

# Humanities – Eurocentrism – Critique

July 19<sup>th</sup> – 23<sup>rd</sup>, 2022

Academy of Science Berlin / Leibniz-Saal, Markgrafenstr. 38



Organized by Rolf Elberfeld and Anke Graness

DFG Reinhart-Koselleck-Project “Histories of Philosophy in a Global Perspective”

Herder-Kolleg. Zentrum für transdisziplinäre Kulturforschung

**University of Hildesheim**

# Conference Program

## Tuesday, July 19<sup>th</sup>, 2022

### 3:00 pm – 6:30 pm: Philosophy and European Expansion

*Anke Graness*: Wer darf über was in dekolonialen Debatten sprechen? (Who May Talk About What in Decolonial Debates? – Talk in German Language)

*Rolf Elberfeld*: Verstrickungsgeschichtliche Aufklärung (Clearing up the Colonial Ensnarements in History – Talk in German Language)

### 4:30 pm – 5:00 pm Break

*Andrea M. Esser*: Wie umgehen mit Rassismus, Sexismus und Antisemitismus in der europäischen Philosophie? (How to Deal with Racism, Sexism and Anti-Semitism in European Philosophy? – Talk in German Language)

*Bret W. Davis*: The Problem of Philosophical Euromonopolism. Some Western and East Asian Perspectives

## Wednesday, July 20<sup>th</sup>, 2022

### 9:30 am – 1:00 pm: Learning and Remembering History in a Decolonial Way

Viola B. Georgi (Chair and Moderation)

*María do Mar Castro Varela*: Wissen, Erinnerung, Vergessen und Ignoranz. Fragen an eine Postkoloniale Bildung (Knowledge, Memory, Forgetting and Ignorance. Questions for a Postcolonial Education – Talk in German Language)

*Ozan Zakariya Keskinkılıç*: „Unser Land/Barbarenreich“. Erinnerungen, Räume und Biografien rassifizierter Subjekte in Verwobenheit und Ambiguität (“Our Land/Barbarian Empire”. Memories, Spaces and Biographies of Racialized Subjects in Entanglement and Ambiguity – Talk in German Language)

*Paul Mecheril*: Was es hieße die pädagogische Illusion der Autonomie zu dekolonisieren? (What it Would Mean to Decolonise the Pedagogical Illusion of Autonomy? – Talk in German Language)

### 1:00 pm – 3:00 pm Break

## **3:00 pm – 6:30 pm: Decolonial Cultural Politics**

3:00 pm – 5:00 pm: Decolonising through the Arts and Art Education

*Mojisola Adebayo*: Activating Anti-Racism in Classrooms, Conferences and Theatres: A Participatory Performance of “The Interrogation of Sandra Bland”

*Antje Budde*: Making Visible. Listening. Touching Pain. Anti-oppressive Strategies of Building Allyship and Artistic Intelligence (A/I) in the Digital Dramaturgy Lab<sup>squared</sup> (DDL<sup>2</sup>)

*Pepetual Mforbe Chiangong*: Decoloniality in Art Education: Where We Are Coming From and Where We Are Today

*Julius Heinicke* (Chair and Organisation): Politics of Cultures: The Dilemma of Research in Cultural Policy Contexts

5:15 pm – 6.30 pm: Decolonial Vision on Cultural Policy (Joint Discussion)

## **Thursday, July 21<sup>st</sup>, 2022**

### **9:30 am – 1:00 pm: Art, Music, (Critique of) Racism and Academia**

Fiona McGovern / Johannes S. Ismaiel-Wendt (Chair and Organisation): “...dass Dir Hören und Sehen vergehen” (“...That You Will Loose your Hearing and Sight” – Roundtable in German Language – No Translation)

*Sarah-Indriyati Hardjowirogo / Christopher A. Nixon / Kathleen Reinhardt / Shanti Suki Osman*

### **1:00 pm – 3:00 pm Break**

### **3:00 pm – 6:30 pm: Feminist Theory and Decolonisation**

Anke Graness (Chair)

*Denise Bergold-Caldwell*: Black Feminist Theory and Philosophy – Points of Departure, Settings, and Challenges for Eurocentric Philosophy

*Yoko Arisaka*: Positioning Feminisms in East Asia vis-à-vis De- and Postcolonial Feminist Debates

*Veronika Zablotsky*: Postcolonial Feminism(s) in Postsocialist West and Central Asia

## **Friday, July 22<sup>nd</sup>, 2022**

### **9:30 am – 1:00 pm: Decolonising Philosophy**

Anke Graness (Chair)

*Edwin Etieyibo*: Pragmatism and Decolonizing for the Good

*Rozena Maart*: Decolonising the Contradictions of Philosophy and Confronting the Contradictions of Philosophers and their Philosophies

### **1:00 pm – 3:00 pm Break**

3:00 pm – 6:30 pm

Yoko Arisaka (Chair)

*Eduardo Mendieta*: The Colonization of Philosophy and Philosophy as a Weapon of Colonization: Latin American Philosophy as an Exemplar

*Divya Dwivedi*: Hypophysics in the History of Philosophy: Outside the Occidental-Oriental Difference

## **Saturday, July 23<sup>rd</sup>, 2022**

### **9:30 am – 11:30 am: Philosophy and Race**

Rolf Elberfeld (Chair)

*Jeanette Ehrmann*: Tropen der Freiheit. Die Haitianische Revolution als Herausforderung für die Philosophie (Tropes of Freedom. The Haitian Revolution as a Challenge for Philosophy – Talk in German Language)

*Robert Bernasconi*: Academic Philosophy's Institutional Failure in the Face of Debates, Historical and Current, about the Legitimacy of Chattel Slavery

### **11:30 am – 12:00 pm Break**

**12:00 pm – 1:00 pm Closing Discussion**

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## Anke Graness

*Wer darf über was in dekolonialen Debatten sprechen?*

*(Who May Talk About What in Decolonial Debates? - Talk in German Language)*

Philosophy as a discipline slowly begins to face up to the challenges of an increasingly globalised world and the inevitable and difficult task of decolonisation associated with it - and is visibly struggling to do so. For it is not only the exclusion of philosophical traditions from different regions of the world from the history of philosophy as well as from current debates that is under criticism, but also quite fundamentally the claims to truth and universal validity associated with philosophical theories are under scrutiny. Thus, a decolonisation of philosophy and its history does not simply mean an expansion to include theories and concepts from other regions, but goes to the heart of the philosophical work: analysing the epistemic framework of philosophy in order to unveil deeply rooted centrisms, racisms and sexism. Can philosophy today then still begin light-heartedly with 'wonder' - without any concern for its own entrenchment in power structures? Is it still permissible today to deal exclusively with European or North American (male) philosophers? Can Kant be taught today with a claim to academic freedom without referring to the sexist and racist content of his work? And last but not least: Who is allowed to participate in the research and interpretation of (non-European) philosophical traditions and concepts? The presentation will focus on power structures and asymmetries in philosophical discourses and academic institutions - and, thus, on the controversial question of who is still allowed to talk about what today.

PD Dr. habil. **Anke Graness** is managing director of the DFG-funded Reinhart Koselleck project "Histories of Philosophy in Global Perspective" at the University of Hildesheim since 2019. Previously, she led an FWF research project on the historiography of philosophy in Africa at the Department of Philosophy at the University of Vienna (2014-2019). She is a member of the editorial board of the journal *polylog. Zeitschrift für interkulturelles Philosophieren*, which she chaired from 2009 to 2013, and is currently Vice-President of the Society for Intercultural Philosophy (GIP). Her research interests include history of philosophy, philosophy in Africa, intercultural philosophy, global justice and feminist theory. Her publications include: *Das menschliche Minimum. Globale Gerechtigkeit aus afrikanischer Sicht: Henry Odera Oruka* (Frankfurt/New York: Campus 2011); *Feministische Theorie aus Afrika, Asien und Lateinamerika. Eine Einführung* (Wien: Facultas 2019, with Martina Kopf and Magdalena Kraus) and *Philosophie in Afrika. Herausforderungen einer globalen Philosophiegeschichte*. (Berlin: Suhrkamp Taschenbuch Wissenschaft 2022, forthcoming).

### Selected Publications

#### Monographs

- *Philosophie in Afrika. Herausforderungen einer globalen Philosophiegeschichte*. Berlin: Suhrkamp Taschenbuch Wissenschaft, 2022 (forthcoming).
- Graness, Anke, Martina Kopf and Magdalena Kraus. *Feministische Theorie aus Afrika, Asien und Lateinamerika. Eine Einführung*. Wien: Facultas, 2019.
- *Das menschliche Minimum. Globale Gerechtigkeit aus afrikanischer Sicht: Henry Odera Oruka*. Frankfurt/New York: Campus, 2011.

## Editions

- Graness, Anke, Edwin E. Etieyibo and Franz Gmainer-Pranzl (eds.): *African Philosophy in an Intercultural Perspective*. Wiesbaden: Springer, 2022.
- Seitz, Sergej, Anke Graness and Georg Stenger (eds.): *Facetten gegenwärtiger Bildtheorie: Interkulturelle und interdisziplinäre Perspektiven*. Wiesbaden: Springer, 2018.
- Gmainer-Pranzl, Frank and Anke Graness (eds.): *Perspektiven interkulturellen Philosophierens. Beiträge zur Geschichte und Methodik von Polylogen*. Für Franz Martin Wimmer. Wien: Facultas/WUV, 2012.
- Graness, Anke and Kai Kresse (eds.): *Sagacious Reasoning. H. Odera Oruka in memoriam*. Frankfurt/M.: Peter Lang Verlag, 1997.

## Articles

- “Ethnophilosophical Tendencies in African Feminist Thought and Philosophy.” In *Ethnophilosophy and the Search for the Wellspring of African Philosophy*, edited by Ada Agada, 215–213. Cham: Springer, 2022.
- “Frauen in der Philosophiegeschichte – jenseits Europas: Methodische Überlegungen.” *Polylog. Zeitschrift für interkulturelles Philosophieren* 46 (2021): 91–103.
- “Armut und afrikanische Philosophie” In *Handbuch Philosophie und Armut*, edited by Gottfried Schweiger and Clemens Sedmak, 180–189. Cham: J.B. Metzler, 2021.
- “How Should We Teach the History of Philosophy Today?” In *Philosophy on the border: Decoloniality and the Shudder of the Origin*, edited by Leonhard Praeg and Lisa Lange, 33–53. Scottsville, South Africa: UKZN Press, 2019.
- “Konzepte und Modelle der Philosophiegeschichte in Afrika heute”. In *Philosophiegeschichtsschreibung in globaler Perspektive*, edited by Rolf Elberfeld, 21–48. Hamburg: Felix Meiner, 2018.
- “Writing the History of Philosophy in Africa: Where to Begin?.” *Journal of African Cultural Studies* 28, no. 2 (2016): 132–146.
- “Questions of Canon Formation in Philosophy: The History of Philosophy in Africa”. *Phronimon* 16, no. 2 (2015): 78–96.
- “Is the Debate on ‘Global Justice’ a Global One? Some Considerations in View of Modern Philosophy in Africa.” *Journal of Global Ethics* 11, no. 1 (2015): 126–140.

## Rolf Elberfeld

*Verstrickungsgeschichtliche Aufklärung*

(*Clearing up the Colonial Ensnarements in History* - Talk in German Language)

At the beginning of the 21st century, the process of decolonization has reached the university-level academia in Europe and the USA. Today, the philosophical classics of the European tradition and the humanities curricula at universities face massive decolonial critiques in which the connection between knowledge production and knowledge power is the focus of attention. The critique is directed primarily against the colonial ensnarements (Verstrickungen) of the European sciences, through which exploitation and oppression have been legitimized, racism has been scientifically justified, and colonial claims to power have been underpinned. If one takes this critique seriously, then philosophically clearing up the problem today must mean working through the histories of intellectual entanglements in an individual as well as in a sociopolitical perspective - beyond all national interests. Enlightenment today - based on various approaches of decolonial critique - must necessarily also be cleared up of the history of ensnarements. For each philosophical position and each historical time always entails, in addition to the high degree of entanglement with various historical and philosophical contexts, also blind spots and strategies of concealing and making invisible one's own weakness. Figures of philosophical immunization against criticism are brought forward, as well as forms of marginalization and devaluation of the foreign are legitimized.

**Rolf Elberfeld** studied Philosophy, Religious Studies, Japanese Studies and Sinology in Würzburg, Bonn and Kyōto. He received his doctorate in 1995 in Würzburg and was a research assistant at the University of Wuppertal from 1997 to 2003. In 2002 he completed his habilitation in Wuppertal and since June 2008 he is Professor for Philosophy at the University of Hildesheim. His main research interests are phenomenology, intercultural ethics/aesthetics, philosophy of culture, philosophy of the body (Leib), history of philosophy in global perspectives, decolonial philosophizing.

### Selected Publications

#### Monographs

- *Dekoloniales Philosophieren. Versuch über philosophische Verantwortung und Kritik im Horizont der europäischen Expansion.* Hildesheim: Olms, 2021.
- *Philosophieren in einer globalisierten Welt. Wege zu einer transformativen Phänomenologie.* Freiburg i. B.: Alber-Verlag, 2017.
- *Sprache und Sprachen. Eine philosophische Grundorientierung.* Freiburg i. B.: Alber-Verlag: 2012, <sup>3</sup>2014.
- *Phänomenologie der Zeit im Buddhismus. Methoden interkulturellen Philosophierens.* Stuttgart-Bad Cannstatt: Frommann-Holzboog, 2004, <sup>2</sup>2010, <sup>3</sup>2020.
- *Kitarō Nishida (1870-1945). Moderne japanische Philosophie und die Frage nach der Interkulturalität.* Amsterdam: Rodopi, 1999.



## Editions

- Zeami. *Blumenspiegel. Ein Grundlagentext zur Praxis und Ästhetik des japanischen Nō-Theaters*. Zweisprachige Ausgabe. Translated and edited by Ryōsuke Ōhashi, Rolf Elberfeld and Leon Krings, Series “Ästhetische Praxis”, Volume 1. Paderborn: Brill, 2021.
- *Philosophiegeschichte in globaler Perspektive*. Hamburg: Meiner-Verlag, 2017.
- Elberfeld, Rolf and Stefan Krankenhagen (eds.). *Ästhetische Praxis als Gegenstand und Methode kulturwissenschaftlicher Forschung*. Paderborn: Fink-Verlag, 2017.
- Elberfeld, Rolf and Yōko Arisaka (eds.). *Kitarō Nishida in der Philosophie des 20. Jahrhunderts. Mit Texten Nishidas in deutscher Übersetzung*. Freiburg i. B.: Alber-Verlag 2014, <sup>2</sup>2015.
- *Was ist Philosophie? Programmatische Texte von Platon bis Derrida*. Stuttgart: Reclam, 2006, <sup>2</sup>2021.
- Elberfeld, Rolf and Günter Wohlfart (eds.). *Komparative Ethik. Das „Gute Leben“ in Asien und Europa*. Köln: Edition Chora, 2002.
- Elberfeld, Rolf and Günter Wohlfart (eds.). *Komparative Ästhetik. Künste und ästhetische Erfahrungen in Asien und Europa*. Köln: Edition Chora, 2000.
- Elberfeld, Rolf (ed. and transl.). *Kitarō Nishida: Logik des Ortes. Der Anfang der modernen Philosophie in Japan*. Darmstadt: Wissenschaftliche Buchgesellschaft, 1999.
- Elberfeld, Rolf, Johann Kreuzer, John Minford and Günter Wohlfart (eds.). *Translation und Interpretation*. München: Fink-Verlag, 1999.
- Elberfeld, Rolf, Johann Kreuzer, John Minford and Günter Wohlfart (eds.). *Komparative Philosophie. Begegnungen zwischen östlichen und westlichen Denkwegen*. München: Fink-Verlag, 1998.

