonization of the mind.

The Eurocentric epistemology uses the same research methods for knowledge about human society and the natural world and thus is not able to grasp the essence of human relations in its epistemology.

The Eurocentric epistemology is based on two-value logic (true or false) and thus is not able to understand the logic of social and natural processes.

What is knowledge?

Knowledge: "Insights and understanding about the natural and social world as expressed in concepts that describes and explains certain aspects of the social or natural world."

A concept consists of five elements

1. Terminology
2. Observation
3. Analysis
4. Theory
5. Ethics

The case of Columbus - 1

1. **Terminology:**
 - Discovery
 - A crime against humanity
2. **Observation:** selection of facts (information about the object of knowledge)
 - the misguided journey of Christopher Columbus
 - the brutal acts of genocide against the indigenous people, the illegal occupation of their land and the ensuing trans-Atlantic kidnapping and massive enslavement of Africans by Europeans

The case of Columbus - 2

3. **Analysis:**
 - It is about science: the curiosity about finding a new route to Asia led to the discovery of new lands: speaking from the position of Europeans
 - the Europeans, because of greed, committed brutal acts of genocide and massive enslavement of the indigenous people with the occupation of their land. Speaking from the position of the indigenous people
4. **Theory:**
 - The rise of modernity: progress, science, technology
 - The decline of humanity and world civilization

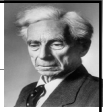
The case of Columbus - 3

5. Ethics:

- appreciation of what happened to the Americas
- a critique and indignation of that process

Eurocentric epistemology

Bertrand Russell (1872-1970)



“Our knowledge of truths ... has an opposite, namely error”

An error should be corrected, while a lie should be opposed.
An error is false statement in an effort to find the truth.
A lie is a false statement in an effort to block the truth.

A concept with truth, errors and lies - 1

1. Terminology. In search of the truth you develop a terminology that is an adequate representation of the object of knowledge. If you make an error and you use a term that does not adequately represent the concept, you correct that and use another term once you realize the error. If you produce a lie, you intentionally come up with a concept that is not an adequate representation, yet you use an inadequate term because you want to paint a different picture of the object that does not correspond with reality

A concept with truth, errors and lies - 2

2. Observations (facts). In search of the truth you take all relevant acts into account that relates to the concept. If you make an error, you might mistakenly leave out facts, but once you realize that, you make a correction and include these facts in developing the concept. If you produce a lie, you select facts that fits into your concept and intentionally leave out or twist the facts that contradict your concept.

A concept with truth, errors and lies - 3

3. Analysis. The analysis offers a framing and a storyline that makes us understand the concept. In search of the truth you develop a framing and a storyline that matches the facts and provides a logical explanation of the concept. If you make an error in the storyline, you correct it by adapting the storyline so it matches the facts and logic. If you produce a lie, you intentionally develop a storyline that matches your concept but manipulate the facts and logic so as to suit the concept. If you need to fantasize, then you put the fantasies into the storyline.

A concept with truth, errors and lies - 4

4. Theory. A theory is a collection of interrelated concepts that provides a bigger picture of the natural and social reality. In search for the truth you put your concept in the context of a theory that provides a factual and logical extension of the storyline of the concept. If you make an error, you correct it by looking for a theory that better matches the facts and logics of the bigger narrative. If you produce a lie, you select a theory that extends the storyline of your concept despite the facts and the ethics that go against the theory.

A concept with truth, errors and lies - 5

5. Ethics. A concept often contains ethics, a value judgment about what is right or wrong, good or bad. In searching the truth you acknowledge the ethics, make it explicit and defend your ground. If you make an error, you correct it by acknowledging the ethics, make it explicit and defend your ground. If you produce a lie, you hide or disguise the ethics as if your concept is objective and has nothing to do with ethics.

