

Fanon at 95

A Twenty-Day Celebration
July 1st-20th, 2020

Online

Wednesday, July 1st

I. 10:45 a.m. EST – 4:45 p.m. [Italy]
Hanétha Vété-Congolo, CPA
President. *Greetings.*

11:00 a.m. EST – 5:00 p.m. [Italy]
(Italian)

Roberto Beneduce, *Lggere l'archivio di Fanon oggi: Razzismo, violenza e follia*, niversity of Turin, Italy

☞ 6: 00 p.m. EST (French)

Seloua Luste Boulbina, *Colonie : comment (s') en sortir?*, Université Diderot, Paris 7, France
[Seloua Luste Boulbina is in New Caledonia. Her actual time (9:00 a.m. NCT) falls the next day and ours on ES time on July 1st]

Thursday, July 2nd

II. 6:00p.m. EST – 9:00 a.m. NCT
[Nouméa, New Caledonia] –
[**Wednesday, July 1st 6:00p.m. EST**]
(French)

Moderator: Hanétha Vété-Congolo, Bowdoin College, USA

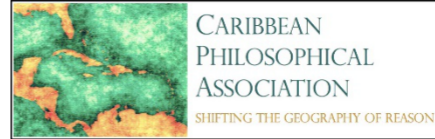
Seloua Luste Boulbina, *Colonie : comment (s') en sortir?*, Université Diderot, Paris 7, France

Friday, July 3rd

III. 11: 00 a.m. EST – 12:00 p.m. [Brazil
Sergipe, Aracaju] (Portuguese)

Moderator: Geny Ferreira Guimarães, Universidade Federal Rural do Rio de Janeiro, Brazil

Rosemere Ferreira da Silva, *Relevância das ideias de Frantz Fanon para o pensamento intelectual brasileiro//Relevance of Frantz Fanon's ideas to Brazilian Intellectual Thought*, State University of Bahia (Universidade do Estado da Bahia / UNEB), Brazil



Monday, July 6th

IV. 11: 00 a.m. EST – [Martinique/USA] –
5: 00 p.m. [France] (French)

Moderator: Hanétha Vété-Congolo, Bowdoin College, USA

Sonia Dayan-Herzbrun, *L'islam dans la pensée anthropologique et politique de Frantz Fanon*, Université de Paris, France

Justin Daniel, *L'œuvre de Frantz Fanon à la Martinique: une réception problématique*, Université des Antilles, Martinique

Antoine Tshitungu Kongolo, *Relire Fanon à l'heure de la pandémie du covid 19*, Université de Lubumbashi, République Démocratique du Congo

Tuesday, July 7th

V. 11: 00 a.m. [EST] USA (English)

Moderator: Lisa M. Anderson, Arizona State University, USA

Michael J. Monahan, *Why not simply try to touch the other?': Fanonian Phenomenology and Hope in the time of Pandemic*, The University of Memphis, USA

Nigel Gibson, *Fanon and the Rationality of Revolt*, Emerson College, USA

Douglas Ficek, *Fanonian Neo-Humanism and Racial Transvaluation*, University of New Haven, USA

Wednesday, July 8th

VI. 10: 00 a.m. EST – 7: 00 p.m. [India]
(English)

Moderator: Hanétha Vété-Congolo, Bowdoin College, USA

Miraj Desai, *Of Signs, Symptoms, and Stereotypes: Fanon and the Collective Intentionalities of the Clinic*, Yale School of Medicine, Yale University, USA
Sayan Dey, *Frantz Fanon and Border Intellectuality in Contemporary India*, Yonphula Centenary College, Bhutan, India

Thursday, July 9th

VII. 11: 00 a.m. EST [USA] – 5: 00 p.m.
[Denmark] – 12: 00 p.m. [Argentina]
(Spanish)

Moderator: Yomaira Figueroa, Michigan State University, USA

Julia Suárez-Krabbe, *Sociogénesis y pluriverso*, Roskilde University, Denmark

Nelson Maldonado-Torres, *El pensamiento de Fanon como guía en la búsqueda por la madurez decolonial*, Rutgers University, USA and Frantz Fanon Foundation, France

Alejandro de Oto, *Frantz Fanon. Una genealogía poscolonial*, Researcher at CONICET (National Scientific and Technical Research Council), Argentina

Friday, July 10th (Two Panels)

VIII. 9:00 a.m. EST [USA] – 3:30 p.m. [India] (English)

Moderator: Jane Gordon, University of Connecticut-Storrs, USA

Chandramohan Sathyanathan, *Towards a Third World Negritude: Where Fanon Meets Ambedkar*, Dalit poet, India

IX. 4:00 p.m. EST [USA] (English) **Moderator:** Michael J. Monahan, University of Memphis, USA

Darien Pollock, *Dismantling White-minded Resistance: Hidden Scripts, Subversive Action, and the Street Disposition*, Harvard University

Jeong Eun Annabel We, *Racialized Disablement and The Logic of Colonial War*, DePaul University, USA

Monday, July 13th

X. 11:00 a.m. EST (English)

Moderator: LaRose Parris, Lehman College, City University of New York, USA

Lewis Gordon, *What to Do in Our Struggle to Breathe: Fanon's Relevance in Our Time of Multiple Pandemics*, University of Connecticut-Storrs, USA

Tuesday, July 14th

XI. 11:00 a.m. [EST] (English)

Moderator: Takiyah D. Harper-Shipman, Davidson College, USA

Jane Gordon, *"The Magic Hands are Finally Only the Hands of the People": Continuing to Learn with Fanon at 95*, University of Connecticut-Storrs, USA

John E. Drabinski, *Periodizing Fanon*, The University of Maryland, USA

Wednesday, July 15th

[Two panels]

XII. 11:00 a.m. EST – 3:00 p.m. [Senegal] – 5:00 p.m. [RDC] (French)

Moderator: Hanétha Vété-Congolo, Bowdoin College, USA

Hady Ba, *Colonialism, violence and Dignity. Fanon through the lenses of the Haitian Revolution and Ubuntu Philosophy*, Cheikh Anta Diop University Dakar, Sénégal

Oumar Dia, *"Le Nègre et Hegel" de Fanon ou comment s'approprier les 'armes miraculeuses' trouvées chez l'opresseur?* Université Cheikh Anta Diop Dakar, Sénégal

Jean-Godefroy Bidima, *Maladies, politiques et aliénations : la question de l'historicité chez Fanon*, Tulane University, USA

XIII. 4:00 p.m. [EST] (English)

Moderator: Hanétha Vété-Congolo, Bowdoin College, USA

Anuja Bose, *Fanon on Democracy, Violence, and Solidarity*, University of Minnesota, USA

Dana Francisco Miranda, *The Order of Terror and the Things to Come*, University of Massachusetts-Boston, USA

Thomas Meagher, *Sociogenesis and Generations: Fanonian Notes for a Relational Metaphysics*, University of Memphis, USA

Thursday, July 16th

XIV. 11:00 a.m. [EST] (English)

Moderator: Dana Francisco Miranda, University of Massachusetts-Boston, USA

Rafael Vizcaino, *A New Generation and the Urgency of Decolonization*, DePaul University, USA