## Articles

- “La globalisation de l'histoire de la philosophie et l'idée d'une phénoménologie transformative.” translated by Nicole G. Albert, *Diogenes*, no. 271–272 (December 2021): 71–89.
- “Geschichte der Geschichten der Philosophie im Horizont verschiedener Sprachen weltweit. Erste Ergebnisse des Koselleck-Projekts.” *Polylog. Zeitschrift für interkulturelles Philosophieren* 46 (2021): 7–20.
- “世界の多様な言語の地平における「哲学史」の歴史–コゼレック=プロジェクトの最初の成果” [“Die Geschichte der Geschichte der Philosophie im Horizont verschiedener Sprachen weltweit. Aktuelle Ergebnisse des Koselleck-Projekts”], translated by Yoko Arisaka and Tetsuri Kato, *日本哲学史研究』第17号* [*Nihontetsugakushi kenkyū*], no. 17 (2021): 1–20.
- “Rasse und Rassismus in der klassischen Deutschen Philosophie.” *Deutsche Zeitschrift für Philosophie* 69, no. 1 (2021): 126–129.
- “Philosophical Implications of the Japanese Language.” In *The Oxford Handbook of Japanese Philosophy*, edited by Bret W. Davis, 665–683. Oxford University Press, 2020.

## Andrea M. Esser

*Wie umgehen mit Rassismus, Sexismus und Antisemitismus in der europäischen Philosophie?*  
(*How to Deal with Racism, Sexism and Anti-Semitism in European Philosophy?* - Talk in German Language)

In the philosophical tradition there are passages and essays that (at least according to today's understanding) are to be judged as racist, sexist or anti-Semitic (rsa). It is philosophy's responsibility to work through this heritage, for it is not only handed down in reception, but also used to legitimise rsa positions and corresponding policies. Moreover, rsa perspectives of philosophical history may still shape patterns of thought and institutional practices of our philosophising today. Previous studies often fall short when they deal with rsa accusations against philosophical theories in a person-centred way, disregarding both their historical and political dimensions. Frequently, such debates get stuck in apologetic or fundamentally critical statements and think they can conclude the discussion with a presumptive judgement. Instead, the concrete effects of rsa within today's philosophical teaching and research should be reflected upon, questioning the strict distinction between philosophical and political responsibilities. Seen in this light, the demands of a (self-)critical history of philosophy would not be a task that can simply be handed over to philosophical-historical research, but would have to be considered as a political challenge of any current philosophising.

**Andrea-Marlen Esser** is Professor at Friedrich Schiller University Jena since 2015. Before that she held professorships at Philipps University Marburg and RWTH Aachen. She has been co-editor of the *Deutsche Zeitschrift für Philosophie* (DZPhil) since 2006, executive director of the Deutsche Gesellschaft für Philosophie between 2011 and 2017, and a member of the Kant Commission of the BBAW between 2008 and 2012. She is the editor of Kant's *Critik der Urteilskraft* as part of the new edition of the Akademie Edition. Since 2022, she is the director of the Reinhart Koselleck Project with the topic “How to Deal with Racism, Sexism and Anti-Semitism in Works of Classical German Philosophy?”. She is a member of the Transregio SFB 294 “Structural Change of Property”, between 2008 and 2011 she was head of a subproject in the project network *Tod und toter Körper* and between 2012 and 2015 in the continuation project *Transmortalität* funded by the Volkswagen Foundation; Fellowships at the Alfried-Krupp-Kolleg Greifswald (2018-2019) and at the Max Weber-Kolleg Erfurt (2012-2013).

### Selected Publications

#### Monographs

- *Eine Ethik für Endliche. Kants Tugendlehre in der Gegenwart.* Stuttgart/Bad Cannstatt: Frommann-Holzboog Verlag, 2004.
- *Kunst als Symbol. Die Struktur ästhetischer Reflexion in Kants Theorie des Schönen.* München: Wilhelm Fink, 1997.

## Editions

- Esser, Andrea M., Antje Kahl, Daniel Kersting, Christoph G.W., Schäfer and Tina Weber (eds.). *Die Krise der Organspende – Anspruch, Analyse und Kritik aktueller Aufklärungsbemühungen im Kontext der postmortalen Organspende*. Berlin: Duncker & Humblot, 2018.
- Esser, Andrea M., Christoph G.W. Schäfer and Daniel Kersting (eds.). *Welchen Tod stirbt der Mensch? Philosophische Kontroversen zur Definition und Bedeutung des Todes*. Reihe »Todesbilder. Studien zum gesellschaftlichen Umgang mit dem Tod«. Frankfurt: Campus Verlag, 2012.
- Esser, Andrea M., Hubert Knoblauch, Dominik Groß, Brigitte Tag and Antje Kahl (eds.). *Der Tod, der tote Körper und die klinische Sektion*. Berlin: Duncker & Humblot, 2010.

## Articles

- “Judgment and the Reality of Freedom. The Role of Analogy in Kant’s Third Critique.” In *The Court of Reason. Akten des 13. Internationalen Kant-Kongresses in Oslo*, edited by Beatrix Himmelmann and Camilla Serck-Hanssen, 169–190 Berlin/New York: De Gruyter, 2022.
- “Kant.” In *Kant und der Deutsche Idealismus*, edited by Klaus Vieweg, 33–74. Darmstadt: WBG, 2021.
- Esser, Andrea M. and Daniel Kersting (eds.). “Tod und Sterben”. In *Jahrbuch Interdisziplinäre Anthropologie*, edited by Gerald Hartung and Matthias Herrgen, 3–43; 93–123. Volume 8. Wiesbaden: Springer VS 2021.
- “Kants Tugendlehre.” In *Handbuch Tugend und Tugendethik*, edited by Christoph Halbig and Felix Uwe Timmermann, 1–20. Wiesbaden: Springer VS, 2020.
- “Symbolizing an Infinite World – Kant’s Analytic of Aesthetic Judgment, its Transcultural Dimension, and Jullien’s Critique of its Limits.” In *Yearbook for Eastern and Western Philosophy*, edited by Hans Feger, Xie Dikun and Wang Ge, 7–22. Berlin: De Gruyter, 2018.
- “Können wir auch was wir sollen? Kants Freiheitsbegriff aus der Perspektive der ‘Kritik der Urteilskraft’.” In *Akten des 12. Internationalen Kant Kongresses »Natur und Freiheit«*, edited by Violetta P. Waibel and Margit Ruffing, 21.–25. Berlin: De Gruyter, 2018.
- “Freiheit und Autonomie im Republikanismus – Überlegungen in Anschluss an Philip Pettit, Immanuel Kant und John Dewey.” In *Philosophie der Republik*, edited by Pirmin Stekeler-Weithofer and Benno Zabel, 95–109. Tübingen: Mohr Siebeck, 2018.
- Esser, Andrea M. and Daniel Kersting (eds.). “‘Ich schenk’ dir mein ganzes Herz ... Pragmatistische Analyse und Kritik aktueller Aufklärungskampagnen.” In *Die Krise der Organspende – Anspruch, Analyse und Kritik aktueller Aufklärungsbemühungen im Kontext der postmortalen Organspende*, edited by Andrea M. Esser, 189–220. Berlin: Duncker & Humblot, 2018.
- “Ist Quotierung ein legitimes und wirksames Instrument der Frauenförderung?” *Deutsche Zeitschrift für Philosophie* 61, no. 5–6 (January 2014): 827–828.

## Bret W. Davis

### *The Problem of Philosophical Euromonopolism. Some Western and East Asian Perspectives*

In this paper I will address a still controversial meta-philosophical question: Is philosophy Western? Along with European philosophy, in the late nineteenth century the Japanese imported what can be called “philosophical Euromonopolism,” namely the idea that philosophy is found exclusively in the Western tradition. However, some modern Japanese philosophers, and the majority of modern Chinese and Korean philosophers, have referred to some of their traditional Confucian, Daoist, and Buddhist discourses as “philosophy.” In addition to surveying the history of and ongoing debates over this issue in the West and in East Asia, I will argue against philosophical Euromonopolism and for conceiving of the field of philosophy as dialogically cross-cultural.

**Bret W. Davis** is Professor and Higgins Chair in Philosophy at Loyola University Maryland in Baltimore, USA. He attained a Ph.D. in philosophy from Vanderbilt University and lived for more than a dozen years in Japan, where he studied Buddhist philosophy at Otani University and Japanese philosophy at Kyoto University, while practicing Zen at Shōkokuji monastery. He is the author of more than eighty scholarly articles and translator of numerous works from Japanese and German. He has published ten books, including his first co-edited volume, *Japanese Philosophy in the World* (Shōwadō, 2005, in Japanese) and his first monograph, *Heidegger and the Will: On the Way to Gelassenheit* (Northwestern University Press, 2007). He is the co-editor of two book series: World Philosophies with Indiana University Press, and Transcontinental Philosophy with SUNY Press.

### Selected Publications

#### Monographs

- *Zen Pathways: An Introduction to the Philosophy and Practice of Zen Buddhism*. Oxford: Oxford University Press, 2022.
- *Real Zen for Real Life*. Great Courses, 2020 (Video Serie).
- *Heidegger and the Will: On the Way to Gelassenheit*. Evanston: Northwestern University Press, 2007.

#### Editions

- *The Oxford Handbook of Japanese Philosophy*. Oxford: Oxford University Press, 2020.
- Davis, Bret W. and Nakajima Takahiro (eds.). *二足歩行の哲学者たち対談* [Bipedal Philosophers.] Tokyo: University of Tokyo, 2020.
- Davis, Bret W., Tetsuzen Jason M. Wirth and Shūdō Brian Schroeder (eds.). *Engaging Dōgen’s Zen: The Philosophy of Practice as Awakening*. Somerville: Wisdom Publications, 2017.
- Davis, Bret W., Jason M. Wirth and Brian Schroeder (eds.). *Japanese and Continental Philosophy: Conversations with the Kyoto School*. Bloomington: Indiana University Press, 2011.

- Heidegger, Martin. *Country Path Conversations*, translated by Bret W. Davis. Bloomington: Indiana University Press, 2010.
- Heidegger, Martin. *Key Concepts*, edited by Bret W. Davis. Stocksfield: Acumen Publishing, 2010.
- Davis, Bret w. and Fujita Masakatsu (eds.). *世界のなかの日本の哲学*. [*Japanese Philosophy in the World*]. Nagasaki: Showado, 2005.

## Articles

- “Communiting between Zen and Philosophy: In the Footsteps of Kyoto School Philosophers and Psychosomatic Practice.” In *Transitions. Crossing Boundaries in Japanese Philosophy*, edited by Leon Krings, Francesca Greco and Yukiko Kuwayama, 71–111. Nagoya: Chisokudō Publications, 2021
- “Beyond Philosophical Euromonopolism: Other Ways of – Not Otherwise than – Philosophy.” *Philosophy East and West* 69/2 (April 2019): 592–619.
- “日本哲学とは何か——その定義と範囲を再考する試み” [“What Is Japanese Philosophy? Rethinking Its Definition and Scope”]. In *日本 철学史研究* [Research in the History of Japanese Philosophy] 16 (2019): 1–20.

## Viola B. Georgi

Prof. Dr. **Viola B. Georgi** holds the Chair for Diversity Education at the University of Hildesheim. She is the director of the Center for Diversity, Democracy and Inclusion in Education. Prior to this she was an associate professor for Intercultural Education at the Free University Berlin. She has worked as a researcher at the Department of Sociology at the Goethe-University-Frankfurt and the Center for Applied Policy Research at the Ludwig-Maximilians-University-Munich. Her research focuses on diversity studies and democracy education, migration and memory studies, educational media and textbook-analyses as well as school development and teacher education. She has profound international research experience, as research fellow and visiting scholar at York University in Toronto (Canada), Uppsala University (Sweden) and the University of California, Los Angeles (USA) among others. She serves as councillor for several German foundations, NGOs, city communities and government, such as the German Expert Council on Integration and Migration.

### Selected Publications

#### Monographs

- Georgi, Viola B., Rosa Hoppe, Inga Niehaus and Marcus Otto. *Schulbuchstudie: Integration und Migration*. Berlin: Bundesbeauftragte für Migration, Flüchtlinge und Integration, 2015.
- Georgi, Viola B., Lisanne Ackermann and Nurten Karakas. *Vielfalt im Lehrerzimmer: Selbstverständnis und schulische Integration von Lehrenden mit Migrationshintergrund in Deutschland*. Münster: Waxmann Verlag, 2011.
- *Demokratie Lernen in der Schule. Leitbild und Handlungsfelder*. Berlin: Verlag der Fonds "Zukunft und Erinnerung", 2006.
- Georgi, Viola B. and Marc Schürmeyer. *Zuwanderung und Integration in Deutschland: Handbuch für die politische Bildung*. Berlin: Bundesministerium für Familie, Senioren, Frauen und Jugend, 2003.
- *Entliehene Erinnerung. Geschichtsbilder junger Migranten in Deutschland*. Hamburg: Hamburger Edition, 2003.

#### Editions

- Georgi, Viola, Martin Lücke, Johannes Meyer-Hamme and Riem Spielhaus (eds.). *Geschichten im Wandel. Neue Perspektiven für die Erinnerungskultur in der Migrationsgesellschaft*. Bielefeld: Transkript Verlag, 2022.
- Georgi, Viola and Yasemin Karakaşoğlu (eds.). *Migration, Diversity, Bildung. Volume 1: Frühe Kindheit*. Stuttgart: Kohlhammer Verlag, 2021.
- Georgi, Viola, Ingrid Gogolin, Marianne Krüger-Potratz, Drorit Lengyl and Uwe Sandfuchs (eds.). *Handbuch Interkulturelle Pädagogik*. Leipzig: Julius Klinkhardt, 2018.