Hugh Thomas, Baron Thomas of Swynnerton (1931-2017)

1. Terminology

His titles:

1. *Rivers of Gold. The rise of the Spanish empire, from Columbus to Magellan.*
2. *The Golden Empire. Spain, Charles V, and the Creation of America.*
3. *World Without End. The global empire of Philip II*

Our titles:

1. *Rivers of Blood.*
2. *The brutal occupation of America's.*
3. *World that have ended.*



Hugh Thomas, Baron Thomas of Swynnerton (1931-2017)

2. Observations

Deleting the story of cheating and greed: Rodrigo de Triana



Hugh Thomas, Baron Thomas of Swynnerton (1931-2017)

3. Analysis: the empire of progress

His book:

"This book considers the first two generations of explorers, colonizers, governors, and missionaries who opened the way to Spain's vast American empire, which lasted over three hundred years, more than the British, the French, the Dutch, or the Russian equivalents."

DTM book

"This book considers the first two generations of murderers, thieves, barbarians, oppressors and exploiters of the indigenous people of the Americas, who carried out the first genocide in colonialism and continued their barbarism, for three hundred years."

The story of kidnapping presented as voluntary cooperation



Hugh Thomas, Baron Thomas of Swynnerton (1931-2017)

4. Theory: Western civilization

No one writes better than Hugh Thomas on the heartbreaking clash of civilizations that produced the Spanish Empire. Thomas puts his erudition to fine use ... analyzing, with care and sensitivity, the thirty elastic years that utterly redefined Western civilization



Hugh Thomas, Baron Thomas of Swynnerton (1931-2017)

5. Ethics: objective science

"I have tried in this book to say what happened. In seeking the truth, I have not thought it necessary to speak of outrage on every page?..."

Historians must not look for villains.

If one is looking for villains in this matter, and some are, one should certainly indeed look at royal families more severely than at Jewish ones: I am partly thinking of the rulers of Benin, the kings of Ashanti, Congo, and Dahomey, and the VIII rulers of Loango, who sold great numbers of slaves over many generations."



Karl Popper (1902-1994)



Popper's criteria for falsification

1. It is easy to obtain confirmations, or verifications, for nearly every theory - if we look for confirmations.
2. Confirmations should count only if they are the result of risky predictions; that is to say, if unenlightened by the theory in question, we should have expected an event which was incompatible with the theory - an event which would have refuted the theory.
3. Every 'good' scientific theory is a prohibition: it forbids certain things to happen. The more a theory forbids, the better it is.
4. A theory which is not refutable by any conceivable event is nonscientific. Irrefutability is not a virtue of a theory (as people often think) but a vice.
5. Every genuine test of a theory is an attempt to falsify it, or to refute it. Testability is falsifiability; but there are degrees of testability: some theories are more testable, more exposed to refutation, than others; they take, as it were, greater risks.
6. Confirming evidence should not count except when it is the result of a genuine test of the theory; and this means that it can be presented as a serious but unsuccessful attempt to falsify the theory. (I now speak in such cases of 'corroborating evidence'.)

A DTM critique of Popper

1. The separation of object and subject of knowledge in knowledge about humans.
2. Observation and reasoning as the only source of knowledge is sufficient for the natural world but inadequate for humans. There are other sources of knowledge that are specific for humans and provide concepts about humans and their societies that gives us more insight than observation and reasoning can do. Relying on only one source leads us to inadequate knowledge.
3. By treating humans as object in nature rather than treating nature as part of the community with humans Eurocentric epistemology ethics got hidden from knowledge. Thus it produces invalid knowledge about humans and nature.

Five other sources of knowledge besides observation and reasoning

1. Innate knowledge: knowledge with which humans are born.
2. Common sense: cumulative knowledge of a community that has been passed on through generations to members of the community and is regarded as basic truths.
3. Social knowledge: knowledge that comes through social interaction with other humans.
4. Creativity: the gift of human to create new things.
5. Ethics: a sense of what is right or wrong that has become part of knowledge.

Orlando Patterson (1940-)



1. Innate knowledge - 1

"Freedom was a peculiarly Western value and ideal ... "In precolonial African societies slavery was widespread and their release from slavery was not uncommon... the antithesis of slavery was never freedom in the Western sense (by which they mean personal freedom). What the ambitious slave sought, and what the self-interested master offered, was the reduction of the slave's marginality and his partial resocialization in the master's community."