Pedro Lebrón Ortiz, *Re-constructing Locality through Marronage*, Grupo Teorizando el Giro Decolonial, Puerto Rico

Andrew Domzal, *Defying Colonial Logics: Fanon and Capitalism*, Pennsylvania State University, USA

Friday, July 17th

XV. 11:00 a.m. [EST] (French)

Hanétha Vété-Congolo, Bowdoin College, USA

Monday, July 20th

XVI. 11:00 a.m. [EST]– 5:00 p.m. [France] (English)

Moderator: Hanétha Vété-Congolo, Bowdoin College, USA

Mireille Fanon-Mendès-France, Fondation Frantz Fanon, France

ABSTRACTS

Hady Ba & Oumar Dia, *Colonialism, violence and Dignity. Fanon through the lenses of the Haitian Revolution and Ubuntu Philosophy*

In a situation of systematic oppression, can we restore our dignity without violence? In *The Damned of the Earth*, Fanon argues that given that colonialism is pure violence, it can only be vanquished through greater violence. For people oppressed by a colonial regime, violence has two ways of restoring dignity. First, give back to the individual a sense of his own value. Second, unifies those that the colonial violence had atomized and creates a sense of togetherness and belonging. So, violence can be useful. Is it indispensable to ensure true restoration of dignity?

We will use two cases to argue for the necessity of -at least symbolic- violence in order to restore dignity shattered by a colonial situation: the Haïtian Revolution and South Africa after Apartheid. We will argue that the violence of the Haïtian Revolution has been a catalyst for the restoration of the dignity and humanity of black people everywhere. A contrario, we will show the not owning the violence that's been at the beginning of the revolt in South Africa and trying to appease at all cost the establishment is one of the reason why some wounds inherited from the apartheid can't heal in South Africa.

Roberto Beneduce, *Leggere l'archivio di Fanon oggi: Razzismo, violenza e follia. Along the Fanonian archival: Racism, violence, and madness.*

Faced with a history that continued to agonize and oppress those whom de Martino called "the last," and living at a period that was poisoned by racism and injustice, Fanon explored the darkest recesses of racial prejudice in the Antilles, the ambivalent feelings and imaginary of a nervous society and the complicity of the social and psychological sciences. He also set out his project to escape the determinism of the past. Fanon knew, of course, that the struggle against racial alienation and racist violence is an unending duel. Our dark, racist time (France, US, and so on) confirm this. Fanon's interest in the literary work of Richard Wright offers the outline of a coherent project that aims to combine sociology, literature, politics and psychoanalysis. Only a psychology and a psychiatry able to consider the psychic effects of racism would be able to understand and cure the suffering of minorities and the effects on psychological development and mental health of a racist society. Based on my clinical work and ethnographic research, my analysis will try

to articulate these issues with the current nexus of racism and violence, as well as with the long history of what I call "psychiatric epistemic racism."

Jean-Godefroy Bidima, *Maladies, politiques et aliénations : la question de l'historicité chez Fanon*

"Qu'est qui lie chez Frantz Fanon la maladie et la politique ? C'est le concept d'aliénation. Celle-ci se déploie dans la constitution du Soi, en passant par l'évaluation des risques de l'altérité, pour interroger la mise en forme des institutions. Nous lirons donc les œuvres politiques et psychiatriques majeures de Fanon pour y dégager sa conception de l'histoire et ses ambiguïtés".

Anuja Bose, *Fanon on Democracy, Violence, and Solidarity*

Democratic societies convulse from the constitutive violence of their founding. Liberal democratic institutions mediate and displace this founding violence of conquest, enslavement, and dispossession rather than confront the co-constitutive legacy democracy and violence.

Fanon demands that we confront democracy and empire together; democracy and war together; democracy and torture together. Violence is the structure through which modern democratic institutions are born, legitimated, and reproduced. Fanon's analysis of the co-constitutive structure of democracy and violence is matched by an account of the solidaristic relations necessary to meet the task of democratic reconstruction, a task which requires new relations, institutions, and visions to supplant the order of democracy and violence.

Rarely are solidarity and violence thought of together. Fanon offers us this opportunity. Indeed, he demands that we think about the forms of solidarity that are necessary to reconstruct democratic societies constituted by violence.

Justin Daniel, *L'œuvre de Frantz Fanon à la Martinique : une réception problématique*

Parmi les figures intellectuelles et politiques du XXe siècle originaires de la Martinique — Aimé Césaire, Édouard Glissant et Frantz Fanon pour citer les plus connus — ce dernier occupe assurément une place singulière. À l'instar des deux autres, il fait partie des auteurs francophones les plus lus dans le monde et ses travaux ont suscité de substantielles recherches et publications. D'un autre côté, cette œuvre reste faiblement mobilisée et son engagement

politique a encore aujourd'hui un faible écho dans le contexte de son île natale, malgré l'essor récent des études postcoloniales à la Française revendiquant une proximité avec le psychiatre antillais. Au-delà de la marginalisation dont son œuvre a longtemps souffert en France, cet apparent paradoxe puise à deux sources convergentes : d'une part, la pensée de Fanon, qui dévoile le clivage racial au fondement du système colonial, lequel a pendant longtemps été traité par préterition aux Antilles sous l'emprise d'un républicanisme entretenant localement le mythe de l'égalité et de l'indifférence aux différences, peine à se frayer un chemin, lorsqu'il n'est pas l'objet d'appropriations contradictoires ; d'autre part, la radicalité de son engagement, fondé sur une décolonisation en forme de table rase, cadre mal avec une situation politique complexe. Cette situation nourrit un double désenchantement à l'égard d'une République peu apte à tenir ses promesses d'émancipation et d'expériences d'État postcolonial, dont Fanon a été un critique précoce. Double désenchantement qui concourt localement à une impasse sur le plan politique difficilement compatible avec le projet d'indépendance nationale cher à Fanon.

Sonia Dayan-Herzbrun, *L'islam dans la pensée anthropologique et politique de Fanon*

La publication d'une lettre adressée par Fanon à Ali Shariati qui traduisit nombre de ses textes en persan, et qu'on peut considérer comme un représentant majeur de la théologie musulmane de la libération, incite à poser la question du rapport de Fanon à l'islam. Psychiatre à l'hôpital de Blida, en conformité à son approche de la psychiatrie (la psychiatrie institutionnelle) il tint compte de ce qu'il s'était efforcé de connaître et de comprendre des pratiques de celles et ceux qui y résidaient comme patients, en particulier de leur islamité. Au niveau politique, cependant, même s'il reconnaît la portée révolutionnaire qu'a pu revêtir l'islam en Afrique comme en Asie, il considère le « retour à l'islam » comme un « repli sur soi », se disant angoissé par l'action de l'« association des oulémas maghrébins ». Cette ambiguïté par rapport à l'islam se lit également dans les textes où il est question des femmes, en particulier dans le célèbre *L'Algérie se dévoile*. Or les historiens de l'Algérie ont maintenant bien mis en valeur, la place fondamentale de l'islam, sous ses formes diverses, dans les multiples mouvements indépendantistes algériens. On peut alors tenter de mieux comprendre la place à partir de laquelle il s'exprimait.