## Articles

- Georgi, Viola and Oliver Musenberg. “Diversitätserfahrungen im Geschichtsunterricht.” In *Handbuch Diversität im Geschichtsunterricht: Inklusive Geschichtsdidaktik*, edited by Sebastian Barsch, Bettina Degner, Christoph Kühberger and Martin Lücke, 37–53. Schwalbach: Wochenschau Verlag, 2019.
- “Historisch-politische Bildung im Zeichen von Globalisierung, geschichtskulturellem Wandel und migrationsgesellschaftlicher Diversität: Ihre Bedeutung für die Auseinandersetzung mit dem Nationalsozialismus.” In *Geschichte von gestern für Deutsche von morgen? Die Erfahrung des Nationalsozialismus und historisch-politisches Lernen in der (Post-)Migrationsgesellschaft*, edited by Sybille Steinbacher and Volkhardt Knigge. Dachauer Symposien zur Zeitgeschichte, 51–75. Göttingen: Wallstein, 2019.
- Georgi, Viola and Paul Mecheril. “(De)Kategorisierung im Licht der Geschichte und Gegenwart migrationsgesellschaftlicher Bildungsverhältnisse oder: Widerspruch als Grundfigur des Pädagogischen.” In *De-kategorisierung in der Pädagogik: Notwendig oder riskant?*, edited by Oliver Musenberg, Judith Riegel and Teresa Sansour, 58–70. Bad Heilbrunn: Klinkhardt, 2018.
- Georgi, Viola and Filiz Keküllüoğlu. “Integration-Inklusion.” In *Handbuch Interkulturelle Pädagogik*, edited by Ingrid Gogolin, Viola B. Georgi, Marianne Krüger-Potratz, Drorit Lengyel and Uwe Sandfuchs, 41–46. Bad Heilbrunn: Klinkhardt, 2018.
- “Integration, Diversity, Inklusion. Anmerkungen zu aktuellen Debatten in der deutschen Migrationsgesellschaft.” *DIE Zeitschrift für Erwachsenenbildung* (II/2015): 25–27.

## María do Mar Castro Varela

*Wissen, Erinnerung, Vergessen und Ignoranz. Fragen an eine Postkoloniale Bildung*  
(*Knowledge, Memory, Forgetting, and Ignorance. Questions for a Postcolonial Education -*  
Talk in German Language)

Is memory politics only about who and what is remembered, or is it not rather fundamentally about the basic question of an education that enables one to transcend one's own particular boundaries in the thematisation of justice? Postcolonial education does not offer a new canon, but sharpens the self-critical questioning of knowledge productions. It also opens up and stimulates other forms of ethical remembering. Postcolonial education is thus not an imperative, but an ethical questioning of hegemonic ideas of education that helps to think of more just futures.

Prof. Dr. **María do Mar Castro Varela**, psychologist, educator, and doctor of political science, is Professor of General Education and Social Work at the Alice Salomon Hochschule Berlin. Among other positions, she was Sir Peter Ustinov Visiting Professor at the Institute of Contemporary History at the University of Vienna, Senior Fellow at the Institute for the Science of Man (IWM) also in Vienna and Research Fellow at the Institute for the Humanities and International Law in Melbourne (Australia), the University Busan (South Korea) and the Research Center for Women's Studies (RCWS) at the University Mumbai. She is a member of the research group “Radiating Globality”, founder and member of bildungsLab\* (bildungslib.net), Chair of the Berlin Institute for Contrapuntal Social Analysis and Principal Investigator of the research project DigitalerHass.

### Selected Publications

#### Monographs

- Boger, Mai-Anh and María Castro Varela. *Postkoloniale Pädagogik: Affirmativ-sabotierende Relektüren des pädagogischen Kanons*. Weinheim: Beltz, 2022.
- Bayramoglu, Yener and María Castro Varela. *Post/pandemisches Leben. Eine neue Theorie der Fragilität*. Bielefeld: transcript, 2021.
- *Intellektuelle Spielereien?! Wien: Zaglossus, 2019*
- Castro Varela, María and Nikita Dhawan. *Postkoloniale Theorie. Eine kritische Einführung*. 2nd edition. Bielefeld: transcript, 2015.
- Castro Varela, María. *Unzeitgemäße Utopien. Migrantinnen zwischen Selbsterfindung und Gelehrter Hoffnung*. Bielefeld: transcript, 2007.

#### Editions

- Castro Varela, María and Leila Haghighat (eds.). *Double Bind postkolonial: Kritische Perspektiven auf Kunst und Kulturelle Bildung*. Bielefeld: transcript, 2022.
- Appenroth, Max Nicolai and María Castro Varela (eds.). *Trans & Care*, Bielefeld: transcript, 2019.
- Castro Varela, María and Barış Ülker (eds.). *Doing Tolerance: Democracy, Citizenship and Social Protests*. Leverkusen/Opladen: Barbara Budrich, 2019.



- Castro Varela, María and Paul Mecheril (eds.). *Die Dämonisierung der Anderen. Rassismuskritik der Gegenwart*. Bielefeld: transcript, 2016.
- Castro Varela, María and Nikita Dhawan (eds.). *Soziale (Un)Gerechtigkeit. Kritische Perspektiven auf Diversity, Intersektionalität und Antidiskriminierung*. Münster/Hamburg/London: LIT, 2011.

## Articles

- “The Ethical State?” In *Reimagining the State*, edited by Davina Cooper, Nikita Dhawan and Janet Newman. London/New York: Routledge, 2019.
- Castro Varela, María and Malika Mansouri. “Das Erbe kritisch betrachten. Verflechtungen von Kolonialismus, Rassismus und Migrationsgesetzgebung.” In *Philosophie des Migrationsrechts*, edited by Frederik Harbou and Jekaterina Markow, 291–317. Tübingen: Mohr Siebeck, 2019.
- Castro Varela, María and Natascha Khakpour. “Sprache und Rassismus.“ In *Rassismuskritische Politische Bildung. Theorien – Konzepte – Orientierungen*, edited by Bernd Hafener et al, 33–45. Frankfurt/Main: WochenSchau Verlag, 2019.
- “Noch einmal: ‚Was tun‘? Pädagogisches Denken in wenig friedvollen Zeiten.” *Vierteljahrszeitschrift für wissenschaftliche Pädagogik*, Heft 1, 85. Jahrgang (2019): 44–60.
- “Soziale Gerechtigkeit als Utopie in Realisierung.” In *Inklusion/Exklusion. Aktuelle gesellschaftliche Dynamiken*, edited by Franz Gmainer-Pranzl u.a., 13–27. Berlin: Peter Lang, 2018.

## Ozan Zakariya Keskinkılıç

“Unser Land/Barbarenreich”. *Erinnerungen, Räume und Biografien rassifizierter Subjekte in Verwobenheit und Ambiguität*

(“Our Land/Barbarian Empire”. *Memories, Spaces and Biographies of Racialized Subjects in Entanglement and Ambiguity* – Talk in German Language)

In his lecture, Ozan Zakariya Keskinkılıç illuminates imaginary geographies of the German variant of “our country/barbarian empire” (E. Said) at the end of the 19th and the beginning of the 20th centuries. He devotes himself to sites of colonial stagings in and around Berlin, the migration of racialised people and their everyday traces in an interwoven urban history (*verwobenegeschichten.de*). Keskinkılıç discusses the relationship between space, body and memory and asks questions about the (re)construction of biographies under racism-critical, resistant and community-oriented auspices. Which aspects of marginalised histories are accentuated, which are neglected? And how can a critical memory practice succeed in which the view of others irritates hegemonic (knowledge) orders and at the same time is told in interconnectedness and ambiguity?

**Ozan Zakariya Keskinkılıç** is a political scientist, writer and guest lecturer at the Alice Salomon University of Applied Sciences in Berlin. His research interests include (anti-Muslim) racism, antisemitism, Orientalism and Jewish-Muslim relations as well as on the theme of “Subject, Memory and Critical Cultural Production”. He is a co-editor of the anthology *Fremdgemacht&Reorientiert.jüdisch-muslimische Verflechtungen* (“Alienated&Reoriented. Jewish-Muslim Interdependence”) and author of the book *Muslimaniac. Die Karriere eines Feindbildes* (“Muslimaniac. The Career of an Enemy Image”). In 2021, Keskinkılıç was appointed a member of the Berlin Commission Against Anti-Muslim Racism. This year, he joined the newly founded Coalition for Pluralistic Public Discourse (CPPD), a German network on remembrance culture and diversity. Keskinkılıç is also a doctoral candidate at the Humboldt University in Berlin and holds a scholarship from the Avicenna Studienwerk.

### Selected Publications

#### Monographs

- *Muslimaniac. Die Karriere eines Feindbildes*. Hamburg 2021.
- Keskinkılıç, Ozan Zakariya, Iman Attia and Büsra Okcu. *Muslimischsein im Sicherheitsdiskurs. Eine rekonstruktive Studie über den Umgang mit dem Bedrohungsszenario*. Bielefeld: Transcript, 2020.
- *Die Islamdebatte gehört zu Deutschland. Rechtspopulismus und antimuslimischer Rassismus im (post-)kolonialen Kontext*. Berlin: Aphorisma, 2019.
- Keskinkılıç, Ozan Zakariya and Armin Langer: *Fremdgemacht&Reorientiert. jüdisch-muslimische Verflechtungen*. Berlin: Yilmaz-Günay, 2018.

## Articles

- Keskinliç, Ozan Zakariya and Iman Attia et al. “Verwobene Geschichten — Geteilte Erinnerungen.” *APuZ* 71, no. 40–41 (2021).
- “‘Aber Islam ist doch keine Rasse...’ — Leugnungs- und Abwehrstrategien im antimuslimischen Rassismus.” In *Antimuslimischer Rassismus und Muslimische Jugendarbeit in der Migrationsgesellschaft*, edited by Ansgar Drücker and Philip Baron, 12–15. Düsseldorf: IDA, 2019.
- “Islam und Türkenfieber im kolonialen Gefüge. Zum Verhältnis von Orient-, Kolonial- und Islampolitik im Deutschen Reich.” In *BeDeutungen dekolonisieren. Spuren von (antimuslimischem) Rassismus*, edited by Iman Attia and Mariam Popal. Münster: Unrast, 2018.
- “‘Islamkritik’ gleich Religionskritik? Über die Figur des Muslims im Abendland” *ZAG - Antirassistische Zeitschrift* 74 (2017): 30–32.

## Paul Mecheril

### *What it Would Mean to Decolonise the Pedagogical Illusion of Autonomy?*

The idea of the autonomy of the subject and the ability of the subject to shape social relations is central to modern-occidental pedagogical thought. Perhaps three central points of criticism from a decolonial perspective of the occidental understanding of autonomy can be described as particularly significant: Critique of the reason-loadedness of autonomy, critique of the violence of autonomy, critique of the hindrance of the autonomy of others under the sign of autonomy. The notion of autonomy in the critique of decolonial approaches is, in this respect, not only the object but also the standard of critique of (colonial) relations in which autonomy is differentially prevented. It leads to the question of what this critique can mean for the normative orientation (in) pedagogy.

Dr. **Paul Mecheril** is Professor of Education with a focus on migration at the Faculty of Education at Bielefeld University. His research focuses on pedagogical professionalism, migration-society orders of belonging and education, and racism research.

### Selected Publications

#### Monographs

- *Politik der Unreinheit. Über die Anerkennung von Hybridität*. Wien: Passagen 2009, ©2003.
- *Prekäre Verhältnisse. Über natio-ethno-kulturelle (Mehrfach-)Zugehörigkeit*. Münster: Waxmann 2003.

#### Editions

- Dirim, Inci and Paul Mecheril (eds.). *Heterogenitätsdiskurse, Sprache(n), schulische Bildung*. Bad Heilbronn: Klinkhardt/UTB, 2017.
- do Mar Castro Varela, Maria and Paul Mecheril (eds.). *Die Dämonisierung der Anderen. Rassismuskritik der Gegenwart*. Bielefeld: transcript, 2016.
- *Handbuch: Migrationspädagogik*. Weinheim: Beltz, 2016.
- Aysun, Doğmuş, Yasemin Karakaşoğlu and Paul Mecheril (eds.). *Pädagogisches Können in der Migrationsgesellschaft*. Wiesbaden: Springer VS, 2016.
- Reuter, Julia and Paul Mecheril (eds.). *Schlüsseltexte der Migrationsforschung. Klassische Texte und Referenztheorien*. Wiesbaden: Springer VS, 2015.
- Broden, Anne and Paul Mecheril (eds.). *Solidarität in der Migrationsgesellschaft*. Bielefeld: transcript, 2014.
- *Subjektbildung. Interdisziplinäre Analysen der Migrationsgesellschaft*. Bielefeld: transcript, 2014.
- Mecheril, Paul, Oscar Thomas-Olalde, Claus Melter, Susanne Arens and Elisabeth Romaner (eds.). *Migrationsforschung als Kritik? Band I: Konturen eines Forschungsprogramms. Band II: Spielräume der Kritik*. Wiesbaden: Springer VS, 2013.
- Mecheril, Paul, Maria do Mar Castro Varela, Inci Dirim, Annita Kalpaka and Claus Melter (eds.). *Migrationspädagogik*. Weinheim: Beltz, 2010.

- Broden, Anne and Paul Mecheril (eds.). *Rassismus bildet. Subjektivierung und Normalisierung in der Migrationsgesellschaft*. Bielefeld: transcript, 2010.
- Mecheril, Paul, İnci Dirim, Mechtild Gomolla, Sabine Hornberg and Krassimir Stojanov (eds.). *Spannungsverhältnisse. Assimilationsdiskurse und interkulturell-pädagogische Forschung*. Münster: Waxmann, 2010.
- Melter, Claus and Paul Mecheril (eds.). *Rassismuskritik: Rassismusforschung und Rassismuserfahrungen*. Band I. Schwalbach/Taunus: Wochenschau-Verlag, 2009.
- Mecheril, Paul and Thomas Quehl (eds.). *Die Macht der Sprachen. Englische Perspektiven auf die mehrsprachige Schule*. Münster: Waxmann, 2006.

## Articles

- Füllekruss, David and Paul Mecheril. “Politische Bildung in der Migrationsgesellschaft - demokratische Paradoxien und rassismuskritische Perspektiven.” *Schweizerische Zeitschrift für Bildungswissenschaften* 43, no. 2 (2021).
- Barth, Jonas, Johanna Fröhlich, Gesa Lindemann, Paul Mecheril, Tina Schröter and Andreas Tilch. “Wie Gewalt untersuchen? Ein Kodierschema für einen reflexiven Gewaltbegriff.” *Forum: Qualitative Social Research* 22, no. 1 (2020)
- “Demokratiedefizit als Gegenstand politischer Bildung Beiträge (rassismus-)kritischer Migrationsforschung.” *Politische Bildung*, no. 1 (2020): 22–27.
- Mecheril, Paul and Saphira Shure. “Rassismuskritik in ‘bewegten Zeiten’.” *Demokratie gegen Menschenfeindlichkeit* 3, no. 1 (2018): 66–75.
- Mecheril, Paul and María do Mar Castro Varela. “Sobald der Vorrang gefährdet ist: Die Dämonisierung der Anderen.” *POLIS* 22, no. 4 (2018): 7–12.
- Atalı-Timmer, Fatoş and Paul Mecheril. “Die subtile Wirksamkeit von Rassekonstruktionen in Bildungsräumen. Empirische Spuren.” *Jahrbuch für Pädagogik*, no. 1 (2017): 195–208.
- Karakayali, Juliane and Paul Mecheril. “Soziale Ungleichheit.” *Kölner Zeitschrift für Soziologie und Sozialpsychologie* 69, no. 4 (2017/12): 711–714.

