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Eirenè – Núcleo de Pesquisas e práticas pós-coloniais e decoloniais
aplicadas às Relações Internacionais e ao Direito Internacional
Cátedra Sérgio Vieira de Mello



Migrations and International Solidarity

Prof^a Dr^a Karine de Souza Silva

Decolonizing Our Solidarity



Projet accompagnement solidarité Colombie - PASC



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Who are the migrants? How do I see them?
Where does she/he come from? Why is she/he coming?
What do you know about the place where they come from?
What happens across the border?
Who are the people we don't want here? Why?
What is my responsibility in this process?
Who produces knowledge about the countries of the Global South?

Prof^a Dr^a Karine de Souza Silva



South-North and South-South migration
Global North and Global South
Imperial / "non-imperial" North

- Introducing Race as an analytical category of human mobility
- Hegemonic bodies are welcome X subalternized bodies (racial/ethnic/sexual/gender/nationality) that are not welcome
- Intersectionality of oppression

Migration is the encounter with the difference



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Chimamanda Adichie: The danger of a single story - accessing non-colonial archives
Chinua Achebe: The balance of stories

Standpoint theory - knowledge stems from social position

Who has discursive authorization in the academy?

Questioning our standpoint / our place in the world/ situated speech

University and Epistemic Diversity

Questioning the places of enunciation - objectivity and subjectivity

Coloniality of being, knowledge, and power: Colonial practices are still in place: not centered on physical violence, but on other forms of violence - Depreciation of difference.



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“Coloniality allows us to understand **the continuity of colonial forms of domination after the end of colonial administrations**, produced by colonial cultures and structures in the modern/colonial capitalist world–system. "Coloniality of power" refers to a crucial structuring process in the modern/colonial world–system that articulates peripheral locations in the international division of labour with the global racial/ethnic hierarchy and Third World migrants’ inscription in the racial/ethnic hierarchy of metropolitan global cities.” (GROSFOGUEL, 2008)

“One of the fundamental axes of this model of power is the social classification of the world’s population around the idea of race, a mental construction that expresses the basic experience of colonial domination and pervades the more important dimensions of global power. The racial axis has a colonial origin and character, but it has proven to be more durable and stable than the colonialism in whose matrix it was established. Therefore, the model of power that is globally hegemonic today presupposes an element of coloniality. (QUIJANO, 1995)

Decoloniality



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Epistemologies of the South, Postcolonial and Decolonial Studies

“An epistemology of the South is based on three orientations:
to learn that the South exists;
to learn how to go to the South;
to learn from and with the South”. Boaventura de Sousa Santos (1995)

- Epistemological diversity in a complex and diverse world

Proposes:

Intercommunication between cultures and 'knowledges'

Horizontal/non hierarchy dialogues

“Epistemologies of the South seek to include the maximum of knowledge experiences in the world, including, after being reconfigured, knowledge experiences of the North.” Maria Paula Meneses.



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Africa: migration and solidarity

“Africas” : absences and myths

“Most [Western theorists] have omitted the importance of non-European alterity to the structures and hierarchies of international law ”. (GROVOGUI)

“Willful amnesia amnesia” – (Sankaran KRISHNA)

Idealization of Western historicity

Incomplete view of Europe and Africa

"Concepts of the uncivilized non-European had been explicitly constitutive for the discipline of international law"(A. ANGHIE)



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The invention of Africa / The racialization of africans

“In Negro life the characteristic point is the fact that consciousness has not yet attained to the realization of any substantial objective existence — as for example, God, or Law — in which the interest of man’s volition is involved and in which he realizes his own being.

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

Among the Negroes moral sentiments are quite weak, or more strictly speaking, non-existent.

At this point we leave Africa, not to mention it again. For it is no historical part of the World; it has no movement or development to exhibit.”

G.W.F. Hegel, The Philosophy of History, 117



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A invenção da África

“África propriamente dita é a parte característica desse continente. Começamos pela consideração desse continente, porque em seguida podemos deixá-lo de lado, por assim dizer. Não tem interesse histórico próprio, senão o de que os homens vivem ali na barbárie e na selvageria, sem fornecer nenhum elemento à civilização. Por mais que retrocedamos na história, acharemos que a África está sempre fechada no contato com o resto do mundo, é um Eldorado recolhido em si mesmo, é o país criança, envolvido na escuridão da noite, aquém da luz da história consciente [...] Nesta parte principal da África, não pode haver história.”