Alejandro De Oto, *Frantz Fanon. Una genealogía poscolonial*

La racialización colonial interrumpe la idea de que el cuerpo obra en el mundo y, como consecuencia, lo espacial y lo temporal no forman parte de una conciencia representacional. La amplitud del abarcar del cuerpo que mide a su vez la amplitud de la existencia, es puesta en duda por Fanon porque el colonialismo en sus procesos de subjetivación interpone a la naturalización del espacio y del tiempo -a la síntesis que se reinicia- la desafectación del cuerpo racializado. Lo desafecta del tiempo histórico del que supuestamente participa y, por lo tanto, lo aparta de la idea de lo coetáneo. Es por ello que Fanon duda, no sin cierta marca irónica y trágica, de la temporalidad aprendida de Jaspers y de las posibilidades de la historicidad, y la tarea crítica deviene, además de la analítica de la racialización que expone en *Piel negra, máscaras blancas*, en una que intenta pensar cómo hacer que los cuerpos tramados

por el colonialismo construyan una contemporaneidad, cómo hacer que se vuelvan coetáneos en la existencia social, incluso en la tramas de ese mismo colonialismo. En esa interrupción y en esa búsqueda se juega para lo que denomino una llave genealógica que reconfigura por completo el archivo poscolonial.

Miraj Desai, *Of Signs, Symptoms, and Stereotypes: Fanon and the Collective Intentionalities of the Clinic*

This paper explores the ramifications of Fanon's description of "being overdetermined" for human sciences and services, including psychology and mental health—disciplines which have historically struggled to fully come to terms with such phenomena, including their relation to collective processes and subjectivities. It will be shown that being overdetermined presents quite real, brute, and 'objective' consequences for people's lives, and entails far more than a passing psychological experience of a stereotype. That is, being overdetermined can entail becoming a real racialized thing within contemporary systems, institutions, and social orders—a thing that, while real, refers to nothing alive, and certainly not a person. This process of becoming-a-caricature can have devastating consequences for "mental health" and for life within social and institutional structures. Genuine resolution of these kinds of problems requires removal of these caricatures within both psychological and social

spaces, and therefore social-collective interventions as much as personal ones.

Sayan Dey, *Frantz Fanon and Border Intellectuality in Contemporary India*

As a part of this topic I would like to talk about how Frantz Fanon's reflections on black power, black philosophies and black justice have widely influenced in shaping activism and intellectual scholarships from the various socio-cultural borders in contemporary India. Apart from influencing organizations like the Dalit Panthers (who are also widely motivated by the Black Panthers) and their movements against ending caste discrimination, Fanon has also widely contributed in shaping the decolonial intellect in the country. It is very much prominent in the reflections of thinkers like M S S Pandian (on Brahmin and non-Brahmin existence, notion of a nation, etc.), Aditya Nigam (on decolonizing Indian education system), C.K. Raju (on decolonizing science and mathematics), Kartick Ram Manoharan (on Periyar E.V. Ramaswamy's anti-caste movement in Tamil Nadu) and Chandramohan Satyanathan (in his poems on Dalit struggles). During the course of my reflections, I will be arguing that how through the intellectual engagements of these scholars, Frantz Fanon has widely influenced border thinking. I will position my arguments on two specific theoretical premises: Fanon's "Zone of Being/Zone of Non-Being" and "Sociogeny". I am specifically focusing on 'border intellectuality' because through Fanon the works of the philosophers challenge and interrogate the 'mainframe postcolonial intellectualism' in contemporary India, which has been nothing more than a continuous acknowledgement and celebration of European colonial patterns of thinking and doing.

Oumar Dia, « *Le Nègre et Hegel* » de Fanon ou comment s'approprier les « armes miraculeuses » trouvées chez l'opresseur ?

Hegel est le penseur qui donne une caution philosophique à la domination occidentale. C'est pourtant d'une certaine façon chez lui que Fanon trouve les outils qui lui ont permis non seulement de déconstruire le lien idéologique entre savoir et pouvoir mais aussi d'élaborer sa pensée de la libération de la dépendance coloniale. Comment une telle démarche paradoxale peut-elle ne pas être incompatible avec le projet d'émancipation des Africains ?

Andrew Domzal, *Defying Colonial Logics: Fanon and Capitalism Abstract: In A Dying Colonialism, Frantz*

Fanon details how Algerian revolutionaries combatted colonial powers by advocating not only armed resistance, but also a move away from Western understandings and ways of being. For Fanon, part of the process of colonization is the assimilation of the colonized mind. Specifically, the colonizer insists that Western logics are the only valid ones. One of those Western logics is capitalism. Colonization and capitalism are intertwined: often colonial subjugation is incentivized by capitalist gain and colonial subjugation, in turn, finances capitalist enterprise. Furthermore, capitalism is rooted in a propertied relationship which encourages environmental and human exploitation. As protests over police brutality and, more broadly, systemic racism continue across the world, many have proposed black liberation through wealth and ownership as a potential solution. I argue that because colonialism and capitalism are inexorably linked, black capitalism will only serve to diversify our oppressors, rather than rid us of them. Instead, we must move laterally to validate other understandings, other ways of being, other logics that encourage reciprocal rather than exploitative relationships.

John Drabinski, *Periodizing Fanon*

This talk examines Fanon's work as a figure in a tradition. Periodizing Fanon, in particular around questions of vernacular culture, creoleness as language and identity, and the specificity of Caribbean questions of identity and place, ought to shift our appreciation of his work. Rather than a figure in the eternal present, whose insights have universal appeal and application, I argue that Fanon, like much of Aimé Césaire's work and that of V.S. Naipaul, roots his claims in the notion of the Caribbean as an abject space. What does it mean to see Fanon *after* critiques of that abjection in the work of Kamau Brathwaite, Édouard Glissant, and others? How does this periodization reconfigure Fanon's conception of culture, his afropessimism, and his sometimes flattening of the colonized world? And what insights remain for us to grapple with, to read back against his Caribbean critics?

Rosemere Ferreira da Silva, *Relevância das ideias de Frantz Fanon para o pensamento intelectual brasileiro*

As ideias revolucionárias de Frantz Fanon ainda são pouco conhecidas no meio acadêmico brasileiro contemporaneamente. O pensamento de Fanon influenciou em contextos distintos obras e autores nas Ciências Humanas e nas Ciências Sociais, marcando uma forma de expressão comprometida com a

transformação social e política do seu tempo. Embora muito mais citado pelos intelectuais orgânicos e ativistas, o trabalho de Fanon urge, no Brasil, ser cuidadosamente lido, estudado e utilizado de forma crítica e multidisciplinar. *Pele negra, máscaras brancas* e os *Condenados da Terra* são os livros mais conhecidos de Fanon no contexto brasileiro e leitura obrigatória para quem deseja mergulhar na linguagem revolucionária que nos instiga à compreensão da violência na Diáspora Africana. Sendo assim, neste painel, objetivo discutir, o impacto das ideias de Frantz Fanon na formação da militância negra no Brasil como, por exemplo, através do trabalho da psicanalista e psiquiatra Neusa Santos Souza e do livro intitulado *Tornar-se negro: as vicissitudes da identidade do negro brasileiro em ascensão social*. As ideias de Fanon são atuais no Brasil hoje porque, através delas, respondemos como o racismo e o colonialismo são modos socialmente gerados de ver e de viver no mundo, tentando tornar nesse mundo a experiência existencial negra impossível. É contra essa impossibilidade que exemplarmente Fanon lutou e o seu pensamento se tornou relevante no âmbito das discussões sobre dominação e liberdade humana.