## Mojisola Adebayo

*Activating Anti-racism in Classrooms, Conferences and Theatres: A Participatory Performance of "The Interrogation of Sandra Bland"*

Mojisola Adebayo will introduce the play "The Interrogation of Sandra Bland" before inviting attendees to participate in this BLACK LIVES MATTER performance / ritual.

**Mojisola Adebayo** is a playwright, performer, director, producer, workshop facilitator, mentor, and lecturer. She holds a BA in Drama and Theatre Arts, an MA in Physical Theatre and a PhD in black queer theatre (Goldsmiths, Royal Holloway and Queen Mary, University of London). Mojisola trained extensively with Augusto Boal and is a specialist in Theatre of the Oppressed. She has worked in theatre, radio and television, on four continents, over the past 25 years, performing in over 50 productions, writing, devising and directing over 30 plays, from Antarctica to Zimbabwe. Mojisola's plays include *Moj of the Antarctic: An African Odyssey* (Lyric Hammersmith and Ovalhouse, London), *48 Minutes for Palestine* (Ashtar Theatre and international touring), *Wind / Rush Generation(s)* (Royal National Theatre - Connections) and *Nothello* (Coventry Belgrade Theatre). Mojisola is a Fellow of the Royal Society of Literature, an Associate Artist with various organizations including Pan Arts, Building the Anti-Racist Classroom Collective, AICRE and Black Lives, Black Words, a Visiting Artist at Goldsmiths, University of London and Rose Bruford College, where she is also an Honorary Fellow. Mojisola is also a Lecturer at Queen Mary, University of London and a Research Fellow at University Potsdam exploring environmental racism and Afriquia theatre through creative writing. Mojisola is currently a commissioned artists with Counterpoints and is a Writer-on-attachment with the Royal National Theatre. Her latest plays, *STARS* (Tamasha Theatre and ICA) and also the Alfred Fagon award-winning play *Family Tree* (Actors Touring Company and Young Vic) open in Spring 2023.

### Selected Publications

#### Monographs

- Boakye, Paul, Valerie Mason-John, Rikki Beadle-Blair, Zodwa Nyoni, Mojisola Adebayo and Jacqueline Rudet. *Black British Queer Plays and Practitioners: An Anthology of Afriquia Theatre*. London: Bloomsbury Publishing, 2022.
- *Plays Two*. London: Oberon Books, 2019.
- Martin, John, Mojisola Adebayo and Manisha Mehta. *The Theatre for Development Handbook*, Pan Intercultural Arts, 2011.
- *Plays One*. London: Oberon Books, 2011.

#### Articles

- "Everything I know about blackness I learnt from queerness." In *Queer Dramaturgies: International Perspectives on Where Performance Leads Queer*, edited by Alyson Campbell and Stephen Farrier. Basingstoke: Palgrave, 2015.
- "Revolutionary Beauty out of Homophobic Hate: A Reflection on I Stand Corrected." In *Applied Theatre: Aesthetics*, edited by Gareth White, 123–155. Bloomsbury: Methuen, 2015.

- “Moj of the Antarctic: An African Odyssey,” In *Hidden Gems*, edited by Deirdre Osborne’s. London: Oberon Books, 2010.
- “The Supernatural Embodied Text: Creating Moj of the Antarctic with the Living and the Dead.” In *Sensualities/Textualitiesand Technologies. Writings of the Body in 21st Century Performance*, edited by Susan Broadhurst and Josephine Machon, 92–103. New York: Palgrave Macmillan, 2009.

## Pepetual Mforbe Chiangong

*Decoloniality in Art Education: Where We Are Coming From and Where We Are Today*

My intervention begins by reviewing the moments in history when decolonialisation became a critical debate in African literatures, in particular with specific focus on concrete actions that were taken at the time. Thereafter, I will introduce how decolonialisation is explored in my work and comment on today's debate around the subject.

**Pepetual Mforbe Chiangong** is Assistant Professor of African Literatures and Cultures with focus on theatre at the Department of African Studies, Humboldt University in Berlin. She holds a Ph.D. in theatre and drama studies from the University of Bayreuth. Her current areas of research include old age in African drama and performance, the Kenya Schools and Colleges Drama Festival and the literariness of colonial letters in British Cameroon.

### Selected Publications

#### Monographs

- *Rituals in Cameroon Drama: A Semiological Interpretation of the plays of Gilbert Doho, Bole Butake and Hansel Ndumbe Eyoh*. Bayreuth: Bayreuth African Series 90, 2011.

#### Editions

- *Old Age in African Literary and Cultural Contexts*. New Castle: Cambridge Scholars Publishing, 2021.
- Reitinger, Elisabeth, Ulrike Vedder, Gabi Jähnert and Pepetual Mforbe Chiangong (eds.). *Alter und Geschlecht: Soziale Verhältnisse und Kulturelle Repräsentationen*. Wiesbaden: Springer VS Verlag, 2018.
- *Rituals in Cameroon Drama: A Semiological Interpretation of the plays of Gilbert Doho, Bole Butake and Hansel Ndumbe Eyoh*. Bayreuth: Bayreuth African Series 90, 2011.

#### Articles

- “‘Transgressing’ Wisdom and Elderhood in Times of War? The Shifting Identity of the Elderly Queen in the Performance of Women of Owu.” In *Under Construction. Performing Critical Identity*, edited by Anne Kohl, 85–106. Basel: MPDI Open Access, 2021.
- “A Critical Analysis of the Role of Aberewa (Old Woman) in Bill Marshall’s Asana.” In *Alter und Geschlecht: Soziale Verhältnisse und Kulturelle Repräsentationen*, edited by Elisabeth Reitinger, Ulrike Vedder and Pepetual Mforbe Chiangong, 143–162. Wiesbaden: Springer VS Verlag, 2018.
- “Theaterarbeit mit Menschen mit Demenz aus nicht nur künstlerischer Sicht. In Conversation with Barbara Wachendorff.” In *Alter und Geschlecht: Soziale Verhältnisse und Kulturelle Repräsentationen*, edited by Elisabeth Reitinger, Ulrike Vedder, Gabi Jähnert and Pepetual Mforbe Chiangong, 127–139. VS Verlag, 2018.



- “Negotiation in Participatory Development Theatre: Interface of the ‘Static’ and the ‘Dynamic’ ”. *African Performance Review Journal* 8, no. 2 (2016).
- “Postcolonial Feminine Emancipation in Bole Butake’s *Lake God* (1986) and *And Palm-wine will Flow* (1990)”. *Hemispheres: Studies on Cultures and Societies* 30, no. 4 (2015): 25–42.
- “A Critique of Morality: An Existential Reading of Elderly Characters in Two of Bole Butake’s Plays.” In *Perspectives on Cameroonian Art, Archaeology and Culture*. Yaoundé: Editions Cle, 2014.
- “Popular Culture as Medium of Expression: A Study of Artists of the North West Province of Cameroon.” *Critical Interventions: Journal of African Art History and Visual Culture*, no. 11 (2013): 79–94.
- “An Initiation Ritual as a Bridge to Political Power: Interpreting Symbols” *Bole Butake’s (Cameroon) Dance of the Vampires, West African Theatre and Performing Arts Journal* 1, no. 2 (2012): 51–66.
- “Intercultural Perspectives in African Theatre and Performance Art.” In *Irritation und Vermittlung: Theatre in einer Interkulturellen und Multireligiösen Gessellschaft*. Berlin: Lit Verlag Dr. W. Hopf, 2010.

## Antje Budde

*Making Visible. Listening. Touching Pain. Anti-oppressive Strategies of Building Allyship and Artistic Intelligence (A/I) in the Digital Dramaturgy Lab<sup>squared</sup> (DDL<sup>2</sup>)*

Drawing on recent projects of knowledge-making -- artistic research and learning projects in the context of the Digital Dramaturgy Lab<sup>squared</sup> (DDL<sup>2</sup>) her presentation will reflect on intersectional systems of oppression, its entanglement with technologies, the arts and colonial and euro-centric histories of education. She offers examples on how to bravely search for alternatives and ways of allyship based on solidarity and mutual respect.

**Antje Budde** is a conceptual, queer-feminist, interdisciplinary, experimental scholar/artist and the Artistic Research Director of the Digital Dramaturgy Lab<sup>squared</sup> (DDL<sup>2</sup>). She left Germany in search of acceptable labor opportunities and found herself working and living on traditionally indigenous land in Tkaronto (Toronto). While struggling with colonial legacies, Toronto is deemed to be the most multi-cultural city on the planet. Antje works as an Associate Professor at the Centre for Drama, Theatre and Performance Studies at the University of Toronto, specialized in applied theatre sciences, digital dramaturgy, cultural communication and integrated arts/science/technology research. Her current research project is entitled: *PLAYStrong – Promoting Student Resilience through Interactive Prototypes for Embodied Self-learning*. A collaboration between DDL<sup>2</sup> and the Interactive Media Lab (Mechanical and Industrial Engineering, University of Toronto) is in progress. Antje presents her scholarly and artistic research at interdisciplinary international festivals and conferences.

### Selected Publications

#### Monographs

- *Digital Dramaturgy Lab squared*, Toronto: <https://www.ddlsquared.rocks/> [Website]
- *Fiebach: Theater, Wissen, Machen*. Berlin: Theater der Zeit, 2014.

#### Articles

- Budde, Antje and Gustavo Sol. “PLAYStrong – Engineering POETICstates. On Facilitating Mental Health through Bio-Signal Interfaces and Brechtian Learning Strategies.” *Critical Stages/Scènes critiques*. Special Issue *Human-Technology Interfacing in Performance*, edited by Sebastian Samur. Issue 25 (Summer 2022) (forthcoming)
- Antje, Budde and Candy Otsikh:èta Blair. “Accountability. Intervention. Community. - On the making of a 2S music video for Toronto Pride Summer 2021.” *Canadian Theatre Review*. Issue 192 *Ethics & Socially Engaged Theatre* (Summer 2022) (forthcoming)
- Budde, Antje, Mark Chignell and Jamy Li. “arttech: Performance and Embodiment in Technology for Resilience and Mental Health.” In *Conference on Computer Supported Cooperative Work (CSCW) '21 Companion*, October 23 - 27, 2021, Virtual Event, USA. Conference proceedings. 2021: 310–314.
- Kleber, Pia and Tamara Trojanowska with Antje Budde and David Rokeby. “Performing the Digital and AI: In Conversation with Antje Budde and David

- Rokeby.” *TDR/The Drama Review*, special issue “Algorithms and Performance” edited by Elise Morrison, Tavia Nyong’o and Joseph Roach, 63:4 (2019): 99–112.
- Antje Budde with Art Babayants. “Homo Ludens – Common. Play. Grounds. A praxis report on workshop-making by the Digital Dramaturgy Lab<sup>squared</sup> (DDL<sup>2</sup>) at Coburg University of Applied Sciences, Germany 2019.” In *Elfenbeinturm oder Kultur für Alle? Kulturpolitische Perspektiven und künstlerische Formate zwischen Kulturinstitutionen und Kultureller Bildung*, edited by Julius Heinicke and Katrin Lohbeck, 111–143. Munich: KoPaed Publishing, 2020.
  - Budde, Antje and Sebastian Samur. “Making Knowledge/Playing Culture: Theatre Festivals as Sites of Experiential Learning.” *Theatre Research in Canada*. TRIC/RTAC 40, no. 1 & 2. (Fall 2019): 83–101.
  - “Affecting the Apparatus: Queer feminist re/de-codings in the works of the Digital Dramaturgy Lab (DDL), Toronto.” In *Performance, Feminism and Affect in Neoliberal Times*, edited by Elin Diamond, Denise Varney, Candice Amich, 189–200. Contemporary Performance Interactions Series. London: Palgrave, 2017.
  - “Groundwork: Chinese Theatre, ‘World Theatre’ ... Beyond? – Teaching cross – cultural narratives of theatre history, theory and performance.” In *Theatre and Learning*, edited by Art Babayants and Heather Fitzsimmons-Frey, 185–208. Newcastle-upon-Tyne: Cambridge Scholars Publishing, 2015.

## Julius Heinicke

*Politics of Cultures: The Dilemma of Research in Cultural Policy Contexts*

Reflection and/or deconstruction? The input discusses challenges of transforming research methods in a decolonial way.

**Julius Heinicke** holds the UNESCO Chair “Cultural Policy for the Arts in Development” and heads the department of Cultural Policy at the University of Hildesheim. From 2017-2020, he was Professor of Applied Cultural Studies at Coburg University of Applied Sciences. After studying cultural studies and theater, he completed his PhD on theater and politics in Zimbabwe (*How to Cook a Country: Theater in Zimbabwe im politisch-ästhetischen Spannungsfeld*) at Humboldt University in Berlin and then conducted research at the Institute for Theater Studies at Freie Universität Berlin. In 2019, he completed his habilitation work with the book *Sorge um das Offene, Verhandlungen von Vielfalt mit und im Theater* published by Theater der Zeit.

### Selected Publications

#### Monographs

- *Sorge um das Offene: Verhandlungen von Vielfalt im und mit Theater*. Berlin: Theater der Zeit, 2019.
- *How to Cook a Country: Theater in Zimbabwe im politisch-ästhetischen Spannungsfeld*. LuKA Literaturen und Kunst Afrikas, volume 6. Trier: WVT, 2013.

#### Editions

- Crückeberg, Johannes, Julius Heinicke, Jan Kalbhenn, Friederike Landau, Katrin Lohbeck and Henning Mohr (eds.). *Handbuch Kulturpolitik*. Wiesbaden: Springer, 2023. (forthcoming)
- Heinicke, Julius and Lohbeck Katrin (eds.). *Elfenbeinturm oder Kultur für alle? Kulturpolitische Perspektiven und künstlerische Formate zwischen Kulturinstitutionen und Kultureller Bildung*. München: Kopaed, 2020.
- Heinicke, Julius, Kalu Joy Kristin and Warstat Matthias (eds.). *Kunst und Alltag. Paragrana – Internationale Zeitschrift für historische Anthropologie* no. 2 (2017).
- Heinicke, Julius, Matthias Warstat et al (eds.). *Theater als Intervention: Politiken ästhetischer Praxis*. Berlin: Theater der Zeit, 2015.
- Heinicke, Julius, Hilmar Heister, Tobias Klein and Viola Prüschenk (eds.). *Kuvaka Ukama – Building Bridges: A Tribute to Flora Veit-Wild*. Heidelberg: Kalliope Paperbacks, 2012.