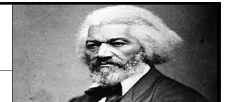
Frederick Douglass (1818-1895)



1. Innate knowledge - 2

*"Mr. Covey entered the stable with a long rope; and just as I was half out of the loft, he caught hold of my legs, and was about tying me. As soon as I found what he was up to, I gave a sudden spring, and as I did so, he holding to my legs, I was brought sprawling on the stable floor. Mr. Covey seemed now to think he had me, and could do what he pleased; but at this moment - **from whence came the spirit I don't know** - I resolved to fight; and, suiting my action to the resolution, I seized Covey hard by the throat."*


Frederick Douglass (1818-1895)



1. Innate knowledge - 3

*"This battle with Mr. Covey was the turning-point in my career as a slave. It rekindled the few expiring embers of freedom, and **revived** within me a sense of my own **manhood**. It recalled the **departed self-confidence**, and **inspired me again** with a determination to be free. The gratification afforded by the triumph was a full compensation for whatever else might follow, even death itself. He only can understand the deep satisfaction which I experienced, who has himself repelled by force the bloody arm of enslavement. I felt as I never felt before. It was a **glorious resurrection, from the tomb of enslavement, to the heaven of freedom**. 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 me, must also succeed in killing me.**"*


Wang Yangming (1472-1529)



1. Innate knowledge - 4

"Knowledge is native to the mind; the mind naturally is able to know... When [a parent] sees a child fall into a well it naturally knows what commiseration is. This is intuitive knowledge of good, and is not attained through external investigation."

Maduabuchi Dukor



1. Innate knowledge - 5


The role of intuition and innate knowledge in African philosophy:

"Perception is defined as the apprehension of the world through the sense, or the general exercise of it, or particular cases of its exercise, and also what is perceived. On the other hand, intuition is a direct apprehension of truth, which is not the direct result of reasoning or sense-perception."

2. Common sense -1

Common sense is the cumulative knowledge of a community that has been passed on through generations to members of the community and is regarded as basic truths.

René Descartes (1596-1650)




2. Common sense - 2


"I doubt whether I exist"

What to do?

1. Common sense: call 911 for a mental institution
2. Eurocentrism: call him a great philosopher



René Descartes (1596-1650)




2. Common sense - 3

How to replace common sense by phantasies: "hyperbolic doubt" (deliberately overexaggerating doubt): Four steps:

"The first was never to accept anything as true that I did not incontrovertibly know to be so... The second was to divide all the difficulties under examination into as many parts as possible, and as many as were required to solve them in the best way. The third was to conduct my thoughts in a given order, beginning with the simplest and most easily understood objects, and gradually ascending, as it were step by step, to the knowledge of the most complex... The last was to undertake such complete enumerations and such general surveys that I would be sure to have left nothing out."

Don't rely on theology, but on reason

René Descartes (1596-1650)




2. Common sense - 4

His leap from common sense to nonsense: *"I proceeded to eradicate from my mind all the mistakes that might earlier have crept into it. Because our senses sometimes deceive us, I decided to suppose that nothing was such as they lead us to imagine it to be. And because there are men who make mistakes in reasoning even about the simplest elements of geometry, and commit logical fallacies, I judged that I was as prone to error as anyone else, and I rejected as false all the reasoning I had hitherto accepted as valid proof. Finally, considering that all the same thoughts which we have while awake can come to us while asleep without any one of them then being true, I resolved to pretend that everything that had ever entered my head was no more true than the illusions of my dreams. [there is the leap] But immediately afterwards I noted that, while I was trying to think of all things being false in this way, it was necessarily the case that I, who was thinking them, had to be something; and observing this truth: I am thinking therefore I exist. [E] In Latin [the language in which many philosophical books were written at that time] 'I think, therefore I exist' is translated as 'cogito, ergo sum'."*

C.K. Raju (1954 -)

2. Common sense - 5

"I might mistake a snake for a rope, but I don't mistake an elephant for a rope."




René Descartes (1596-1650)

2. Common sense - 6

Descartes: The essence of a human being is thinking.