Relevance of Frantz Fanon's ideas to Brazilian Intellectual Thought

Frantz Fanon's revolutionary ideas are still little known in the Brazilian academic world today. Fanon's thinking influenced in different contexts works and authors in the Humanities and Social Sciences, marking a form of expression committed to the social and political transformation of his time. Although much more cited by organic intellectuals and activists, Fanon's work urges, in Brazil, to be carefully read, studied and used in a critical and multidisciplinary way. *Black skin, white masks* and *The Wretched of the Earth* are Fanon's best-known books in the Brazilian context and a must-read for anyone who wants to immerse themselves in the revolutionary language that instigates us to understand violence in the African Diaspora. Thus, I aim to discuss the impact of Frantz Fanon's ideas on the formation of black militancy in Brazil, for example, through the work of the psychoanalyst and psychiatrist Neusa Santos Souza and the book entitled *Tornar-se negro: as vicissitudes da identidade do negro brasileiro em ascensão social* (Becoming black: the vicissitudes of Brazilian black identity in social ascension). Fanon's ideas are current in Brazil today because, through them, we answer how racism and colonialism are socially generated ways of seeing and living in the world, trying to make the black existential experience impossible in this world. It is against this impossibility that Fanon exemplarily fought, and his thinking became relevant in the context of discussions on domination and human freedom.

Douglas Ficek, *Fanonian Neo-Humanism and Racial Transvaluation*

Fanon concludes *The Wretched of the Earth* with an undeniably powerful call for “a new man,” which is to say, “a new humanity.” But what is this “neo-humanism” (as opposed to post-humanism or trans-humanism), and how are we supposed to develop it? I will explore this question, taking into account some of the secondary literature, and I will focus on what this call means specifically for white people. I will argue that Fanon's neo-humanism requires white people to engage in a radical transvaluation of their white identities, and I will frame this transvaluation within the context of white idolatry.

Antoine Kongolo, *Relire Fanon à l'heure de la pandémie du covid 19*

La pandémie du covid 19 a causé des dommages incommensurables à l'économie mondiale, obligé les terriens à se confiner chez et fait des milliers de victimes partout dans le monde. Les scientifiques du monde entier sont en quête d'un vaccin efficace et de remèdes à même de stopper cette pandémie. Malgré l'urgence l'unanimité s'avère problématique au vu des dissensions sur les voies et moyens pour se débarrasser du virus mortel. A quelle vérité scientifique se fier ? Celle défendue par l'OMS (Organisation Mondiale de la Santé) ou celle portée par des médecins

« dissidents » considérés comme des rebouteux ? Que nous apprend cette pandémie sur le système de gouvernance mondiale ? Devrait-il se perpétuer, se réformer ou implorer ? Les peuples luttent-ils à armes égales contre le mal ? Les rapports entre les nations fondés sur la domination et l'exploitation des plus faibles vont-ils persister ou va-t-on assister à une levée en masse des citoyens dans une révolte planétaire contre la globalisation avec sa propension à la pensée unique ?

Le monde entier ne paie-t-il pas le prix d'un système ultra libéral dominé par les financiers, défenseurs d'une économie peu soucieuse de questions environnementales, de justice sociale voire de la dignité des humains ?

Faudrait-il espérer un retour à la normale, c'est-à-dire entériner l'iniquité ou passer à un autre système à même de corriger les travers d'une mondialisation qui a montré ses limites ?

Face aux défis majeurs auxquels l'humanité fait face, il est certain que relire Fanon ne pourrait se limiter à un exercice intellectuel anodin. En effet Fanon a pensé le colonialisme comme système de domination, d'infantilisation et d'instrumentalisation de l'autre. Il

par ailleurs porté le fer contre l'opresseur et invité les damnés de la terre à changer le monde.

Bref, Fanon n'a-t-il pas proposé une alternative à l'impérialisme, au colonialisme et à leurs avatars ?

Le relire porte à s'interroger sur notre monde actuel en nous défaisant des œillères prompts à cautionner les mythologies d'une mondialisation considérée comme le meilleur des systèmes. L'œuvre fanonienne en plus d'être une prophylaxie intellectuelle ne pourrait que contribuer à refonder la conscience des citoyens de par le monde. La pensée de Fanon conforte la nécessité d'une gouvernance mondiale paritaire, par-dessus l'égoïsme des puissances attentatoire à la solidarité qui aurait dû constituer la règle face à la pandémie du Covid 19.

Dissidente, réfractaire aux unanimités, violemment opposée aux dominations de type impérial et à leurs avatars, la pensée de Fanon est émancipatrice, susceptible de contribuer à la refondation de l'ordre mondial actuel, en brisant les moules de la pensée unique, en suscitant une prise de conscience des dominants et des dominés.

Nigel Gibson, *Fanon and the Rationality of Revolt*

I will examine Fanon's notion of the rationality of revolt expressed in *The Wretched of the Earth* and its relevance for our contemporary times. At this moment *The Wretched of the Earth* comes newly alive and is newly relevant.

"The rebellion gives proof of its rational basis and expresses its maturity each time that it uses a particular case to advance the people's awareness," he writes at the end of chapter two. How do we understand the "maturity of the revolt" (and the maturity of the new generation of militants in action) that advances the popular awareness?

How do we understand the "essence of the fight," "unexpected facets, which brings out new meanings and pinpoints the contradictions camouflaged by these facts" and what role does the committed intellectual play?

Jane Gordon, "*The Magic Hands are Finally Only the Hands of the People*": Continuing to Learn with Fanon at 95

Hands with fingernails encrusted with dirt. Hands clenched in fists. Hands seeking words to speak new concepts. Hands reaching for other hands. Capable of violent indifference and nurturing love, rending

destruction and cultivating new life, for Fanon, organizations and institutions, *the magic*, that could transform our everyday lives could come only from the always unfinished efforts of we, remarkably multifaceted, human beings. In this and most other regards, Fanon's guidance was profoundly political: there are no ready-made formulas worth their muster; there is no leader who should be our perennial guide. Learning with him now, as ever, therefore means drawing on insights born of the familiar to think and act into the unknown as we work together to construct broader and deeper relations of efficacious anti-colonial solidarity.

Lewis R. Gordon, *What to Do in Our Struggle to Breathe: Fanon's Relevance in Our Time of Multiple Pandemics*

Throughout his corpus Fanon repeatedly returns to the concept of breathing (*respiration*). He repeatedly argues that people are compelled to fight for liberation when conditions make it increasingly impossible to breathe. This connects Fanon to themes of Liberation going back to the inauguration of pandemics wrought from Columbus's landing on the shores of the Bahamas and the Caribbean, through to the low-oxygen hulls of vessels of enslavement, through to the litany of lynchings and other efforts to tie a noose around Indigenous and Black struggles for dignity, freedom, and liberation. This talk will outline Fanon's clear, continued relevance as we now live through a time of multiple pandemics against democracy, flourishing, and freedom in which even the environment is threatened and the ongoing reality is a desperate search for the oxygen through which, as Fanon would put it, a new humanity could be born.