## Articles

- “Lebensnotwendig wie der Tod: Kulturpolitische Überlegungen zum Vermögen der Kunst in Krisenzeiten.” *Kulturelemente. Zeitschrift für aktuelle Fragen* (154/2020): 1–2.
- “Angewandte Kulturtheorie: Die Sorge um das Offene. Transkulturelle Momente der Künste und die kulturpolitische Dringlichkeit, diese zu wahren.” *Theater heute*, no. 5 (2020): 64.
- “Creating Counter Public Sphere(s): Performances in Zimbabwe between Mugabe and Western NGOs.” In *Theatre from Rhodesia to Zimbabwe: hegemony, identity and a contested postcolony*, edited by Seda Owen and Ravengai Samuel. Cham: Plagrave MacMillan, 2020.
- “Ästhetik und Kunst als Erkenntnis- und Reflexionsraum des Anthropozäns.” In *Das Anthroopzän im Diskurs der Fachdisziplinen*, edited by Elke Schwinger. Marburg: Metropolis, 2019.
- “Transkulturalität und Entähnlichung.” *Zeitschrift für Theaterpädagogik*, no. 74 (2019): 7–8.
- “The ideal of a Rainbow Nation – What European Theatre and Cultural Policy can learn from Southern Africa.” In *Theatre in Transformation: Artistic Processes and Cultural Policy in South Africa*, edited by Wolfgang Schneider and Nawa Lebogang Lance, 157–172. Bielefeld: Transcript, 2019.
- “Ein Zauberberg oder viel Lärm um nichts? Kulturhauptstadt Europa 2025.” In *Kulturpolitische Mitteilungen*, no. 163, IV (2018): 32–33.
- “Ochsen und Bullen: Theater in der Provinz.” *Theater heute*, no. 6 (2018): 68–69.
- “Koloniale Fallstricke erkennen und meiden: Perspektiven für die interkulturelle Theaterarbeit von der Finanzierung über die Ästhetik bis zur Evaluation.” In *Applied Theatre: Rahmen und Positionen*, edited by Matthias Warstat et al., 111–136. Berlin: Theater der Zeit, 2017.

## Art, Music, (Critique of) Racism and Academia

“...*dass Dir Hören und Sehen vergehen*”

(“...*That You Will Loose your Hearing and Sight*” - Roundtable in German Language - No Translation)

Fiona McGovern / Johannes S. Ismaiel-Wendt (Chair and Organisation)

Sarah-Indriyati Hardjowirogo / Christopher A. Nixon / Kathleen Reinhardt / Shanti Suki Osman

The sub-disciplines of musicology, art history and art studies are intimately interwoven with European colonialism and with racism (history) - if not the basis for the emergence of the subjects that deal with the supposedly beautiful.

Universities, museums and other cultural (funding) institutions are perceived as identity-forming cultural institutions with the great challenges of bringing the negotiation of often traumatizing pasts into dialogue with urgently needed decolonization processes. Many of these institutions in Germany have been taking up the critique of colonialism and Eurocentrism directed at them in recent years, attempting to diversify or pluralize their canon and their personnel and launching corresponding programs: they offer themselves as mediators in restitution debates and for provenance research, publish anthologies on “decolonization” and on the topic of “unlearning,” and try to distinguish themselves with teaching programs that are new to them.

Sarah-Indriyati Hardjowirogo (Lüneburg), Christopher Nixon (Dresden), Shanti Suki Osman (Berlin/Oldenburger) and Kathleen Reinhardt (Dresden) reflect on The White Racial Frame (J.R. Feagin; P. Ewell) of the music- and art-related subjects in which they navigate, current situations and structures in academic education, and current developments at art institutions, museums and in curatorial practice. Moderation: Johannes Ismaiel-Wendt and Fiona McGovern (Hildesheim).

The questions brought into the discussion by the panel participants are: How can a postcolonial perspective lead to lasting changes in the Western knowledge regime and science *dispositif*? How can art museums be effective locally and globally by taking up, confronting, and rethinking their complex historical webs of relationships? What curatorial methods can be developed to break the continuities of racist and misogynist socialization, to acknowledge and address them in the museum institution in order to create a new space of encounters? How does the tension between one-off interventions and lasting change play out? When does the critique of racism become a professionalized practice? When is silence complicity, when is silence self-protection? What can we contribute as representatives of scientific disciplines and institutions to ensure that collections deal more consciously with artifacts (e.g. musical instruments, sound recordings) from colonial contexts, even and especially when their provenance is unclear? What can we do to ensure that the inclusion of 'non-Western' research positions in university curricula, seminar plans and literature lists becomes a matter of course?

## Fiona McGovern

**Fiona McGovern** is an art historian, author, and curator. Since 2018, she has been teaching and working as an assistant professor for curatorial practice and art education at the University of Hildesheim and will take up a visiting professorship for curatorial studies at the HfG Karlsruhe in the summer semester of 2022. Her research interests include (artistic) exhibition practice and theory, ethics of curating, trans- and interdisciplinary approaches in the arts, and art historiography. Among other projects, she is co-curator of the exhibition *Jill Johnston. Disintegration of a Critic* (Bergen Kunsthall, 2019) and co-editor of the publication of the same name. In 2016, her monograph *Die Kunst zu zeigen* on rhetorics of artistic exhibition displays was published. Together with Johannes Salim Ismaiel-Wendt, she initiated the interdisciplinary symposium “Ethics of Curating” (2020) at the University of Hildesheim.

### Selected Publications

#### Monographs

- *Die Kunst zu zeigen. Künstlerische Ausstellungsdisplays bei Joseph Beuys, Martin Kippenberger, Mike Kelley und Manfred Pernice*. Bielefeld: transcript 2016.

#### Editions

- Brünger, Nora and Fiona McGovern (eds.). *Lizza May David. Bahala Ka*. Hildesheim: Universitätsverlag, 2021.
- McGovern, Fiona, Megan Francis Sullivan and Axel Wieder (eds.). *Jill Johnston. The Disintegration of a Critic*. Bergen/Berlin: Sternberg, 2019.
- McGovern, Fiona, Cecilia Bello Miniciacchi, Vincent Broqua, Johanna Drucker, Johan Gadfors and Martin Glaz Serup (eds.). “Language, Voice and Performance. Notes on Lily Greenham’s Sound Poetry”, *Tidskrift för Litteraturvetenskap* 2 (2017): 22–33.
- Butte, Maren, Kirsten Maar, Fiona McGovern, Jörn Schafaff and Marie-France Rafael (eds.). *Assign & Arrange. Methodologies of Presentation in Art and Dance*. Berlin: Sternberg, 2014.
- Döhl, Frédéric, Daniel Martin Feige, Thomas Hilgers and Fiona McGovern (eds.). *Konturen des Kunstwerks. Zur Frage von Relevanz und Kontingenz*. München: Fink, 2013.

#### Articles

- “Mit drei Klicks zur Kunst. Digitale Kunstvermittlung, ihre Potentiale und Tücken.” *Rezensiv – Online-Rezensionen und Kulturelle Bildung*, edited by Guido Graf, Ralf Knackstedt and Kristina Petzold, 315–324. Bielefeld: transcript 2021.
- “Die Krise ins Werk integrieren. (Brust-)Krebs als Gegenstand der Bildenden Kunst”/ “Integrating Crisis into Artistic Work. (Breast) Cancer as Subject Matter in Visual Art.” In *How to Survive. Kunst als Überlebensstrategie/ Art as Survival Strategy*. Exhibition Catalogue, Sprengel Museum Hannover (2021): 25–39 / 25–38.
- “Vom improvisierten Laufsteg zu Dressater®. Claudia Skodas interdisziplinäre Modenschauen”/ “From Improvised Catwalks to Dressater®. Claudia Skoda’s

- Interdisciplinary Fashion Shows.” In *Claudia Skoda. Dressed to Thrill*, edited by Britta Bommert, 99–108 / 109–11. Dortmund: Kettler, 2020.
- “Über den Rollenwechsel hinaus. The Artist as Curator extended version.” *KUNSTFORUM International*, no. 270 (October 2020): 90–99.
  - “Sound kuratieren.” *Texte zur Kunst*, 112 special issue “noise/silence,” (December 2018): pp. 63–77.
  - “From ‘Transformer’ to ‘Odarodle’. A brief history of exhibiting queer art in the German-speaking world.” *On Curating*, 37 (June 2018): 47–53.
  - “Terre Thaemlitz. Don’t believe the hype.” *Spex*, no. 380 (April 2018): 72–77.
  - McGovern, Fiona and Daniel Berndt. “Public Display of Transgression: Exhibiting Queer Photography.” *Photoworks Annual Magazine*, no. 24, “LGBTQ+” (November 2017): 172–183.
  - “Die Ausstellung im Foto. Zum Verhältnis von (künstlerischer) Ausstellungspraxis und Bildarchiv.” In *(Post)Fotografisches archivieren. Wandel – Macht – Geschichte*, edited by Daniel Berndt, Yvonne Bialek and Victoria von Flemming, 210–225. Marburg: Jonas, 2016.
  - “Referenz und Appropriation in der künstlerischen Ausstellungspraxis.” In *Zitieren, Appropriieren, Sampeln. Referenzielle Verfahren in den Gegenwartskünsten*, edited by Frédéric Döhl and Renate Wöhrer, 113–136. Bielefeld: transcript, 2014.
  - “Ein endlos glückliches Ende? Über das Ausstellen von Martin Kippenbergers ‘The Happy End of Franz Kafka’s Amerika’.” In *Konturen des Kunstwerks. Zur Frage von Relevanz und Kontingenz*, edited by Frédéric Döhl, Daniel Martin Feige, Thomas Hilgers and Fiona McGovern, 159–176. München: Fink, 2013.

## Johannes Salim Ismaiel-Wendt

**Johannes Salim Ismaiel-Wendt** is Professor for Music Sociology and Popular Music Studies at the University of Hildesheim, Germany. He is author of *tracks’n’treks. Populäre Musik und Postkoloniale Analyse* (2011), *post\_PRESETS. Kultur, Wissen und populäre MusikmachDinge* (2016) and editor of *Translating HipHop* (2012), *Musikformulare und Presets* (2018) and *Postcolonial Repercussions. On Sound Ontologies and Decolonised Listening* (2022). Ismaiel-Wendt is a founding member of the collective *ARK* (Arkestrated Rhythmachine Komplexities), a collective for post-representative sound lectures and installations on globally entangled histories of music, sampling cultures and drum machines.

### Selected Publications

#### Monographs

- *post\_PRESETS. Kultur, Wissen und populäre MusikmachDinge*. Hildesheim: Olms, 2016.
- *tracks'n'treks. Populäre Musik und Postkoloniale Analyse*. Münster: Unrast, 2011.

#### Editions

- Ismaiel-Wendt, Johannes and Andi Schoon (eds.). *Postcolonial Repercussions. On Sound Ontologies and Decolonised Litening*. Bielefeld: Transcript Verlag, 2022.



- Fabian, Alan and Johannes Ismaiel-Wendt (eds.). *Musikformulare und Presets. Musikkulturalisierung und Technik/Technologie*. Hildesheim: Olms, 2018.
- Ismaiel-Wendt, Johannes, Jasmin Osmanovic and Marina Schwabe (eds.). *A Talking Book. Essays zu Inszenierungen Stevie Wonders*. Hildesheim: Universitätsverlag Hildesheim, 2016.
- Diederichsen, Detlef, Johannes Ismaiel-Wendt and Susanne Stemmler (eds.). *Translating HipHop*. Freiburg: Orange Press, 2012.

## Articles

- “Archestrated Rhythmachine Complexities.” In *Das Ästhetisch-Spekulative. Spekulationen in den Künsten*, edited by Kathrin Busch, Georg Dickmann, Maja Figge and Felix Laubscher. Paderborn: W. Fink Verlag, 2021.
- Ismaiel-Wendt, Johannes and Jakob Hüffel: “‘Knackendes Eis aka Kristall’. Ein Mail-Gespräch über den Sound in FUTUR DREI zwischen Jakob Hüffel und Johannes Salim Ismaiel-Wendt.” In *I see you. Gedanken zum film FUTUR DREI*, edited by Raquel Molt and Arpana Aischa Berndt. Münster: Edition Assemblage.
- “Populalalala Kulturwissenschafts- und Soziologiemusik.” *Zeitschrift für Kulturwissenschaften* (2/2019): 89–97.
- “Anmerkungen zum Rechtsstreit über Musik-Sampling. ‘Kraftwerk (Ralf Hütter) vs. Moses Pelham’ – und zur Frage nach rassismuskritischer, semiotischer Demokratie.” In *Musik und Stadt. Jahrbuch für Musikwirtschafts- und Musikkulturforschung*, edited by Lorenz Grünewald-Schukalla, Martin Lücke, Matthias Rauch, Carsten Winter, 103–112. Wiesbaden: Springer, 2018.
- Ismaiel-Wendt, Johannes and Edward Paffenholz. “Wer hat Angst vor Milli Vanilli? Set-ups als Tonnenschwere Dispositionen musikalischer Produktion und Performance.” In *Musikformulare und Presets. Musikkulturalisierung und Technik/Technologie*, edited by Alan Fabian and Johannes Ismaiel-Wendt, 196–212. Hildesheim: Universitätsverlag, Olms, 2018.
- “Über-generation-alisierungen. Über Blueprints und Schaltpläne zum Löten einer Geschichte Elektronischer Musik.” In *Musikformulare und Presets. Musikkulturalisierung und Technik/Technologie*, edited by Alan Fabian and Johannes Ismaiel-Wendt, 118–135. Hildesheim: Universitätsverlag, Olms, 2018.
- “Who said it’s got to be ‘clean’? Stereotypes, Presets and Discontent in German Electronic Sound Studios.” In *Perspectives on German Popular Music Studies*, edited by Michael Ahlers and Christoph Jacke. London/New York: Routledge, 2017.

## Sarah-Indriyati Hardjowirogo

**Sarah-Indriyati Hardjowirogo** studied Phonetics, Systematic Musicology and Romanic Studies in Hamburg and Trieste. She received her PhD from the Leuphana University of Lüneburg with a cultural studies thesis on the theoretical consequences of contemporary musical practice for the concept of musical instrument. As a research assistant, she has worked at various posts in the field of cultural, music, and media studies since 2010. In 2017, as part of the 3DMIN research project, she was involved as a curator in the exhibition “Good Vibrations” at the Musikinstrumenten-Museum Berlin. She researches, teaches, and publishes on music and technology culture, audio media, and musical instruments, addressing questions of cultural construction of instrumental identities, configurations, and practices.

## Selected Publications

### Editions

- Hardjowirogo, Sarah-Indriyati, Till Bovermann, Alberto de Campo, Hauke Egermann and Stefan Weinzierl (eds.). *Musical Instruments in the 21<sup>st</sup> Century. Identities, Configurations, Practices*. Singapore: Springer, 2017.
- Hardjowirogo, Sarah-Indriyati, Conny Restle and Benedikt Brilmayer (eds.). *Good Vibrations. Eine Geschichte der elektronischen Musikinstrumente / A History of Electronic Musical Instruments*. Berlin: Deutscher Kunstverlag, 2017.