HEGEL, G.W. F. *Filosofia da história*. Brasília: Ed. UnB, 1995, p. 84-88.



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Migration and Cosmopolitanism

Kantian Cosmopolitanism??

KANT, Emmanuel. In: Observations on the feeling of the beautiful and sublime. P. 58-59.

“The Negroes of Africa have by nature no feeling that rises above the trifling.”
Mr. Hume challenges anyone to cite a single example in which a Negro has shown talents, and asserts that among the hundreds of thousands of blacks who are transported elsewhere from their countries, although many of them have even been set free, still not a single one was ever found who presented anything great in art or science or any other praiseworthy.



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"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. The religion of fetishes which is widespread among them is perhaps a sort of idolatry, which sinks so deeply into the ridiculous as ever seems to be possible for human nature. A bird's feather, a cow's horn, a shell, or any other common thing, as soon as it is consecrated with some words, is an object of veneration and of invocation in swearing oaths. The blacks are very vain, but in the Negro's way, and so talkative that they must be driven apart from each other by blows"

KANT, I. Observations on the feeling of the beautiful and sublime. P. 58-59).

Cosmopolitanism??



African diaspora and the dehumanization of black people

Racial slavery and the subordination of the Other

Coloniality

Of Being: Objectification / zone of nonbeing (FANON)