Pedro Lebrón Ortiz, *Re-constructing Locality through Marronage*

For Fanon, decolonization requires violence because altering one's subjectivity from that of the damnés to that of the human proper is legible as a transgression against the colonial order. I suggest that part of the process of altering one's subjectivity requires an affirmation of alterity through a reconnection to ancestral ways, which allows for a re-construction of locality, while simultaneously one must work to fracture the colonial logics constitutive of European modernity. Marronage, when understood phenomenologically, is a vehicle for this double process.

Seloua Luste Boulbina, *Colonie : comment (s') en sortir?*

D'abord, j'aimerais revenir sur la méthode fanonienne, révolutionnaire à de multiples égards. Car voici un psychiatre qui impose le sujet en première personne au lieu du sujet en troisième personne et la clinique à la place de l'anatomie. Ce n'est pas seulement un nouveau regard mais une nouvelle voix et un nouveau langage. Ensuite, j'aimerais montrer que c'est précisément cette démarche nouvelle qui le fait entrer de plain-pied en Algérie, dont il ne connaît pourtant ni la culture, ni la langue, ni la population. Ce porte-à-faux ne fait donc pas obstacle aux identifications et à sa compréhension de la situation algérienne à tel point qu'il milite pour l'indépendance. Enfin, je désirerais souligner que c'est cela qui a permis une migration exceptionnelle de ses idées non seulement à l'ouest (Amériques et Atlantique noir) mais - c'est moins connu - à l'est (Pacifique).

Thomas Meagher, *Sociogenesis and Generations: Fanonian Notes for a Relational Metaphysics*

This paper seeks to explore Fanon's possible contributions to an understanding of relational metaphysics. It does so through an examination of his articulation of sociogeny in relation to his discussion of the dialectics of generational "missions" in the production of human cultures. In the first part, I elucidate Fanonian sociogeny in relation to the categories of phylogeny and ontogeny in order to draw out the inter-generational dynamics intrinsic to each of these conceptions. In the second part, I explore how this conception of the generational dimensions of sociogenesis clarifies questions about regularity and rhythm for a philosophy of human sciences in light of existential issues emanating from human agency, with reference to W.E.B. Du Bois's exploration of the matter in "Sociology Hesitant." In the final section, I consider the Fanonian dialectic of generation and sociogenesis in relation to the work of Sylvia Wynter, demonstrating how a Fanonian conception of generations brings greater depth to Wynter's notion of "transumptive chains" but raises problems for her reconfiguration of Fanonian sociogeny as the "sociogenic principle."

Dana Francisco Miranda, *The Order of Terror and the Things to Come*

In *A Dying Colonialism*, Frantz Fanon wrote that "not enough attention has been given to the reasons that lead a revolutionary movement to choose the weapon

that is called terrorism." I argue that this weapon and the reasons for it being wielded are best understood when terrorism is seen as a response to systemic destructuring, or political disorder. Thus, although terrorism is often not theorized as an embodied response to structural or geopolitical violence, a Fanonian understanding of the spatial and structural arrangements that make life unlivable or suboptimal is necessary to understand the violence of terrorism. As such, it is necessary to first develop a structural analysis of socio-political arrangements and the violence they enable or condone. Instead of seeking psychological explanations as to why terrorists commit such atrocities, it is more useful to examine how certain environments are "terror-forming." For instance, the use of oppressive mechanisms, such as through policing and surveillance, results in certain populations or groups being foreclosed from having a political existence. This structural violence is then often combatted through political actions that are themselves violative and, at their extreme, terroristic. It is through examining Fanon's distinction between the terrorist, the *fidai* and the unveiled that one understands terrorism as both an embodied struggle against "terror-formed" environments and for structural re/arrangement. Using the works of Frantz Fanon, Hannah Arendt, and Ian Shaw I will trace how processes of terror-forming create opportunities for desertification, insurrection and terrorism.

Michael J. Monahan, *Why not simply try to touch the other?': Fanonian Phenomenology and Hope in the time of Pandemic*

In the conclusion to *Black Skin, White Masks*, Fanon gestures toward a more human world by in part asking, "Why not simply try to touch the other, feel the other, discover each other?" This talk will draw out the phenomenological resources found in some of Fanon's key texts to illuminate this crucial moment at the end of his first book. I will argue that this larger interpretive context is a necessary moment in understanding Fanon's revolutionary humanism, which can in turn help us make sense out of and respond to the most recent developments in the centuries-long struggle against colonialism.

Darien Pollock, *Dismantling White-minded Resistance: Hidden Scripts, Subversive Action, and the Street Disposition*

In a speech first delivered in a crowded lecture hall at Stanford University, Martin Luther King, Jr. makes one of the most profound political insights of the 20th century. Wrestling with the massive civic unrest emerging in poor Black communities throughout the

U.S., King urges his audience to understand riots as “the language of the unheard” (King, 1967). Though many scholars and activists interpret King as framing rioting as a mode of disruption that colonized subjects employ to demand the attention of the oppressor, I argue that the main goal of this form of subversive action is to disrupt the culture of complacency established by the status quo of a particular resistance movement. On my view, rioting is the only form of collective action that enables the most suppressed layers of a colonial arrangement to dismantle what I call *white-minded reasoning-frames*. This form of insurrection reminds movement leaders of their failure to represent, articulate, and defend the normative demands of the streets. This conclusion will be reached by drawing extensively on Fanon's *Black Skin, White Masks* and *The Wretched of the Earth*. Particularly, I will show how what Fanon calls the “colonial psyche” is the foundation for the culture of complacency that all too often inflicts the vanguard leadership classes of resistance movements.

Julia Suárez-Krabbe, *Sociogénesis y pluriverso*.

Actualmente, el coronavirus se trata principalmente como algo inesperado, y la mayoría de las discusiones giran en torno al impacto económico del virus y cómo volver a su normalidad. Sin embargo, sabemos que nuestro sistema global extractivista y consumista causa averías en los ecosistemas y produce efectos desastrosos, incluidas epidemias como el SARS. Hasta cierto punto, esta noción sobre “la ecología de la enfermedad” occidental resuena con lo que muchos movimientos sociales e intelectuales en todo el mundo afirman: nuestro sistema global destruye la vida, relegando incluso a la Madre Tierra a la zona del no-ser. Efectivamente, este sistema global—o proyecto de muerte—está enmarcado por un sistema ontológico colonial que separa, entre otras, la cultura de la ecología, lo humano de la naturaleza, la religión de la razón, la economía de la reciprocidad, los antepasados del presente, y el futuro de nuestra realidad. Es un sistema fundamentalmente antisocial y anti-relacional que convierte la diversidad en jerarquía y desmembramiento, la economía en extractivismo y explotación, y la ecología en subyugación epistémica y ontológica. En esta presentación adelanto algunas reflexiones acerca de lo anterior poniendo en diálogo a Fanon con la ontología política, específicamente en relación a la sociogénesis y el pluriverso.