DTM: The essence of a human being is a complex unity of characteristics: *I shit, therefore I am*



René Descartes (1596-1650)


2. Common sense - 7

I run, therefore I am



The limits of Eurocentric phantasies

Once Zhuang Zhou dreamed he was a butterfly, a butterfly flitting and fluttering around, happy with himself and doing as he pleased. He didn't know he was Zhuang Zhou. Suddenly he woke up, and there he was, solid and unmistakable Zhuang Zhou. But he didn't know if he were Zhuang Zhou who had dreamed he was a butterfly or a butterfly dreaming he was Zhuang Zhou.




Zhuang Zhou (369-301 BCE)

3. Social knowledge - 1

- How do you know that you are dreaming if you are the only person in the world?
- Social knowledge is knowledge that is obtained through interaction with others and can not be obtained by an individual

3. Social knowledge - 2

- People are people through other people.
- Knowledge about people is obtained through other people

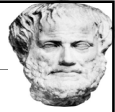


4. Creativity - 1

Creativity is the ability to produce new ideas without the use of established methods of knowledge production.

4. Creativity – 2: mind experiment - the speed of two falling balls with unqual weight

Aristotle (384-322 BCE)



Aristotle: the heavy ball will fall with a higher speed than the light ball.
 Galilei: Suppose you attach a light and a heavy ball to each other through a string. The heavy ball would fall with the speed of H and the light with the speed of L. The value of H is higher than L. In the Aristotelian logic the light ball will slow up the heavy one (acting as a kind of drag). The speed of the combined system C would be slower than the speed of the heavy ball falling alone (H > C). But the combined system is heavier than the heavy ball alone, so it should fall faster (C > H). The absurd conclusion is that the heavy ball is both faster and slower than the even heavier combined system. So without any observation we can say that they should hit the ground at the same time.

Galileo (1564-1642)



5. Ethics - 1

- ❑ A concept has an ethical component. In Eurocentric epistemology ethics stands on its own and is not part of knowledge production. Ethics is about right or wrong, not about truth and falsehood.
- ❑ What is the source of ethics? That is the belief system that a community upholds.

5. Ethics – 2: The ethics of Eurocentrism

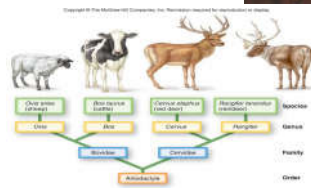
- ❑ First, you deny the relevance of belief systems in knowledge production and claim a position of neutrality.
- ❑ Second, you need to claim that your knowledge is universal. Knowledge ceased to be diverse with different perspectives that are valid. It becomes monolithic.
- ❑ Third, the claim of universalism goes with a division of valid and invalid knowledge. That is easily transformed in superior and inferior knowledge. Superior knowledge follows the epistemological rules van Eurocentric canon. Inferior knowledge is knowledge that is produced outside this canon. With superiority comes arrogance. And arrogance is not about knowledge, but about ethics.

The ethics of Eurocentrism is hidden in claims of neutrality, objectivity, universalism and superiority.

5. Ethics – 3: The ethics in natural science

- ❑ Hinduism: the cow as a sacred animal
- ❑ Eurocentrism: the cow as Bos Taurus

Carl Linneaus (1707-1788)



5. Ethics – 3: The ethics in natural science – pachamama



At Easter, they play the mandoline and guitar. Sometimes that happens behind my house.

Five other sources of knowledge besides observation and reasoning

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The limitations of Eurocentric logic

- An important element in a concept is the storyline and the logic that goes with it. Logic is a set of rules for reasoning, for building the storyline and arguing a proposition. Logic determines the validity of an argument.
- The canon of Eurocentric epistemology is based on two-value logic: true or false

Two value logic: Aristotle

- All men are mortal.
- Socrates is a man.
- Socrates is mortal.

The conclusion is true because of the rule of syllogism. The conclusion logically flows from the first and second proposition.

DTM critique: syllogism does not always lead to valid knowledge

- All white men are devils.
- Columbus is a white man.
- Columbus is a devil.

Mohist school China (722–481 BCE)

Not the structure of the logic that determines its validity, but the context of its proposition. There are three types of context.