### Articles

- “Zukunftsmusik von gestern. Zur Historisierung von Software-Instrumenten.” In *Musikobjektgeschichten. Populäre Musik und materielle Kultur*, edited by Christina Dörfling, Christof Jostand, Martin Pfeleiderer, 181–196. Publisher: Waxmann, 2021.
- “Medien-Musikinstrumente.” In *Musik und Medien*, edited by Rolf Großmann and Sarah Hardjowirogo. Lilienthal: Laaber-Verlag, 2019.
- “On the Construction of Instrumental Identity.” In *Musical Instruments in the 21<sup>st</sup> Century*, edited by Till Bovermann, Alberto de Campo, Hauke Egermann, Sarah-Indriyati Hardjowirogo and Stefan Weinzierl, 9–24. Singapore: Springer, 2017.
- Hardjowirogo, Sarah-Indriyati. “Am Ende der Ordnung. Anmerkungen zur Systematisierung elektronischer Musikinstrumente / An End to Order. Notes on the Problems of Systematising Electronic Musical Instruments.” In *Good Vibrations. Eine Geschichte der elektronischen Musikinstrumente / A History of Electronic Musical Instruments*, edited by Restle, Conny, Benedikt Brilmayer and Sarah-Indriyati Hardjowirogo, 17–21. Berlin: Deutscher Kunstverlag, 2017.
- Hardjowirogo, Sarah-Indriyati, Amelie Hinrichsen and Till Bovermann. “Musikinstrumente entwickeln. Ein Werkstattbericht. / Developing Musical Instruments. A Workshop Report.” In *Good Vibrations. Eine Geschichte der elektronischen Musikinstrumente / A History of Electronic Musical Instruments*, edited by Conny Restle, Benedikt Brilmayer and Sarah-Indriyati Hardjowirogo, 67–73. Berlin: Deutscher Kunstverlag, 2017.
- Hardjowirogo, Sarah-Indriyati and Malte Pelleter. “Über Klangerzeuger, Metallkisten und Breakbeat-Labore. Konstellationen aus Sound, Technik, Wissen und Praxis.” *Navigationen. Zeitschrift für Medien- und Kulturwissenschaften* Jg. 15, special issue “Von akustischen Medien zur auditiven Kultur. Zum Verhältnis von Medienwissenschaft und Sound Studies”, no. 2 (2015): 99–112.
- Hardjowirogo, Sarah-Indriyati, Alexander Förstel and Hauke Egermann. “The Actions that Make a Musical Instrument. Exploring Club-DJing as an Instrumental Practice.” In *Proceedings of the 11<sup>th</sup> International Symposium on Computer Music Multidisciplinary Research (CMMR) Music, Mind, and Embodiment*, edited by Richard Kronland-Martinet, Mitsuko Aramaki and Solvi Ystad, 762–769. Cham: Springer, 2016.

## Christopher A. Nixon

**Christopher A. Nixon** has been a research associate at the Chair of Political Theory and History of Ideas at the Technische Universität Dresden (TUD) since 2022. In 2020 to 2021, he worked as curator for colonial past and postcolonial present at the Stiftung Historische Museen Hamburg (SHMH), where he co-curated an exhibition on the colonial entanglement of Hamburg's industry. The exhibition was accompanied by the intersectional bookazine "grenzenlos" with essays, poetry and photographic works by BPoC. 2013 to 2019 he taught and researched at the Johannes Gutenberg University (JGU) in Mainz at the Department of Practical Philosophy. His research interests were and are: Postcolonial, Critical and Political Theory, Aesthetics, Social Philosophy, Museology. He has held teaching positions at the Kaiserslautern University of Applied Sciences, the University of Artistic and Industrial Design in Linz, the Protestant University of Applied Sciences in Berlin, and the Alice Salomon University of Applied Sciences in Berlin. His research examines how colonial discourses manifest themselves in visual forms of representation, dispositifs of science, and regimes of the gaze. Critical Reports recently published his essay *Frederick Serving Fruit. The Future and Social Responsibility of the Postcolonial Museum*. He is currently preparing his dissertation on Postcolonial Aesthetics, submitted in Philosophy Department in Mainz, for publication.

### Selected Publications

#### Monographs

- *Metapher und Epiphanie. Die lebensverändernde Kraft der Literatur*. London: Turnshare Ltd., 2014.

#### Editions

- Nixon, Christopher A., Stephan Grätzel and Martin Reker (eds.). *Identität(en)*. Psycho-logik Jahrbuch für Psychotherapie, Philosophie und Kultur. Volume 13. Freiburg: Alber Verlag, 2018.
- Katalin Thiel. *Maskerade. Béla Hamvas im Spiegel von Kierkegaard und Nietzsche*, edited by Stephan Grätzel and Christopher A. Nixon, London: Turnshare Ltd., 2016.

#### Articles

- “Frederick Serving Fruit. Die Zukunft und soziale Verantwortung des postkolonialen Museums.” *Kritische Berichte. Zeitschrift für Kunst- und Kulturwissenschaften* 50, no. 1 (2022).
- “Die Kunst durchleuchtet und ordnet und erhöht die Wirklichkeit. Béla Hamvas, die Kunst und die moderne Malerei.” *Weltgewissen* 29 (2016): 68–74.
- “Das Seele des Abenteurers liegt in Büchern. Da-Sein im Wagnis.” In *Abenteuer und Selbstsorge*, edited by Stephan Grätzel and Jann E. Schlimme. psycho-logik, Volume 10. Freiburg: Alber Verlag, 2015.

## **Kathleen Reinhardt**

**Kathleen Reinhardt** is an art worker and cultural historian, and she holds a PhD in African American art history. Currently, she is the curator for contemporary art at the Albertinum, the museum for modern and contemporary art of the Dresden State Art Collections. Her curatorial approach merges her scholarly background in Black Studies and decolonial visual cultures with post-socialist sensitivities. At the Albertinum, she pursues her interest in the museum as enabler for artistic research and production, the discursive quality of collections bound to a certain time and/or historical and ideological narrative, and the engagement of feminist thought in the rethinking of art institutions. Her recent exhibitions for the museum included “Marlene Dumas. Skulls” (2017), “Slavs and Tatars. Made in Dschermany” (2018), “For Ruth, the Sky in Los Angeles. Ruth Wolf-Rehfeldt and David Horvitz” (2018/2022), “Demonstrationrooms: Judy Radul, Céline Condorelli and Kapwani Kiwanga” (2019, co-curated with Isabelle Busch), “Hassan Khan. I saw the world collapse and it was only a word” (performance + artist book 2019/20) and the critically acclaimed group exhibition “1 Million Roses for Angela Davis” (2020/21), all of which were accompanied by artist-centered publications. At the moment she is heading the multi-part three-year exhibition and research initiative “Revolutionary Romances. Transcultural Art Histories in the GDR” with a large-scale final exhibition planned for 2023.

### Exhibitions

- *1 Million Roses for Angela Davis* (2020/21)
- *Hassan Khan. I saw the world collapse and it was only a word* (performance + artist book 2019/20)
- *Demonstrationsräume: Judy Radul, Céline Condorelli und Kapwani Kiwanga* (2019, co-curated with Isabelle Busch)
- *For Ruth, the Sky in Los Angeles. Ruth Wolf-Rehfeldt und David Horvitz* (2018/2022)
- *Slavs and Tatars. Made in Dschermany* (2018)
- *Marlene Dumas. Skulls* (2017)

## **Shanti Suki Osman**

**Shanti Suki Osman** works on the topics of discrimination-critical music education, intersectional music pedagogy, diversity in music studies, and feminisms. She has been a research assistant at Carl von Ossietzky University in Oldenburg since 2020 and is doing her PhD on the topic of Women\* of Colour in German music academies. She is a member of the working group DIVERSITY AUDIT, Diversity and Digitization in Teaching-Learning Spaces at the Carl von Ossietzky University in Oldenburg and in the winter semester 2021/2022 she hosted the guest lecture series "Diversity in Music Studies in Oldenburg". From 2019 to 2021 she was a research assistant for Musicology for the Chair "Popular Music" at the Humboldt University in Berlin and from 2019 to 2020 she was co-director of the School and Critical Race project founded by Carmen Mörsch "The Remise," which was part of the 11th Berlin Biennale. In addition, she works as an artist with song, sound and radio on the themes of identities, power and marginalization, anti-racism and feminisms.

## Selected Publications

### Monographs

- *Musical identities across hybridity: a case study of The Sacred Travelers*. 2013 (Dissertation).

### Articles

- Kyoungwon Lee, Peggy, Pedro Oliveira, Shanti Suki Osman and Marie Thompson. “A Conversation on Race, Sound, and the Im/possibility of Decolonised Listening.” In *Postcolonial Repercussions: On Sound Ontologies and Decolonised Listening*, edited by Johannes Salim Ismaiel-Wendt and Andi Schoon. Bielefeld: Transcript Verlag, 2022.
- Osman, Shanti Suki and Carl von Ossietzky. “Workshop: Repräsentation und populäre Musik im Musikunterricht.” In *Politische Musik als Handlungsfeld politischer und musikalischer Bildung*, edited by Mario Dunkel, Tonio Oeftering and Carl von Ossietzky. (forthcoming)
- “On Voicing Up. A Conversation by Holger Schulze with Shanti Suki Osman on her Piece Voicing Up.” *Paragrana*, special issue “Out of Space Sensory Practices and Placemaking,” edited by Christiane Brosius and Holger Schulze, no. 28/1 (2019): 147–152.

### Moderations and Shows

- “Hidden Stories.” (Monthly Radio Broadcast)
- “The Artist’s Role in Society.” (Podium Series)
- *Skewed*, et the English Theater Berlin, April 2017. (Performance)

## Denise Bergold-Caldwell

*Black Feminist Theory and Philosophy – Points of Departure, Settings, and Challenges for Eurocentric Philosophy*

Black feminist movements and black feminist theory articulate themselves transnationally and globally; they draw lines of connection between diverse afrodiasporic, afrocentric, panafrican perspectives and those that locate themselves directly on the continent. Emerging from struggles against enslavement and over-exploitation, gender and sexuality are often significant, but they interact with their specific origins in analysis and struggles. Using various black feminist struggles as examples, the paper aims to show the extent to which gender and sexuality entail specific lines of exploitation and what this can mean. Furthermore, the paper turns to central theoretical categories and their meaning for feminist theory from a black feminist perspective and discusses which broadening is needed and which questions need to be given more consideration if we want to give more weight to the question of global justice in feminist theory.

**Denise Bergold-Caldwell**, Dr. (phil.) is a university assistant (post-doc) at the Center for Interdisciplinary Gender Studies (CGI) at the University of Innsbruck. She received her PhD in Education Science from Philipps University Marburg and was the Assistant Manager at the Center for Gender Studies and Feminist Futures at Philipps University Marburg until April 2022. She is interested in black feminist theory, critical post- and decolonial theories, and educational theory(s) in these contexts. She lectures on these topics outside of academic contexts and works with and in social movements. She is a member of the Initiative Black People in Germany (ISD) and the Black queer feminist cultural forum ADEFRA.

### Selected Publications

#### Monographs

- *Schwarze Weiblich\*keiten. Intersektionale Perspektiven auf Bildungs- und Subjektivierungsprozesse*. Bielefeld: transcript, 2020.

#### Editions

- Bergold-Caldwell, Denise, Christine Löw and Vanessa Thompson (eds.). “Schwarze Feminismen – Black Feminisms”. *Femina Politica – Zeitschrift für feministische Politikwissenschaft*. Leverkusen: Verlag Barbara Budrich, 2 (2021).
- Bergold-Caldwell, Denise, Laura Digho-Ersoy, Hadija Haruna-Oelker, Christelle Nkwendja-Ngnoubamdjum, Camilla Ridha and Eleonore Wiedenroth-Coulibaly (eds.). *Spiegelblicke. Perspektiven auf Schwarze Bewegung in Deutschland*. Berlin: Orlanda Verlag, 2016.

## Articles

- “Black Lives Matter – oder warum die Gegenüberstellung von ‚Identitätspolitik‘ und wirklicher Herrschaftskritik fehlschlägt.” In *Queer/Feminismus, Klasse und die Suche nach neuer Solidarität*, edited by Atlanta Beyer, Lia Becker and Katharina Pühl. Münster: Edition Assemblage, 2022. (forthcoming)
- Bergold-Caldwell, Denise, Scholle Jasmin and Maurer Susanne. “Heterotope Interventionen – von der Notwendigkeit ‚anderer‘ Räume als Bestandteil diskriminierungssensibler Bildungsarbeit.” In *Migrationsgesellschaftliche Diskriminierungsverhältnisse als Gegenstand und strukturierende Größe von Bildungssettings: Analysen, Reflexionen, Kritik.*, edited by Susanne Bücken, Paul Mecheril, Noelia Streicher and Astride Velho. Wiesbaden: Springer Verlag, 2020.
- Bergold-Caldwell, Denise and Barbara Grubner. “Effekte der diskursiven Verknüpfung von Antifeminismus und Rassismus. Eine Fallstudie zu Orientierungskursen für neu Zugewanderte.” In *Antifeminismen. ›Krisen‹-Diskurse mit gesellschaftsspaltendem Potential?*, edited by Annette Henninger and Ursula Birsl. Bielefeld: transcript, 2020.
- “Postkoloniale feministische Utopien.” *Wir Frauen* 4, Schwerpunktheft “Utopien” (2019).
- “Weibliche\* Freiheit und die Debatte um das muslimische Kopftuch – eine kritische Anmerkung zu öffentlichen Affekten.” *FAMA. Feministisch- theologische Zeitschrift*, 3 (2019).
- Bergold-Caldwell, Denise and Eva Georg. “Bildung postkolonial?! – Subjektivierung und Rassifizierung in Bildungskontexten. Eine Problematisierung pädagogischer Antworten auf Flucht, Migration.” In *Differenzverhältnisse in der Pädagogik: Machtkritische Perspektiven erziehungswissenschaftlicher Forschung und pädagogischer Praxis*, edited by Hanna Mai, Thorsten Merl and Maryam Mohseni. Wiesbaden: Springer, 2018.
- Bergold-Caldwell, Denise and Carolin Philipps. “Chancen und Fallstricke von Bildung in sozialen Bewegungen.” In *Mit Bildung die Welt verändern? Globales Lernen zwischen Theorie und Praxis*, edited by Oliver Emde, Uwe Jakubczyk, Bernd Kappes, Bernd Overwien. Opladen: Verlag Barbara Budrich, 2017.
- “Schwarzer und postkolonialer Feminismus – oder vom Gebrauch der Freiheit als Ent-Unterwerfung.” In *Feminismus und Freiheit. Interdisziplinäre Befragungen*, edited by Barbara Grubner and Carmen Birkle. Sulzbach/Taunus: Ulrike Helmer Verlag, 2016.