Rafael Vizcaino, *A New Generation and the Urgency of Decolonization*

This talk offers some reflections on the contemporary social revolts against white supremacy in the United States. I will depart from Fanon’s affirmation that, “Each generation must, out of relative obscurity, discover its mission, fulfill it, or betray it” to argue that contemporary anti-racist movements are the birth of a new political generation and revisit Fanon’s comments on violence in relation to the violence of the current uprisings. These uprisings represent the birth of a new generation that will inherit the long history of anti-racist struggle in this country. The talk concludes with a contemplation situated in the university that calls for the urgency of institutional and epistemic decolonization.

Jeong Eun Annabel We, *Racialized Disablement and The Logic of Colonial War*

Policing tactics and weapons against the Black Lives Matter movement protests have actively deployed the colonial logic of militarization. In response to the criticism that the police has wielded lethal violence, the Democratic presidential candidate Joe Biden suggested that the police instead “shoot below the knees.” This paper addresses how the discourse of violence, used to validate the militarization of the police, problematically precludes the prospect of disablement of the protesters, a partial accountability of the police that focuses on cases of anti-Black killings rather than casualties. The paper draws from Fanon’s analysis of disablement and racialization in a time of war. It seeks to offer a reflection on how Fanon’s revolutionary violence may elucidate the imbrication of racialization and disablement in the militarized police.

BIOGRAPHIES

Mouhamadou El Hady Ba est Docteur en sciences cognitives de l’Institut Jean Nicod, Hady Ba est actuellement Maitre de Conférence Titulaire en logique et philosophie analytique à l’Université Cheikh Anta Diop de Dakar (UCAD). Rattaché au Département de Philosophie de la Faculté des Sciences et Technologies de l’Éducation et de la Formation (Fastef ex École Normale Supérieure), il y enseigne essentiellement la philosophie des sciences, la logique et la philosophie de l’esprit. À la Fastef, il est depuis mars 2020, le directeur du Laboratoire de Recherche sur les Systèmes Éducatifs (LaRSEd) et

depuis décembre 2019, International Supporting Faculty à la School of Collective Intelligence de l'Université Mohamed 6 Polytechnique au Maroc. Membre de la Société Sénégalaise de Philosophie, il est responsable de la section Recherche, des Publications et de l'Animation Scientifique.

Roberto Beneduce, PhD, MD, anthropologist and psychiatrist, is Full Professor of Medical and Psychological Anthropology at the University of Turin, and founder of the Frantz Fanon Center (Turin), a center devoted to research and clinical intervention in the area of migration, refugees, and asylum seekers. His research engages various intellectual terrains and fields, including the history of ethnopsychiatry, migration and refugee issues, violence and the religious imaginaries in sub-Saharan Africa (Cameroon, Mali and Mozambique). He is author of articles in specialized journals and *Un lugar en el mundo. Senderos de la migración entre violencia, memoria y deseo* (ENAH y Universidad Autónoma de Tlaxcala, 2015), *L'histoire au corps. Mémoires indociles et archives du désordre dans les cultes de possession en Afrique* (Academic Press – Studia Instituti Anthropos, 2016) and, with Nigel Gibson, *Frantz Fanon, Psychiatry and Politics* (Roman & Littlefield, 2017).

Jean Godefroy Bidima earned a Ph.D at Université Paris I Panthéon-Sorbonne (Philosophy) and a Diplôme d'Etudes Approfondies (DEA) in Aesthetics and Sciences of Arts (Plastic Arts Department-Université Paris I - Panthéon-Sorbonne). A former Visiting Associate Professor at Bayreuth University (Germany) and Directeur de Programme at the Collège International de Philosophie (Paris), he is since 2004 Full-Professor and Yvonne Arnoult Chairholder in French and Francophones Studies at Tulane University (New Orleans-USA). Research includes continental philosophy, literatures and arts of the Francophone world, African philosophies, juridical anthropology and medical ethics. Publications include numerous articles and books: *Théorie critique et modernité négro-africaine: De l'Ecole de Francfort à la "Docta spes africana"* (1993); *La philosophie négro-africaine* (1995); *L'art négro-africain* (1997); and *La palabre: Une juridiction de la parole* (1997). *Philosophies africaines: Traversées des Expériences* (Editor), Special Issue, Rue Descartes, no 36, Collège International de Philosophie de Paris, Presses Universitaires de France, (2002). He co-edited with Lavou Zoungbo Victorien: *Réalités et représentations de la violence dans les postcolonies*, Presses de l'Université de Perpignan, France 2015. He was a laureate 2011/2012 of Eurias (European Institutes for Advanced Studies).

Jean-Godefroy Bidima est docteur en Philosophie et a un diplôme de Sciences de l'Art de la Sorbonne (Université Paris I Panthéon-Sorbonne). Ancien Directeur de programme au Collège International de Philosophie et Ancien Maître de Conférences-Invité à l'Université de Bayreuth (Allemagne), il est depuis 2004 Professeur des Universités titulaire, détenteur de la Chaire Yvonne Arnoult à L'Université Tulane (New Orleans- USA).

Ses recherches portent sur la philosophie continentale, les littératures et les arts du monde francophone, les philosophies africaines, l'anthropologie juridique et l'éthique médicale. Il est auteur de *Théorie critique et modernité négro-africaine: De l'Ecole de Francfort à la "Docta spes africana"* (1993); *La philosophie négro-africaine* (1995); *L'art négro-africain* (1997); and *La palabre: Une juridiction de la parole* (1997). *Philosophies africaines : Traversées des Expériences* (Editeur), Numéro Spécial, Rue Descartes, no 36, Collège International de Philosophie de Paris, Presses Universitaires de France, (2002). Il co-edite avec Lavou Zoungbo Victorien: *Réalités et représentations de la violence dans les postcolonies*, Presses de l'Université de Perpignan, France. Fellow 2011/2012 de l'IEA (Institut d'Etudes Avancées) de Nantes et Lauréat (2011/2012) d'EURIAS (European Institutes of Advanced Studies).

Anuja Bose is an Assistant Professor at the University of Minnesota. Her research focuses on political theorists who are situated in the nexus between Black political thought and anti-colonial political thought. Within this tradition, she is interested in how thinkers interrogate and reformulate central political problems related to solidarity; economic and political self-determination; social and economic rights; popular sovereignty; and the relationship between state and civil society.

Justin Daniel est professeur de science politique à l'Université des Antilles et directeur du Laboratoire caribéen de sciences sociales, (LC2S, UMR CNRS 8053). Son intérêt pour la recherche porte sur la question politique et la construction identitaire dans les territoires français d'outre-mer ainsi que sur les enjeux de gouvernance et d'action publique liés au développement durable, en particulier dans les Caraïbes. Il a édité et coédité quatre ouvrages et largement publié sur ces sujets dans des revues universitaires. Il a également écrit plusieurs chapitres d'ouvrage. Il a coordonné divers programmes de recherche sur le fonctionnement de l'État « périphérique » et a acquis une large reconnaissance dans le milieu universitaire. Ses activités sont

entreprises au sein de réseaux nationaux et internationaux.