Context 1: What is shared between propositions

- Black horses are horses (1).
- Riding black horses is riding horses (2).
- What is share in both proposition is that in (1) and (2) the essential shared characteristic is "riding". In (1) and (2) "riding" is a shared property of both black horses and riding horses. Therefore you can use the property of "riding" to connect (1) and (2) in a conclusion. The conclusion is valid.

Context 2: What is distinct between proposition

- A carriage is wood (1).
- Riding a carriage is not riding wood (2).
- In this case "riding" is not a shared property of a carriage and wood. It distinguishes the carriage from wood. Therefore you can not use the property of "riding" to connect (1) and (2). The conclusion is invalid.

Context 3: What is both common and distinct

- When a horse is required (you want a horse), a yellow horse, or a black one may be brought forward. The colour is distinct but not required. The required property is that of a horse. And that is common in both a black and yellow horse.
- When one requires a white horse, a yellow or a black horse cannot be brought forward. The colour is distinct and required. The common property of a horse is not sufficient for the requirement.
- The validity of the conclusion depends on the specific requirements.

Aristotle's laws of logic

1. The law of identity: A equals A. A thing is always equal to or identical with itself. Example: Columbus is Columbus.
2. The law of (non)contradiction: A is not non-A. A thing can not be different from itself. It is a different way of formulating the first law. Example: Columbus is not a dog.
3. The law of excluded middle: If A equals A, it cannot equal non-A. Everything is and must be either one of two mutually exclusive things. Example: a thing can not be Columbus and a dog. It is either Columbus or a dog.

Acholi people from Southern Sudan on the excluded middle

Victor Ocaya: "This principle says that between a statement and its negation there is no other alternative. The Acholi language, however, has a peculiar way of repeating an adjective in a manner that seems to suggest a third possible alternative between a statement and its negation. For example:

1 *Piny lyet*: It is hot. (P)

2 *Piny pe lyet*: It is not hot. (P)

3 *Piny lyet-lyet*: It is rather hot. (?)

In (3) the English "rather" does not capture the Acholi idea of *lyet-lyet*, which is somewhere between (1) and (2). *Piny lyet-lyet* quite unambiguously asserts that it is neither "hot" nor "not hot" and the law of excluded middle rules out just this possibility. This is evidence against the law of excluded middle, from an Acholi standpoint."

Indian philosophy of Jainism

- The two value logic is regarded as inadequate to understand reality
- The world is not only black or white. There are many possible perceptions of reality. No single proposition can capture the complexity of reality. Therefore it is mandatory to put a prefix to every proposition that expresses this by using the term "syad", which means "in some ways", "from a perspective", "arguably", "possibly". The Jains have developed a seven-value logic based on the notion of true, false and unassertible (can not be described, it is impossible to make statements about it).

Seven value logic

1. Possible, something is true. Example: Columbus is dead.
2. Possible, something is false. Example: Columbus is not dead.
3. Possible, something is true and false. Example: Columbus is dying: dead and not dead.
4. Possible, something is unassertible. Example: We can not assert whether Columbus is dead or not dead.
5. Possible, something is true and unassertible. Example: Columbus is dead, but we can not assert that.
6. Possible, something is false and unassertible. Example: Columbus is not dead, but we can not assert that.
7. Possible, something is true and false and unassertible. Example: Columbus is dead and not dead, but we can not assert that.

Are they the same: two value logic can not answer this



1975



2014

George Hegel (1770-1831)



Laws of dialectics in Eurocentrism

1. The transformation of quantity into quality
2. The change of possibility into inevitability
3. Evolution through contradictions
4. The conflict between form and content
5. Negation of the negation

Application of DTM epistemology

- Ability to articulate a decolonial critique
- Ability to develop alternative knowledge based on concepts that are already there and create new ones

Racism

- *"A global system of economic, social, political and cultural institutions that organize the relationship between human beings on the basis of superiority and inferiority."*
- not about feelings (prejudices, antagonistic feelings)
- nor about human interaction in the personal sphere ('everyday racism'),

Characteristics

- The organization of human relations along the lines of superiority and inferiority in economics, social relations, political systems and culture.
- The production of concepts of superiority/inferiority to justify the system.
- The link of these concepts to the character of the authority of knowledge production.
- The creation and institutionalization of mechanisms for colonizing the mind.