Knowledge: Epistemological racism

Power: Norms and Institutions

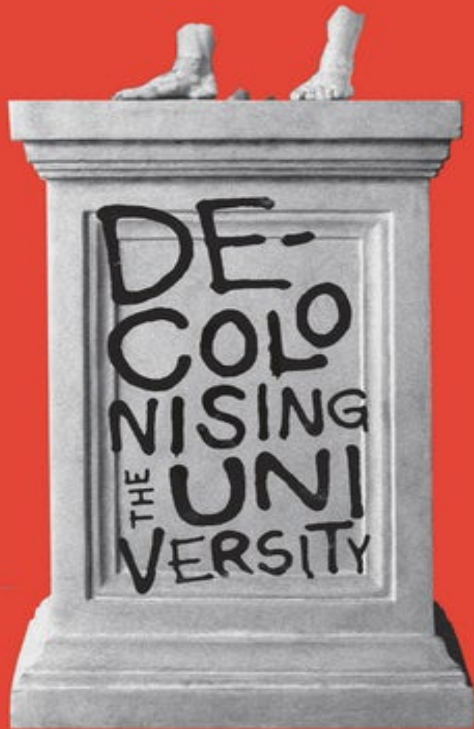
Representation of Otherness

Coloniality in current international migrations

Global student movement campaigning for the decolonisation of higher education



**The
Guardian**

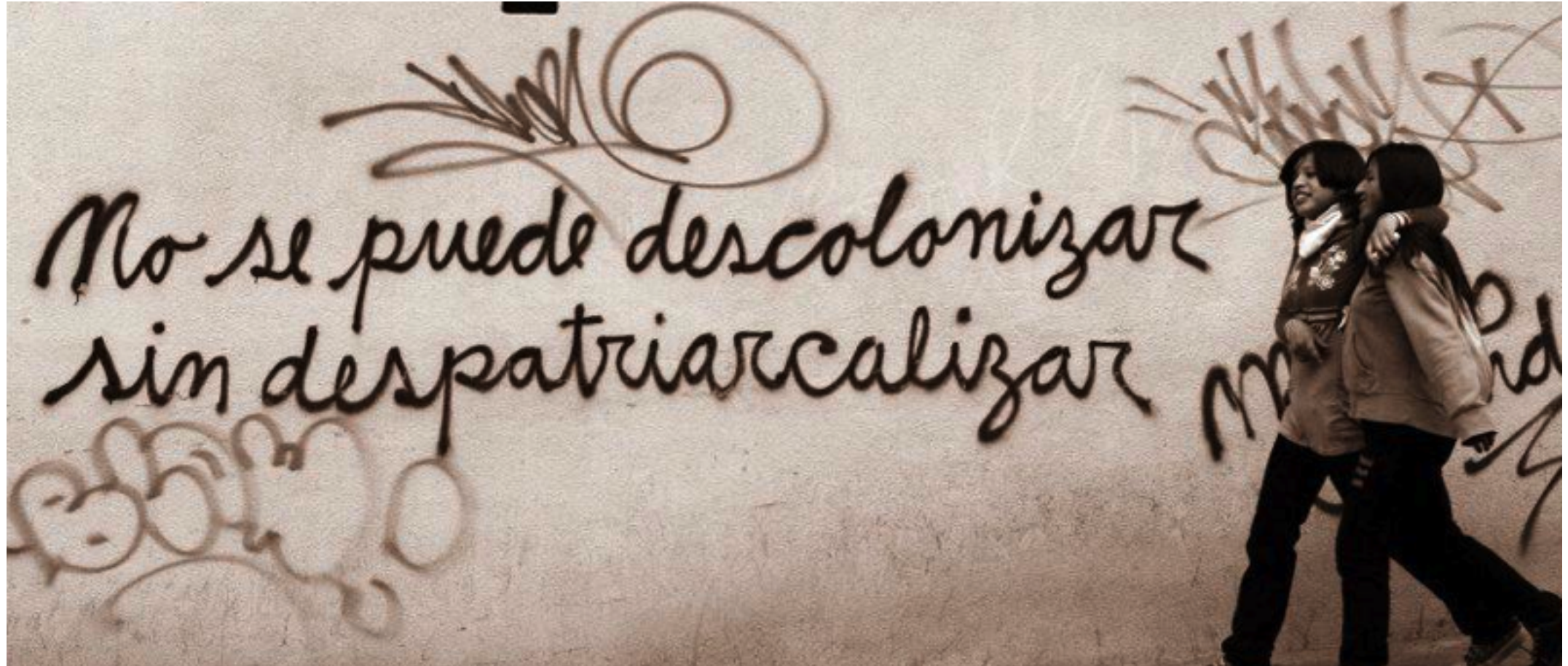


*Edited by Gurinder K. Bhambra,
Kerem Nişancıoğlu and Dalia Gebrial*

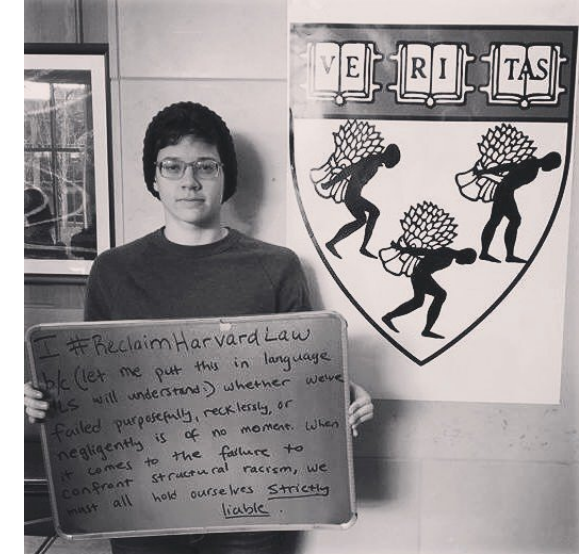
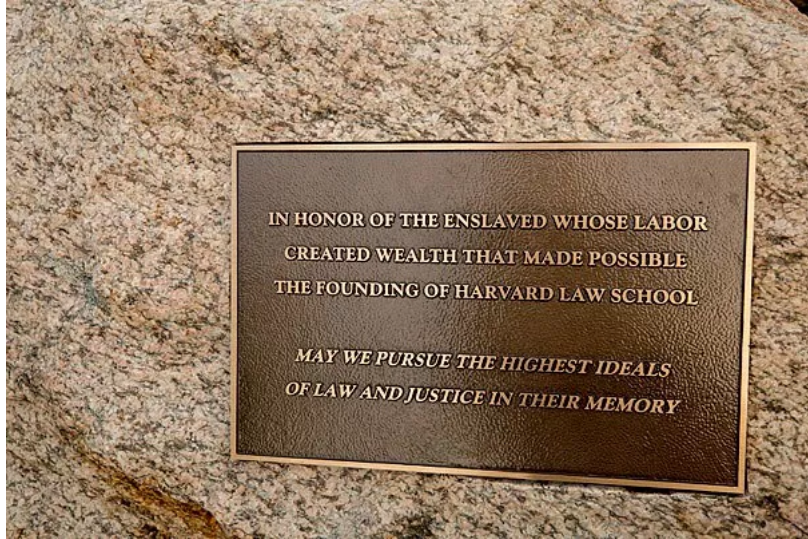
- By **pluriversity**, many understand a **process of knowledge production that is open to epistemic diversity**. It is a process that does not necessarily abandon the notion of universal knowledge for humanity, but which embraces it via a **horizontal strategy of openness to dialogue among different epistemic traditions**.