Sonia Dayan-Herzbrun est Professeur émérite en sociologie politique et en études féministes à l'université de Paris. Auteure de nombreux ouvrages et articles, elle dirige la revue *Tumultes*, dont beaucoup de numéros ont été consacrés aux questions des mouvements insurgents, des formes multiples de l'aspiration démocratique et du décolonial. Elle a en particulier dirigé le numéro 31 (2008/2) de *Tumultes*, intitulé « Vers une pensée politique postcoloniale : à partir de Frantz Fanon ». Ses travaux récents font appel aux théories postcoloniales et décoloniales. Une autre partie de ses recherches porte sur les mouvements politiques au Moyen-Orient où elle privilégie la dimension genrée. Elle est membre de l'Association Internationale des Sociologues de Langue Française et de la Caribbean Philosophical Association qui lui a décerné en 2016 le Prix Frantz Fanon pour l'ensemble de son œuvre et de sa carrière.

Alejandro De Oto is researcher at the Consejo Nacional de Investigaciones Científicas y Técnicas (CONICET) in Argentina, and a professor of philosophical research methodology at the University of San Juan, where he also taught history of historiography and history of Asia and Africa, centering on the theoretical and political processes of postcoloniality. He holds a doctorate from the Center of Asian and African Studies at the Colegio de Mexico, has been a Research Fellow at Brown University, and has participated in the University of Cape Town African Series Seminar. He is a member in different academic associations and has published more than 70 articles and book chapters on postcolonial critical theory, travel literature, and Fanonian critical theory. He has authored several books including *Frantz Fanon. Política y poética del sujeto poscolonial (México)*, which was awarded the "Frantz Fanon Prize for Outstanding Book in Caribbean Thought" from the Caribbean Philosophical Association in 2005. He co-edited *Metodologías en*

Contexto. Intervenciones en perspectiva feminista/postcolonial/latinoamericana in the Latin American Council of Social Sciences (CLACSO).

Miraj Desai is member of the Program for Recovery and Community Health of the Yale School of Medicine, Department of Psychiatry. At Yale, he is also a Member of the South Asian Studies Council and Affiliated Faculty in the Center on Climate Change and Health. His recent book, *Travel and Movement in Clinical Psychology: The World Outside the Clinic*,

draws on Zen Buddhism, phenomenology, Fanon, and nonviolent philosophy to explore the relations between mental health, oppression, and social justice. His most recent empirical work examines institutional and racial bias within health and mental health organizations, with an article on "implicit organizational bias" just published in one his field's leading journals, the *American Psychologist*. Dr. Desai has received funding from the National Institutes of Health for his work, including a project involving participatory action research in partnership with local communities of color. He has received two Early Career Awards from the American Psychological Association, including from the Minority Fellowship Program, who noted his, "outstanding scientific contributions and the application of this knowledge toward the improved mental and physical well-being of people of color."

Sayan Dey grew up in Kolkata, West Bengal. He is currently working as Lecturer, in Yonphula Centenary College (affiliated to Royal University of Bhutan). He is also the Senior Advisor of Quality Education Group, Center for Regional Research and Sustainability Studies (CRRSS), India. With respect to his research on decoloniality he has been awarded a few project grants – Charles Wallace India Trust Fellowship (2017), Journal of International Women's Studies Fellowship (2018 and 2019) and Volkswagen Foundation Scholarship (2019). He has also been awarded a Postdoctoral Fellowship by WITS Centre for Diversity Studies, Johannesburg and he is scheduled to join in 2021. He is currently working on the book *History, Myth and Postcolonial Consciousness: Theory and Praxis* (Routledge, Forthcoming). His areas of research interests are: history, archaeology, everyday decoloniality, sociology, food humanities and race studies.

Oumar Dia est Docteur en philosophie, enseignant-chercheur à l'Université Cheikh Anta Diop de Dakar au Sénégal. Ses enseignements portent sur la philosophie critique, l'idéalisme allemand et la philosophie de la diversité. Membre fondateur et secrétaire général de la Société sénégalaise de Philosophie (SO.SE.PHI), il a dirigé l'ouvrage collectif *l'Afrique au cœur de la mondialisation : hommage au professeur Sémou Pathé Guèye*, Montréal, Presses panafricaines, 2016.

Andrew Domzal is currently a PhD. student at Pennsylvania State University. He wrote his masters thesis on Fanon and Heidegger at Katholieke Universiteit Leuven. His work primarily focuses on phenomenology and philosophy of race. He is also interested in literature, existentialism, and film.

John E. Drabinski is Professor of African American Studies and Comparative Literature at University of Maryland. He is the author of four books, most recently *Glissant and the Middle Passage: Philosophy, Beginning, Abyss* (Minnesota 2019) and *Levinas and the Postcolonial: Race, Nation, Other* (Edinburgh 2012). In addition to dozens of essays on Africana and European philosophy, he has edited a number of books and journal issues on. He is currently finishing a book-length study of Baldwin's non-fiction entitled '*So Unimaginable a Price: Baldwin and the Black Atlantic*' to be published by Northwestern University Press.

Douglas Ficek is Visiting Assistant Professor of Philosophy at the University of New Haven, where he teaches a wide variety of courses – from introductory courses on ethics and logic, to more advanced courses on the philosophies of race, religion, and liberation. He currently researches the decolonial, liberatory philosophy of Frantz Fanon as well as the theoretical and practical problem of whiteness. He has published articles and review essays in *Radical Philosophy Review*, *Philosophy & Social Criticism*, and *Notre Dame Philosophical Reviews*; he also contributed book chapters to *Living Fanon: Global Perspectives* (2011), edited by Nigel C. Gibson, and *The Onion and Philosophy* (2011), edited by Sharon M. Kaye.

Rosemere Ferreira da Silva, is Titular Professor at the State University of Bahia (Universidade do Estado da Bahia / UNEB), where she has taught since 2012. She is a specialist in Brazilian Literature, Afro-Brazilian Literature, Comparative Literature and Ethnic and African Studies. Her research focuses on Afro-Brazilian and Caribbean Literature. She is the coordinator of Literatura and Afrodescendência research group at UNEB. She is currently writing a book about black intellectuals. Dr. Da Silva is a Research Scholar in the Philosophy Department at UCONN-Storrs and part of the editorial team of *Black Issues in Philosophy*. She is also the Secretary of Afro-Brazilian and Caribbean Literature at CPA (Caribbean Philosophical Association).

Nigel C Gibson is author of *Fanon: The Postcolonial Imagination* (2003), *Fanonian Practices in South Africa* (2011), and the co-author (with Roberto Beneduce) of *Frantz Fanon, Psychiatry and Politics* (2017). He is currently working on an edited collection, *Fanon and Rationality of Revolt*. His two earlier edited collections on Fanon are *Rethinking Fanon: The Continuing Dialogue* (1999) and *Living*

Fanon: Global Perspectives (2011). He teaches at Emerson College in Boston.