The authority of knowledge production

The collection of institutions in a society that is regarded as the source of valid knowledge.

Three concepts of racism

- Theological racism: the concept of superiority/inferiority that is argued from theology and is linked to theologians as the authority of knowledge production: 1500-1650
- Biological racism: the concept of superiority/inferiority that is argued from philosophy and the natural sciences and is linked to philosophers and natural scientists as the authority of knowledge production: 1650-1850
- Cultural racism: the concept of superiority/inferiority that is argued from the social sciences and is linked to social scientists as the authority of knowledge production: 1850-2017

The authority of knowledge at the start of colonialism

- Bernal Díaz del Castillo (1492–1584): *"We came here to serve God and the king, and also to get rich"*.
- James Ussher (1581-1656): God created the universe (including life) on October 22, 4004 BCE
- 1517: critique of Church from within theology (Reformation) and not from outside (Enlightenment)

Religion and colonization

Where they animals or humans?



Inferior humans beings

Tomás Ortiz, Bishop of Santa Marta: *"They are like asses, stupid, crazed, having no sense, considering it nothing to kill and be killed; they don't tell the truth unless it benefits them, they are inconsistent, have the vices of beasts, are not capable of understanding doctrine, are traitors, cruel, vengeful, and never pardon, lazy, thieves of low and mean judgment, are as cowardly as rabbits, dirty as pigs, they eat lice, spiders, and raw worms, have no art or human skills, are like brute animals. In all, I say, that never did God create people with so much vice and animal behavior."*

Church as authority for colonization: 1513 - *Requirimiento*

"acknowledge the Church as the Ruler and Superior of the whole world, and the high priest called Pope, and in his name the King and Queen Doña Juana our lords, in his place, as superiors and lords and kings of these islands."

"If you do not do this, and maliciously make delay in it, I certify to you that, with the help of God, we shall powerfully enter into your country, and shall make war against you in all ways and manners that we can, and shall subject you to the yoke and obedience of the Church and of their Highnesses; we shall take you and your wives and your children, and shall make slaves of them, and as such shall sell and dispose of them as their Highnesses may command; and we shall take away your goods, and shall do you all the mischief and damage that we can."

Friar Antonio Montesinos (1475-1540)

Liberation theology

"Tell me by what right and with what justice do you hold these Indians in such horrible servitude? With what authority have you waged such detestable war, bringing havoc and death never before seen on these people who were living peacefully and calmly on their lands? How can you keep them so exhausted and oppressed, without giving them food or curing their illnesses, which were caused by the excessive work you have forced upon them and by which you cause their deaths, or more accurately put, by which you murder them. All of this so you can daily acquire more gold. Are these not human beings? Do they not have rational spirits? Are you not obliged to love them as you love yourselves? Do you not understand this? Do you not feel this? How can you remain lethargically in such a deep slumber? Be assured that living like this you cannot save yourselves any more than can the Moors or the Turks, who do not have or want the faith of Jesus Christ."



1542: the New Laws against population decline

"We ordain and command that from hence forward for no cause of war nor any other whatsoever, though it be under the title of rebellion, nor by ransom nor in other manner can an Indian be made a slave, and we will that they be treated as our vassals of the Crown of Castile since such they are."

1550: Debate of Valladolid



Juan Ginés de Sepúlveda
(1494-1573)

"Is it lawful for the King of Spain to wage war on the Indians, before preaching the faith to them, in order to subject them to his rule, so that afterward they may be more easily instructed in the faith?"



Bartholomé de Las Casas
(1484-1566)

Arguments based on

Theory:

- Saint Augustine (354-430)
- Thomas Aquinas (1225-1274)
- Aristotle (384-322 BCE)

Empirical facts

- Sepúlveda: work of Gonzalo Fernández de Oviedo y Valdés
- Las Casas: forty years of experience in the Americas

Sepúlveda

1. The indigenous people are barbarians and inferior to the Spaniards. Therefore a war against them is justified, because inferior people should be ruled by superior people.
2. The indigenous people commit crimes against natural law: idolatry and sacrifice of humans to their god.
3. The indigenous people oppress and kill innocent people.
4. War may be waged against infidels in order to prepare the way for preaching the Faith.