## Yoko Arisaka

### *Positioning Feminisms in East Asia vis-à-vis De- and Postcolonial Feminist Debates*

Among the non-European and non-North American feminisms, various post- and decolonial feminists from South Asia (India in particular), South America, and Africa have made substantial contributions to critique Anglo-European white feminisms. Although non-Anglo-European, however, there is a curious absence of the voices from East Asia – China, Japan, Korea, and Taiwan. They are neither a part of the white Anglo-European feminist debates nor among the post- and decolonial debates. Within East Asia, Japan was a colonizer of Korea and China. Taiwan was colonized by Japan and China. The histories of intra-East-Asian antagonisms make it nearly impossible to represent “East Asian” feminisms. On the other hand, their colonizations were always cast in terms of necessities against the Anglo-American imperialist global order. In this presentation, I offer a diagnostic about “locating East Asian feminisms” – the theoretical difficulties in representing the feminisms in East Asia show both the limits of the “feminisms of the North” but possibly also of the South; post- or decolonial, the debates still presuppose something fundamentally post-Enlightenment and heteronormative: the power of “becoming historical subjects” for the critique. But possibly lacking such a stance, can one ever produce a feminist critique? Can there be other forms of expression which are not “feminist” in the traditional sense (including the decolonial, intersectional), yet affirm something of a non-Anglo-European, nonheteronormative, non-Enlightenment-dependent modes of self? Can a stance like this ever become a “critique” – of what?

**Yoko Arisaka** was born in Japan but moved to the United States in 1980. She has received her Ph.D. in Philosophy from the University of California, Riverside (1996). She was Associate Professor of Philosophy in the Philosophy Department at the University of San Francisco (1996-2007). During Fall 1997 she was a CNRS research associate at the École des Hautes Études en Sciences Sociales in Paris. Since 2005 she lives in Hannover, Germany. She has been a Fellow at the Forschungsinstitut für Philosophie Hannover (2009-11) and is currently a research associate on the German Research Foundation Koselleck Project, “Histories of Philosophy in a Global Perspective” (Director Rolf Elberfeld) at the Institute of Philosophy at the University of Hildesheim, Germany (2019-2024). She was a visiting professor at Tohoku University in Japan (online) in Fall semester 2022. Her areas of research include modern Japanese philosophy (in particular Nishida), philosophy of race, feminism, political philosophy, and phenomenology.

### **Selected Publications**

#### Monographs

- Manemann, Jürgen, Yoko Arisaka, Volker Drell and Anna Maria Hauk. *Prophetischer Pragmatismus: Eine Einführung in das Denken von Cornel West*. Paderborn: Fink Verlag, 2013.



## Editions

- Matsumaru, Hisao, Lucy Shultz and Yoko Arisaka (eds.). *Tetsugaku Companion to Nishida Kitaro*. Berlin: Springer, 2023 (forthcoming).
- Krings, Leon, Yoko Arisaka and Tetsuri Kato (eds.). *Histories of Philosophy and Thought in the Japanese Language from 1835 to 2021*. Hildesheim: Olms Verlag, 2022.
- Elberfeld, Rolf and Yōko Arisaka (eds.). *Kitarō Nishida in der Philosophie des 20. Jahrhunderts*. Freiburg: Alber-Verlag, 2014.
- “What is Philosophy? The Status of Non-Western Philosophy in the Profession.” *American Philosophical Association Newsletter* (Fall 2001): 100–104.

## Articles

- “Der Prozess der Diversifizierung der Philosophieinstitute in den USA“. *Polylog* 46 (2021): 103–116.
- “Absolute Nothingness and the Negation of Negation in Japanese Philosophy.” In *Gegen das Leben, gegen die Welt, gegen mich selbst. Figuren der Negativität*, edited by Antonio Lucci and Jan Knobloch. Universitätsverlag Heidelberg, 2021.
- “Transition to the “Eternal Present”: Nishida Kitaro’s Notion of Self and Responsibility in Our Context Today.” In *Transitions: Crossing Boundaries in Japanese Philosophy*, edited by Leon Krings, Francesca Greco and Yukiko Kuwayama, 52–67. Nagoya: Chisokudō, 2021.
- “The Controversial Identity of Japanese Philosophy.” In *The Oxford Handbook of Japanese Philosophy*, edited by Bret W. Davis, 755–781. Oxford: Oxford UP, 2016.
- “Paradox of Dignity: Everyday Racism and the Failure of Multiculturalism.” *Ethik und Gesellschaft* 2 (2010): 1–41.
- “世界内存在と女性の身体をめぐる” (“Being-in-the-World and the Female Body: Phenomenology and Feminism”). *Gensho-gaku to 21-seiki no Chi*. (Phenomenology in the 21<sup>st</sup> Century), edited by Shoji Nagataki. Nakanishiya: Shuppan, 2004.
- “Postcolonialism in East Asia.” In *Historical Companion to Postcolonial Literatures*, edited by Prem Kumar Podder and D.W. Johnson. New York: Columbia UP and Edinburgh UP, 2004.
- “Women and Water: At the Crossroads of Critical Theory and Technology.” In *New Critical Theory: Essays on Liberation*, edited by Jeffrey Paris, William Wilkerson, 155–174. Lanham: Rowman and Littlefield, 2001.
- “The Ontological Co-Emergence of ‘Self and Other’ in Japanese Philosophy.” *The Journal of Consciousness Studies* 8, no. 5–7 (2001): 197–208.
- “Asian Women: Invisibility, Locations, and Claims to Philosophy.” In *Women of Color and Philosophy: A Critical Reader*, edited by Naomi Zack, 219–223. Oxford: Blackwell, 2000.
- “The Nishida Enigma: ‘The Principle of the New World Order.’” *Monumenta Nipponica* 51:1 (Spring 1996): 81–99.
- “Beyond East and West: Nishida’s Universalism and a Postcolonial Critique.” *The Review of Politics* 59, no. 3 (Summer 1997): 541–560.

## Veronika Zablotsky

### *Postcolonial Feminism(s) in Postsocialist West and Central Asia*

In 1994, Gayatri C. Spivak identified the post-Soviet region as a frontier of postcolonial thought and asked, in *Other Asias* (2008), “Will Postcolonialism Travel?” This presentation explores the resonances and divergences of postcolonial and postsocialist feminist critique through a discussion that analyzes and links ecofeminist imaginaries in Armenia, feminist punk art in Kazakhstan, and Indigenous challenges to environmental degradation in Northeastern Russia. Specifically, it will survey how feminist scholars and activists, in particular, stage postcolonial/postsocialist dialogues in resistance to war, extractivism, and occupation through close readings of recent feminist manifestos and statements such as, among others, “Statement of Solidarity with Protectors of Mauna Kea from AEF [Armenian Environmental Front] and Amulsar Protectors” (2019), “Against War in Quarabag: Decolonial, Antifascist and Ecofeminist Statement from Armenia” (2020), and “Appeal to Decolonize [the] Russian Federation” (2022). On this basis, I will reflect on feminist theories and practices that probe the possible meanings and limits of decolonization in contemporary West and Central Asia as a region that widely continues to be omitted – to the detriment of global political theory – from postcolonial studies and transnational feminist thought alike.

**Veronika Zablotsky** is a Postdoctoral Researcher in the Department of Philosophy at Freie Universität Berlin where she is part of the BUA-funded interdisciplinary consortium Transforming Solidarities: Praktiken und Infrastrukturen in der Migrationsgesellschaft. Previously, she served as a Visiting Professor of Gender Studies in the Department of Politics at Justus-Liebig-Universität Giessen and an Andrew W. Mellon Postdoctoral Fellow in the Sawyer Seminar Sanctuary Spaces: Reworlding Humanism at the University of California, Los Angeles. She completed her Ph.D. in Feminist Studies at the University of California, Santa Cruz (summa cum laude eq.) with a Designated Emphasis in Politics, Critical Race & Ethnic Studies, and History of Consciousness. Her research interests cluster around postcolonial and feminist approaches in political theory, critical refugee studies, and transnational diaspora studies.

### Selected Publications

#### Monographs

- *Governing Armenia: The Politics of Development and the Making of Global Diaspora*. University of California: Open Access Publications, 2019.

#### Editions

- Zablotsky, Veronika and Ananya Roy (eds.). *Sanctuary Spaces: Reworlding Humanism*. 2022.
- Zablotsky, Veronika, Noa K. Ha and Mahdis Azarmandi (eds.). *Decolonize the City! On the Coloniality of the City: Conversations, Negotiations, Perspectives*. Münster: Unrast Verlag, 2017.

## Articles

- “Postkoloniale Perspektiven auf Transnationale Solidarität.” In *Solidarität Heute*, edited by Steve Stiehler et al. Frankfurt a. M.: Campus Verlag 2022. (forthcoming)
- “Diasporic Solidarities: Armenian Convergences in ‘Postmigrant’ Berlin.” In *Afterlives: Remnants, Ruins and Representations of the Armenian Genocide*, edited by Melanie Tanelian, Erdağ Göknar and Hülya Adak. Durham: Duke University Press, 2022.
- “Affecting Appeals: Armenian Refugee Narratives in the Archives of Early Humanitarian Discourse.” In *The Routledge Handbook of Refugee Narratives*, edited by Evyn Lê Espiritu Gandhi and Vinh Nguyen. London/New York: Routledge, 2022.
- “Unsanctioned Agency: Risk Profiling, Racialized Masculinity, and the Making of Europe’s ‘Refugee Crisis’.” In *Moving Images: Mediating Migration as Crisis*, edited by Krista Lynes, Tyler Morgenstern und Ian Allan Paul, 189–210. Bielefeld: transcript, 2020.
- Zablotsky, Veronika and Vanessa E. Thompson. “Rethinking Diversity in Academic Institutions: For a Repoliticization of Difference as a Matter of Social Justice,” *WAGADU: A Journal of Transnational Women’s and Gender Studies* 16 (2016): 77–95.

## Edwin Etieyibo

### *Pragmatism and Decolonizing for the Good*

In this talk, I begin with a preliminary attempt at demonstrating how decolonization theoretically and practically can be construed as decolonization for the good. My anchor and entry point in this endeavor offers a pragmatic approach, which invites us to be less idealistic on how we go about advancing several of the important tenets or theses of decolonization, and in so doing avoid a number of side distractions or falling into some common pitfalls. A pragmatic approach recognizes the value of decolonization and its context, as well as stays within the bounds of a legitimate decolonization exercise. The overarching benefit of a pragmatic decolonization project is that ultimately, it brings together two sides — “hard decolonizers” and “soft decolonizers” — that they, I believe, have more in common than it seems.

**Edwin Etieyibo** is a Professor of Philosophy at the University of the Witwatersrand (Wits). He received his PhD in Philosophy from the University of Alberta in 2009 and has been at Wits since 2012, having taught previously at Athabasca University and the University of Alberta. He specializes in and has competence in ethics, social and political philosophy, African philosophy, applied ethics, philosophy for (and with) children, social contract theories, philosophy of disability, history of philosophy, Descartes, philosophy of law, epistemology and critical thinking. Etieyibo is presently the Editor-in-Chief of the *South African Journal of Philosophy*, the Head of the Department of Philosophy at Wits, and Secretary of the International Society for African Philosophy and Studies. He is the co-founder (and Secretary) of the African Philosophy Society.

### Selected Publications

#### Editions

- Graness, Anke, Edwin Etieyibo and Franz Gmainer-Pranzl (eds.). *African Philosophy in an Intercultural Perspective*. Stuttgart: J. B. Metzler'sche Verlagsbuchhandlung & Carl Ernst Poeschel GmbH, 2022.
- Chimakonam, Jonathan O, Edwin E Etieyibo and Ike Odimegwu (eds.). *Essays on Contemporary Issues in African Philosophy*. Cham: Springer International Publishing, 2022.
- Etieyibo, Edwin, Obvious Katsaura and Mucha Musemwa (eds.). *Africa Today*, special issue “Politics and Decolonization in Africa”, 67/4 (Summer 2021).
- Etieyibo, Edwin, Obvious Katsaura and Mucha Musemwa (eds.). *Africa's Radicalisms and Conservatisms I: Politics, Poverty, Marginalisation and Education*. Leiden: Brill, 2021.
- *Decolonisation, Africanisation and the Philosophy Curriculum*. London/New York: Routledge, 2018.
- *Method, Substance, and the Future of African Philosophy*. Cham: Palgrave Macmillan, 2018.
- *Perspectives in social Contract Theory*. Washington DC: The Council for Research in Values and Philosophy, 2018.

- Etieyibo, Edwin and Odirin Omiegbe (eds.). *Disabilities in Nigeria: attitudes, reactions, and remediation*. Lanham: Hamilton Books, 2017.
- “Africanising the Philosophy Curriculum in Universities in Africa.” *South African Journal of Philosophy*, 35/4 (December 2016).

## Articles

- “Why Decolonization of the Knowledge Curriculum in Africa?” *Africa Today*, special issue “Politics and Decolonization in Africa,” edited by Edwin Etieyibo, Obvious Katsaura and Mucha Musemwa, 67/4 (Summer 2021): 75–87
- “Politics and Decolonization in Africa: Theoretical Pointers and a Preamble.” *Africa Today*, special issue “Politics and Decolonization in Africa,” edited by Edwin Etieyibo, Obvious Katsaura and Mucha Musemwa, 67/4 (Summer 2021): 3–8.
- “Afri-decolonisation, Decolonisation, Africanisation and the Task of an Africanised Philosophy Curriculum.” In *Decolonisation, Africanisation and the Philosophy Curriculum*, edited by Edwin Etieyibo, 8–18. London/New York: Routledge, 2018.
- “The Task of Africanizing the Philosophy Curriculum.” *South African Journal of Philosophy*, special issue “Africanising the Philosophy Curriculum in Universities in Africa”, 35/4 (2016): 377–382.
- “Why Ought the Philosophy Curriculum in Universities in Africa be Africanized?” In *South African Journal of Philosophy*, special issue “Africanising the Philosophy Curriculum in Universities in Africa,” 35/4 (2016): 404–417.
- “Africanizing the Philosophy Curricula in Universities in Africa.” *Art Africa Digital*, special issue “Becoming African,” (November 2015).

## **Rozena Maart**

### *Decolonising the Contradictions of Philosophy and Confronting the Contradictions of Philosophers and their Philosophies*

To decolonise philosophy is to unpack, reveal and interrogate the history of the subject who inscribes philosophy in order to maintain it. For the colonial subject to maintain it means to reinscribe its White mythology with the language of struggle that speaks to the existential experience of the colonised. The decolonisation of philosophy is filled with curses, curiosities and contradictions because the condition for its decolonisation is the new, in vogue, fake orgasm of scholarly pleasures engraved by White men, along with White women scholars, who seem to enjoy the textual work but not the work that calls into question their agency as beneficiaries of coloniality. Both seem to enjoy the seduction of decoloniality, which they happily jump on, as masters, without once asking “who are they decolonising from?” Contradiction comes in many different forms. None is so debilitating than when the coloniser transitions, textually not politically, to decoloniality without taking the responsibility for the afterlife of colonialism, which they continue to benefit from. Self-examination and self-interrogation of the relations of coloniality, a necessity, seem nearly impossible for the coloniser who continues to act as beneficiary, masked in the new-found language of White fragility, devoid of an ethical responsibility of the very system of White domination they claim to be against.