- To decolonize the university is to therefore to reform it with the aim of creating a less provincial and more open critical cosmopolitan pluriversalism – a task that involves the radical refounding of our ways of thinking and a transcendence of our disciplinary divisions. (Achille Mbembe)

DECOLONIZING KNOWLEDGE DEPATRIARCALIZING TEACHING



HARVARD - At Law School, honor for the enslaved



- "The nation's oldest law school was established in 1817 with a bequest from Isaac Royall Jr., a wealthy man from Medford, Mass., whose family made much of its fortune in the slave trade and on a sugar plantation in Antigua."
- **"University committee rules shield donated by family that built wealth through slavery does not reflect institution's values"**

OXFORD



University of Cambridge

Cambridge academics seek to 'decolonise' English syllabus

University condemns abuse directed at group of students who sought to broaden literature studies to include black authors



King's College gate house at the University of Cambridge. Photograph: Olaf Protze/LightRocket via Getty Images

A group of academics at the University of Cambridge is considering how to implement a call from undergraduates to "decolonise" its English literature syllabus by taking in more black and minority ethnic writers, and bringing post-colonial thought to its existing curriculum.

The debate is being followed closely by other universities. "I think it will grow and I think it will spread - and rightly. It is a good thing that there should be healthy

most popular



Arctic warming: scientists alarmed by 'crazy' temperature rises



Monica Lewinsky says Clinton affair was 'grind of power'



'Right to be forgotten' claimant wants to reinvent history, says Google



Late-night hosts on TV: Parkland comments: already know how you to combat'



Boris Johnson hints at reintroduction of Irish

Maev Kennedy

Wed 25 Oct 2017 15.22 BST



This article is 4 months old

1,314

UK ► UK politics Education Media Society Law Scotland Wales Northern Ireland

Race in education Shortcuts

Nikesh Shukla

Wed 25 Oct 2017 17:46 BST



1,315

309

Adichie, Kureishi, Hurston: what authors should be in the 'decolonised' canon?

An open letter declaring the need for more black, Asian and minority ethnic writers to be studied has been misconstrued as an affront to white authors, but a more rounded curriculum benefits us all



▲ Man of letters ... author Hanif Kureishi. Photograph: Stephen Hyde/REX/Shutterstock

It is telling that [Lola Olufemi's open letter](#) about an all-white university curriculum and the need to include more black, Asian and minority ethnic



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“We all speak from a specific time and place, from a specific history and reality - there are no neutral discourses. When scholars claim to have a neutral and objective discourse, they are not acknowledging the fact that they too write from a specific place, which, of course, is neither neutral nor objective or universal, but dominant. It is a place of power.” (KILOMBA, G. Plantation memories). (Grada Kilomba. Platanion Memories)

[Video: Decolonising the Curriculum: A Global Education - YouTube](#)

<https://www.youtube.com/watch?v=rtCuyJEv2wl>



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Decolonizing Solidarity

Reconstructing colonial / racial imaginary about agencies and the role of racially marked peoples

Representation of otherness is an aspect of coloniality



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Solidarity, migration and the Decolonial turn

Rethinking the Presentism in International Relations

Democratization of International Organizations

Enrich the Other's Vision

Recovering the subaltern historicities that were denied - “expropriating expropriators” (GUJA)

Recognizing violences without victimism

Re-signifying modern hierarchies

Democratize authors, actors and geographies

Make creative use of the place of marginality



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Solidarity, migration and the Decolonial turn