Las Casas on empirical data

"It is not surprising that Oviedo reviles the Indians with so many slanderous lies, and there are two reasons for this. The first is that he was one of those looters who went to the mainland in 1513 at the time of Pedrarias [Dávila]. They, before anyone else, began at the province of Darién, which stretches to the gulf of Urabá, and laid waste to the whole mainland with complete inhuman savagery. They spared neither women, children, or the aged, and even burned men alive so that they might steal their gold, divide the other men among themselves, that is, enslaved them... Oviedo should try to make reparation by offering restitution for these detestable obscenities, rather than by his accusing slanders and shameless lies defame a gentle and decent people."

Las Casas on barbarism

Four kinds:

- loose and broad sense of the word means any cruel, inhuman, wild, and merciless man acting against human reason
- those who do not have a written language that corresponds to the spoken one
- those who, either because of their evil and wicked character or the barrenness of the region in which they live, are cruel, savage, scottish, stupid, and strangers to reason
- those who do not acknowledge Christ

Las Casas on crime of idolatry, sacrifice of humans and eating of human flesh

- Christians don't have jurisdiction over people who don't live in their territory.
- God is the only one that has the power to pass the final judgment
- The crime of human sacrifice might actually not be a crime if it is a sacrifice to God
- Human sacrifice occurs on a small scale, so it should not be blown out of proportion.
- The eating of human flesh might not be a crime
- No evidence of cannibalism on a large scale

Las Casas on oppression and killing of innocent people

- A benefit is not conferred on a person against his will
- Saving a few innocent people by killing many innocent people does not make sense.
- Spreading the gospel is an aim of the Spanish invasion of the Americas and this is obstructed by these practices.
- God is the ultimate judge, not the Spaniards

Las Casas on war against infidels in order to prepare the way for preaching the Faith

- Proper method of conversion in Christianity is not force
- Conversion to Christianity is a benefit for the converts, but that benefit can not be bestowed upon them if they don't want it.
- The combination of force and preaching the gospel is ineffective
- The combination of theft of gold, rape, violence and preaching the gospel gives a false message about Christianity to the Indigenous people. These are not methods of Christians but of Muslims.
- Experience shows that force is not needed with the Indigenous people
- There is only one reason to use force in the conversion of the Indigenous people: *"The Church can justifiably wage war only against those unbelievers who would maliciously prevent the spread of a faith, either by trying to make those who had already received it abandon it or by placing obstacles in the way of those who, in all probability, would come to believe."*

Cuauhtémoc (1495-1525)



The Indigenous response

"Our Sun has gone down. Our Sun has been lost from view and has left us in complete darkness. But we know it again, that it will rise again to light us anew.

But while it is there in the Mansion of Silence, let's join together, let's embrace each other and in the very center, being hide all that our hearts love and we know is the Great Treasure.

Let us hide our Temples, our schools, our sacred soccer game, our youth centers, our houses of flowery song so that only our streets remain. Our homes will enclose us until our New Sun rises.

Most honorable fathers and most honorable mothers, may you never forget to guide your young ones, teach your children, while you live how good it has been and will be.

Until now our beloved Anahuac sheltered and protected our destinies that our ancestors and our parents enthusiastically received and seeded in our being.

Now we will instruct our children how to be good. They will raise themselves up and gain strength and as goodness make real their great destiny in this, our beloved mother Anahuac."

Significance of the debate

D. Castro, *"Valladolid was little more than a confrontation between two faces of the same empire. One belonged to the colonists and was represented by Sepúlveda; it demanded a free hand in the exploitation of Spanish territories and its people as the colonists saw fit. The other was represented by Las Casas, who advocated a more benevolent and systematic exploitation while positioning the crown as the overriding regulator of the exploitation of the colonies and their people in a rational and productive manner."*

Las Casas and black enslavement

In 1517 some settlers asked the Spanish king for license for the trade in enslaved Africans. They used the argument of relieving the burden on the Indigenous population. L. Clayton: *"Las Casas picked up on the idea, and, back in Spain in 1517 – 1519, he suggested to young King Charles' s counsellors that a license be issued to import Negro slaves directly from Spain or Africa to the islands."* He later regretted the advice.