Jane Anna Gordon teaches Political Science at the University of Connecticut, where she is also affiliate faculty in El Instituto, Philosophy, and Women, Gender, and Sexuality Studies. She is author, most recently, of *Statelessness and Contemporary Enslavement and Creolizing Political Theory: Reading Rousseau through Frantz Fanon* and co-editor of the forthcoming *Creolizing Rosa Luxemburg and The Politics of Richard Wright*. President of the Caribbean Philosophical Association from 2014-2016, she continues to direct the CPA Summer School and to be co-editor of the *Creolizing the Canon and Global Critical Caribbean Thought* book series.

Lewis R. Gordon was the first president of the Caribbean Philosophical Association (CPA) and is now Honorary President of the Global Center for Advanced Studies. He Chairs the Awards Committee and Global Collaborations for the CPA and lectures across the globe through many initiatives in the continued struggle for decolonization, dignity, freedom, justice, and liberation. He is also Professor and Head of the Philosophy Department at the University of Connecticut. His many books include *What Fanon Said* (Fordham UP; Hurst; Wits UP, 2015) and the forthcoming *Freedom, Justice, and Decolonization* (Routledge).

Pedro Lebrón Ortiz is a doctoral student at 17 Instituto de Estudios Críticos (Mexico), and possesses degrees in philosophy (MA) and mechanical engineering (BS). He has served as an adjunct professor at the University of Puerto Rico, Aguadilla Campus, with the Department of Humanities and the Department of Technology and Applied Sciences. His work has appeared in *Radical Philosophy Review*, *Transmodernity: Journal of Peripheral Cultural Production of the Luso-Hispanic World*, *Tabula Rasa*, and other outlets. He frequently publishes short-form essays in the digital magazine *80grados* (<https://www.80grados.net/>) and is a co-founder of the

Theorizing the Decolonial Turn Group (<http://www.girodecolonialpr.org/>), whose work consists in the elaboration of projects of political and theoretical formation. His first book, *Filosofía del cimarronaje*, is forthcoming with Editora Educación Emergente (Puerto Rico). He works full-time as a mechanical engineer.

Seloua Luste Boulbina est philosophe et politiste, ancienne directrice de programme au Collège International de philosophie à Paris (2010-2016),

actuellement chercheuse (HDR) à l'Université Diderot Paris 7 (LCSP EA7335). Théoricienne de la décolonisation, elle s'intéresse aux questions coloniales et postcoloniales, dans leurs dimensions politiques, intellectuelles et artistiques. Elle a notamment publié *Les Miroirs vagabonds ou la décolonisation des savoirs (arts, littérature, philosophie)* (Les presses du réel, 2018), *L'Afrique et ses fantômes, Écrire l'après* (Présence Africaine, 2015/ Indiana University Press, 2019), *Les Arabes peuvent-ils parler ?* (Blackjack 2011/Payot Poche 2014), *Le Singe de Kafka et autres propos sur la colonie* (Sens Public, 2008/Les presses du réel 2020). Elle a en particulier dirigé *Dix penseurs africains par eux-mêmes* (Chihab, 2016) ; *Décoloniser les savoirs* (La Découverte, 2012) ; *Un monde en noir et blanc* (Sens Public, 2009) ; *Réflexions sur la postcolonie* (PUF, 2007).

Thomas Meagher is a philosopher who works through questions in Africana philosophy, phenomenology, political theory, and existentialism. He is particularly interested in questions around human maturity and the nature of inquiry into lived human reality, as well as how phenomena of coloniality and projects of decolonization shape and reshape these matters. He earned his doctorate at the University of Connecticut and has taught at Quinnipiac University and the University of Memphis.

Dana Francisco Miranda is an Assistant Professor of Philosophy at the University of Massachusetts-Boston. His work is in political philosophy, Africana philosophy, and 19th century and contemporary European thought. He earned his doctorate at the University of Connecticut where he completed his dissertation, "Approaching Cadavers: Suicide and Depression in the African Diaspora," which investigated the philosophical significance of suicide, depression and well-being for members of the African Diaspora. He also currently serves as the Secretary of Digital Outreach & Chair of Architectonics for the Caribbean Philosophical Association.

Michael Monahan is Associate Professor of Philosophy at the University of Memphis, and past Vice-President of the Caribbean Philosophical Association. He is the author of *The Creolizing Subject: Race, Reason, and the Politics of Purity*.

Darien Pollock is a Ph.D. candidate in the Department of Philosophy at Harvard University, where he specializes in social ontology, critical theory, ethics and philosophy of race. The core of his research centers on the development of a philosophical method

that he calls "street philosophy." This upcoming academic year, he will serve as a Graduate Fellow in the Safra Center for Ethics. In addition to his work as an academic philosopher, Darien is also the founder and president of the Street Philosophy Institute, Inc. (SPI), a Massachusetts based think-tank dedicated to promoting research in the areas of public philosophy and civic engagement.

Chandramohan Sathyanathan is a poet and author of *Warscape Verses* (2014) and *Letters to Namdeo Dhasal* (2016), shortlisted for Srinivas Rayaprol Poetry Prize and the Harish Govind Memorial Prize. Sathyanathan coordinates English-language poetry readings in Kerala as well as a subaltern cultural collective there; in 2016 *Outlook Magazine* listed him as Dalit Achiever of the Year. He participates courtesy of the Bureau of Educational and Cultural Affairs (ECA) of the U.S. Department of State.

Julia Suárez-Krabbe is a Colombian-Danish scholar, and Associate Professor of Cultural Encounters at the Department of Communication and Arts, Roskilde University. Her work centers predominantly on racism, human rights, development, knowledge production, education and decolonization. She is the author of "Race, Rights and Rebels. Alternatives to Human Rights and Development from the Global South" (2016).

Hanétha Vété-Congolo is President of the Caribbean Philosophical Association. She is Professor of Romance Languages and Literatures at Bowdoin College and affiliated to the Groupe de Recherche et d'Études sur les Noirs d'Amérique Latine of the Université de Perpignan Via Domitia, France. She specializes in African and Caribbean thought, literature and culture, African and Caribbean orality, African and Caribbean women studies. She is author of several academic books and edited books and two poetry collections. She has two forthcoming monographs, *Nous sommes Martiniquaises: Pawòl en bouches de femmes châtaignes* (Paris: L'Harmattan, coll. Genre, École et Sociétés, 2020) and, *Discours antillaisE* (Paris : Complicités universitaires, 2020).

Rafael Vizcaíno is Assistant Professor in the Department of Philosophy at DePaul University. His work focuses on Latin American and Caribbean philosophy, especially decolonial thought, and on theories of secularization and postsecularity. He is currently revising a manuscript that rethinks the modern dialectics of secularization from the perspective of Latin America and the Caribbean. He is also editing a special issue of *The CLR James*

Journal that explores the relevance of spirituality to decolonization. His publications appear in the anthology *Decolonising the University*, and the journals *Radical Philosophy Review*, *The CLR James Journal*, and *Political Theology*.

Jeong Eun Annabel We, Ph.D., is a scholar of Korean and Asian American literature and decolonial thought. Her research is on transpacific speculative fictions on decolonization, disability, and indigeneity. She co-edited the special issue *Frantz Fanon, Decoloniality, and the Spirit of Bandung* in *Bandung: Journal of the Global South* (2019).