Support Counter-hegemonic movements

Taking responsibilities / problematizing our privileged places

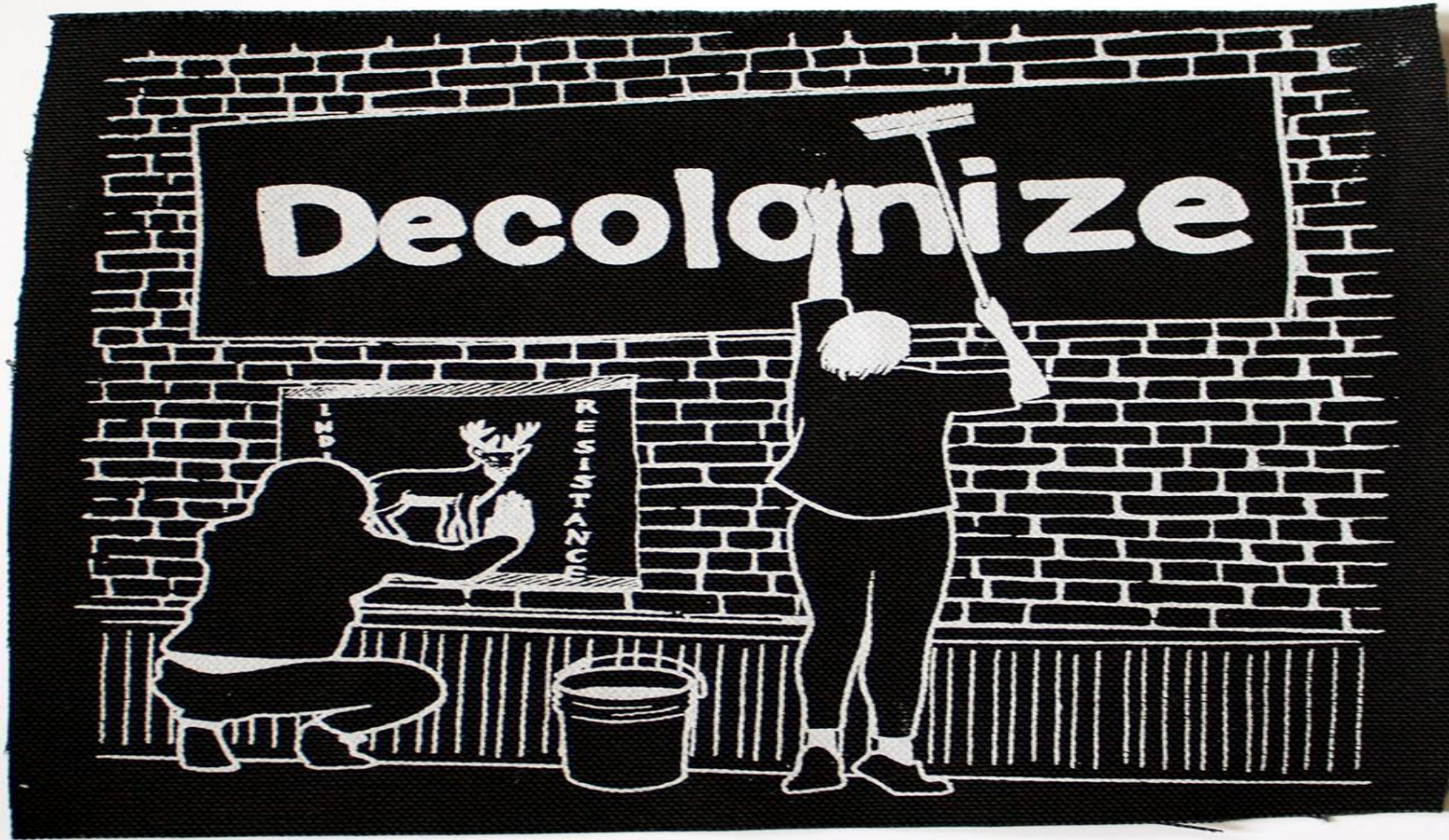
Denaturalize exclusions and inequalities

Reparations international movement

Claiming participation from other points of view, resisting dehumanization

Decolonization must be complete: power, being and knowledge

Migration is as an act of protagonism





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“It is not Africa, nor Europe, nor the Americas. They are all at the same time”(Abderrahmane Sissako)

Further Readings

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