Biological racism: 1650-1850

- Authority of knowledge production: shifts from theology to philosophy and natural sciences; start of European Enlightenment
- Philosophy:
 - Separates science from theology
 - The ethics of Eurocentrism is hidden in claims of neutrality, objectivity, universalism and superiority.
 - Opens the way for Eurocentric natural sciences detached from ethics
- Natural sciences
 - Use biology to classify human beings as superior and inferior (is ethics not science)
 - Link to the institutions of global economy and trans-Atlantic enslavement
- Philosophy become racist

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://jamesmellow.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 negro 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 negro 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. Original 1837, p. 110-111.



Biological racism

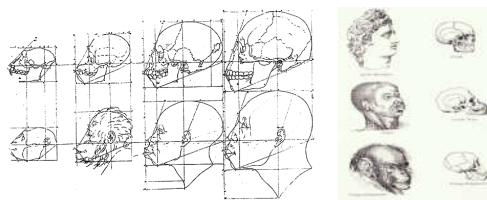


Fig. 2. Same skull as right, comparative dissection in various directions. From the collection of the Anatomical Society, London. Reproduced courtesy of the Library of Medicine Division, the National Library of Medicine

Carl Linnaeus (1707–1778)

Insult as sciences: 1 - Classification of human races: physics and ethics

1. The Americanus: red, choleraic, righteous; black, straight, thick hair; stubborn, zealous, free; painting himself with red lines, and regulated by customs.
2. The Europeanus: white, sanguine, browny; with abundant, long hair; blue eyes; gentle, acute, inventive; covered with close vestments; and governed by laws.
3. The Asiaticus: yellow, melancholic, stiff; black hair, dark eyes; severe, haughty, greedy; covered with loose clothing; and ruled by opinions.
4. The Afer or Africanus: black, phlegmatic, relaxed; black, frizzled hair; silky skin, flat nose, tumid lips; females without shame; mammary glands give milk abundantly; crafty, sly, lazy, cunning, lustful, careless; anoints himself with grease; and governed by caprice.



Charles Darwin (1809-1882)

Insult as sciences – 2: Gorilla and African

"The inability to move the ears in man and several apes is, however, partly compensated by the freedom with which they can move the head in a horizontal plane, so as to catch sounds from all directions. It has been asserted that the ear of man alone possesses a lobule; but "a rudiment of it is found in the gorilla and, as I hear from Prof. Preyer, it is not rarely absent in the negro."



Charles Darwin (1809-1882)

Insult as science 3: Evolution of man

At some future period, not very distant as measured by centuries, the civilised races of man will almost certainly exterminate, and replace, the savage races throughout the world. At the same time the anthropomorphous apes, as Professor Schaaffhausen has remarked will no doubt be exterminated. The break between man and his nearest allies will then be wider, for it will intervene between man in a more civilised state, as we may hope, even than the Caucasian, and some ape as low as a baboon, instead of as now between the negro or Australian and the gorilla.



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

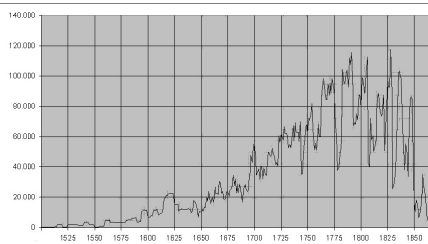


Stupid

Theology: the change of Jesus from a brown palestinian into a white Swede



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 Sanzolo (1483-1520)

Cultural racism: 1850-

- 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

Building blocks of DTM theory

- A third narrative of liberation
- Epistemology: truth, errors, lies, logic, concepts
- Basis theory of knowledge: three phases of racism from which to look at knowledge production
- Application to social and natural sciences in different ways

Questions and discussion