**Rozena Maart** was born in District Six, the former slave quarter of Cape Town, South Africa. Her family along with thousands were forcibly removed in 1973 due to the Groups Areas Act, which was followed by the apartheid government’s Forced Removal Act. Professor Maart has published several books, journal articles, book chapters, and awarded fictions and recently edited, *Decoloniality and Decolonial Education: South Africa and the World*. She wrote the *Race* chapter for South Africa’s first Sociology textbook in 2015 and has supervised students in Philosophy, Literature, Fine Arts, Sociology, Psychology, Education, Politics, International Relations, Law and Gender Studies. Her work examines the intersections between and among Political Philosophy, Black Consciousness, Derridean deconstruction and Psychoanalysis, all of which address questions of race, gender, sexuality, coloniality and identity. In 1986, at the age of 24, she was nominated to the Woman of the Year, award in South Africa for her work in the area of gender-based violence and for starting with four women the first Black feminist organisation in South Africa: Women Against Repression [W.A.R.]. Prof Maart was also a member of the Biko, Rodney, Malcolm Coalition, and a founding member of The Biko Institute in Canada.

## Selected Publications

### Monographs

- *The politics of consciousness: the consciousness of politics when black consciousness meets white consciousness*. 2022, ©1996 (forthcoming)
- *The Writing Circle*. Toronto: Mawenzi House Publishers, 2017.
- *Rosa's District Six*. TSAR Publications, Toronto 2004, 2006. (Novel)
- *Talk about it!: from District 6 to Lavender Hill*. Toronto: Awomandla! Publishers, 2000. (Poetry)
- *The absence of knowledge of white consciousness in contemporary feminist theory, or, Consciousness, knowledge and morality*. Toronto: Awomandla, 1999.

### Editions

- *Alternation - Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa*, vSP33 (December 2020).

### Articles

- “Decolonizing Gender, Decolonizing Philosophy An Existential Philosophical Account of Narratives from the Colonized.” *Radical Philosophy Review* 18, no. 1 (2015): 69–91.
- Maart, Rozena, Itumeleng Mafatshe and Zanele Hlope. “Black feminism in the 1980s.” In *Agenda*, 28 no. 1 (2014): 110–118.
- “Philosophy born of massacres. Marikana, the theatre of cruelty: the killing of the ‘kaffir’.” *Acta Academica* 46, no. 4 (January 2014): 1–28.
- “Race and Pedagogical Practices: When Race Takes Center Stage in Philosophy.” *Hypatia* 29, no. 1 (January 2014): 205–220.
- “Exordium: writing the relation : from textual coloniality to South African Black consciousness.” In *Black intersectionalities: a critique for 21<sup>st</sup> century*, edited by Monica Michlin and Jean-Paul Rocchi. Liverpool: Liverpool University Press, 2013.
- “Bollywood and the Politics of identity or How Bollywood influenced Identity Politics in Apartheid South Africa.” *Horizons: Women's News and Feminist Views* (Sommer 2009).
- “Rebels with a Cause: Giving Voice to Dissidence by Focusing on the Mind. The rise of the Black Consciousness Movement in South Africa.” In *Dissidence et Identite Plurielles*, edited by Jean-Paul Rocchi. Nancy: Presses universitaires de Nancy, 2008.
- “The theatre of racism.” In *Strangers in the mirror: in and out of the mainstream of culture in Canada: essays*, edited by Nurjehan Aziz and Sanjay Talreja. Toronto: TSAR, 2005.
- “The White Screen, The White Canvas.” *The Ontarian*. (January 2004).
- “Rozena Maart speaks out on Black Consciousness.” *The Ontarian*. (Februar 2004).
- “Feminist Pavement Politics.” In *Lives of Courage, Women for a New South Africa*, edited by Diana E. H. Russell. New York: Basic Books, 1989. Lincoln: iUniverse, 2003.
- “Language and Consciousness.” *Fireweed: A Feminist Journal*, no. 39 (Summer 1994).

- “Cultural Appropriation: Historicizing Individuality, Consciousness and Actions.” In *Fuse Magazine: Canada’s Magazine on Culture and Society* (Summer 1993).
- “The Politics of Denouncement: Clarence Thomas As Supreme Court Judge.” *Fuse Magazine: Canada’s Magazine on Culture and Society* 15 no. 4 (Spring 1992).
- “Consciousness, Knowledge and Morality : The Absence of the Knowledge of White Consciousness in Contemporary Feminist Theory.” In *A Reader in feminist ethics*, edited by Debra Shogan. Toronto: Canadian Scholars’ Press, 1992.
- “Speaking Up, Speaking Out.” In *A Reader in feminist ethics*, edited by Debra Shogan. Toronto: Canadian Scholars’ Press, 1992.
- “African Oral Power: In Defiance of the Colonialism of the Written Word.” *Fuse Magazine: Canada’s Magazine on Culture and Society* (Spring 1991).
- “Black, African Feminism needs to forge an agenda.” *The Varsity*, Toronto: Februar 1990.
- “Threading together past, present and future.” *The Gargoyle*, Sperial Issue “Black History,” (Februar 1990).

#### Performances

- *Who do you think you are? A series of six interconnect skits on the history of oppression in South Africa.* Performed at the Second International Theatre of the Oppressed Festival in Palestine, April, 2009.



## Eduardo Mendieta

*The Colonization of Philosophy and Philosophy as a Weapon of Colonization: Latin American Philosophy as an Exemplar*

Latin American philosophy, arguably, is the best exemplar of the entanglements of Eurocentrism and the “coloniality of knowledge” with Colonialism and Imperialism, even as in the last half a century sectors of the Latin American humanistic disciplines (including philosophy but not exclusively) have become the most vociferous critics of “philosophy” as a weapon of colonization. This lecture will have two major sections. In the first I will elaborate and illustrate what I will call the “five liabilities and extortions” of Eurocentric philosophy. In the second section I will focus on what some Latin American liberation philosophers mean when they call for the “decolonization of knowledge” and thus the “decolonization of philosophy.” I will focus on Enrique Dussel and Santiago Castro-Gómez as exemplars of the project of decolonizing philosophy.

**Eduardo Mendieta** is professor of philosophy, Latina/o studies, and affiliated faculty at the School of International Affairs, and the Bioethics Program at Penn State University. He is the 2017 recipient of the Frantz Fanon Outstanding Achievements Awards and acting director of the Rock Ethics Institute. Mendieta’s research focuses on Ethics, Political Philosophy, Latinx Philosophy, Latin American Philosophy, Critical Theory (especially the Frankfurt School), Philosophy of Race and Feminist Philosophy.

### Selected Publications

#### Monographs

- Mendieta, Eduardo and Amy Allen (eds.). *Decolonizing Global Fragments: Globalizations, Latinamericanisms, and Critical Theory*. Albany/New York: SUNY Press, 2007.
- *The Adventures of Transcendental Philosophy*. Lanham/Boulder/New York/Oxford: Rowman & Littlefield, 2002.

#### Editions

- Mendieta, Eduardo and Amy Allen (eds.). *Power, Neoliberalism, and the Reinvention of Politics: The Critical Theory of Wendy Brown*. Pennsylvania: The Pennsylvania State University Press. (forthcoming)
- Mendieta, Eduardo and Amy Allen (eds.). *Decolonizing Ethics: The Critical Theory of Enrique Dussel*. Pennsylvania: Penn State University Press, 2021.
- Mendieta, Eduardo and Amy Allen (eds.). *The Cambridge Habermas Lexicon*. Cambridge: Cambridge University Press, 2019.
- Mendieta, Eduardo and Amy Allen (eds.). *Justification and Emancipation: The Critical Theory of Rainer Forst*. Pennsylvania: Penn State University Press, 2019.
- Mendieta, Eduardo and Amy Allen (eds.). *From Alienation to the Critique of Life Forms: The Critical Theory of Rahel Jaeggi*. State College: Penn State University Press, 2018.

- Mendieta, Eduardo, Tomaž Grušovnik, and Lenart Škof (eds.). *Borders and Debordering: Topologies, Praxes, Hospitableness*. Lanham, MD: Lexington, 2018.
- Angela Y. Davis. *Democracia de la abolición. Prisiones, racismo y violencia*, edited and introduced by Eduardo Mendieta. Madrid: Trotta, 2016.
- Craig Calhoun, Mendieta, Eduardo and Jonathan VanAntwerpen (eds.). *Habermas and Religion*. Cambridge/Malden: Polity, 2013.
- Mendieta, Eduardo and Jonathan VanAntwerpen (eds.). *The Power of Religion on the Public Sphere*. New York: Columbia University Press, 2011.

## Articles

- “Edge City: Reflections on the Urbanocene and the Plantationcene” *Critical Philosophy of Race* 7, no. 1, special issue on “The Anthropocene and Race,” (2019): 81–106.
- “Habits of the Racist Self: On George Yancy.” *Philosophy Today* 62, no. 4 (Fall 2018): 1243–48.
- “The Axial Age, Social Evolution, and Postsecular Consciousness” *Critical Research on Religion* 6, no. 3 (2018): 289–308.
- “The creature of language: Three postcards to Chuck.” *Philosophy and Social Criticism* 44, no. 7 (2018): 741–44.
- “The Rights of Immigrants and the Duties of Nations: On Cesar Chavez, Transnational Justice, and the Temporality of Rights.” In *Refugees Now: Rethinking Borders, Hospitality and Citizenship*, edited by Sabeen Ahmend, Lisa Madura and Kelly Oliver, 193–210. Lanham: Rowman and Littlefield, 2019.
- “De la filosofía de la liberación a la economía de la liberación: ética para el antropoceno.” In *Del monólogo europeo al diálogo inter-filosófico. Ensayos sobre Enrique Dussel y la filosofía de la liberación*, edited by José Guadalupe Gandarilla Salgado and Mabel Moraña, 211–224. México: Universidad Nacional Autónoma de México, 2018.

## Divya Dwivedi

### *Hypophysics in the History of Philosophy: Outside the Occidental-Oriental Difference*

In Heidegger's model of philosophy the principle which generates metaphysics, and the end of philosophy as western metaphysics, is termed "the onto-ontological difference" or "the difference of Being". The ambiguous genitive indicates the very meaning of Being; the meaning of the "difference" would tell us the essence of Being. Upon investigation, Heidegger's texts regularly reveal the investments he made in the conception of occident, which are quite distinct from what we come to understand today as the name of a military alliance. This concept "the west" is invested simultaneously in recovering and covering over a certain "east" which propels it, with which it also seeks to distinguish itself. These investments in turn reveal another difference – the *occidental-oriental difference* – as something that is neither ontic nor ontological and which nevertheless accompanies and regulates the meaning of ontological difference. This second difference belongs to what we call Hypophysics (first foreshadowed by Kant who did not elaborate on it), which we will have to learn to diagnose if philosophy is to be released from the end foretold for it according to the Heideggerian 'end of history', and from the functional isolation of philosophy into the "occidental-oriental" difference recently, and then suffered the stasis created by this difference, has to come to stand outside it – *ana-stasis*. Any appearance of philosophy from outside the trade-off between orient and occident will be Anastasis of philosophy.

**Divya Dwivedi** is a philosopher based in the subcontinent. She is an associate professor at the Indian Institute of Technology, Delhi where she teaches Philosophy and Literature. Her works have been concerned with the ontology of the literary, the formality of law, the literary, postcolonial racisms, political concepts, and speed. Dwivedi is the co- author with Shaj Mohan of *Gandhi and Philosophy: On Theological Anti-Politics* (foreword by Jean-Luc Nancy; Bloomsbury, 2019). She is also the co-editor of *Narratology and Ideology* (Ohio State University Press, 2018) and *Public Sphere from outside the West* (Bloomsbury Academic, 2015). Dwivedi has recently edited *L'Inde: Colossale et Capitale*, a special issue of *Revue Critique* (2020) and a special issue of *Revue des femmes philosophes (Intellectuels, Philosophes, Femmes en Inde: des espèces en danger*, 2017). She is the editor of the journal *Philosophy World Democracy* which she cofounded with Jean-Luc Nancy, Shaj Mohan, Achille Mbembe, Mireille Delmas-Marty and Robert Bernasconi in November 2020.

### Selected Publications

#### Monographs

- Mohan, Shaj and Divya Dwivedi. *Gandhi and Philosophy: On Theological Anti-Politics*. London: Bloomsbury Academic, 2019.

#### Editions

- "L'Inde: Colossale et Capitale." *Revue Critique* (2020).
- Dwivedi, Divya, Henrik Skov Nielsen and Richard Walsh (eds.). *Narratology and Ideology: Negotiating Context, Form and Theory in Postcolonial Texts*. Columbus: Ohio State UP, 2018.

- “Intellectuels, Philosophes, Femmes en Inde: des espèces en danger.” *Revue des femmes philosophes* (2017).
- Dwivedi, Divya and Sanil V. (eds.). *The Public Sphere from outside the West*. London: Bloomsbury Academic, 2015.

## Articles

- “The Transitivity of “We” and Narrative Legions.” *Style* 54, no.1 (2020).
- “Homologies in Freud and Derrida: Civilization and the Death Drive.” *Eco-ethica* 9 (2020): 187–207.
- “Narratology and Ideology Negotiating Context, Form, and Theory in Postcolonial Narratives.” *The Ohio State University Press* (Summer 2018).
- “Intellectuals, Philosophers, Women in India: Endangered Species.” *Unesco-International Women Philosophers' Journal*, no. 4-5 (December 2017): 7–9.
- Divya Dwivedi and Shaj Mohan: “Amid changing nature of sex as an activity, debates over Raya Sarkar's list represent post-colonial binaries.” *Firstpost*, no. 05 (November 2017).
- Dwivedi, Divya and Shaj Mohan: “The Pathology of a Ceremonial Society.” *The Wire*, no. 04 (2016).
- Dwivedi, Divya and Shaj Mohan, “Gandhi’s Life and Thought.” *Economic and Political Weekly* 46, no. 01 (January 2011): 1–7.

## Jeanette Ehrmann

*Tropen der Freiheit. Die Haitianische Revolution als Herausforderung für die Philosophie*  
(*Tropes of Freedom. The Haitian Revolution as a Challenge for Philosophy* - Talk in German Language)

If the Haitian Revolution, following Michel-Rolph Trouillot, breaks the conceptual frame of reference of the Enlightenment and the democratic revolution, how can it be interpreted in the terms of a post-Enlightenment philosophy? Taking C. L. R. James' counter-canonical work *The Black Jacobins. Toussaint L'Ouverture and the San Domingo Revolution* (1938) as a point of departure, my lecture will develop an answer in three steps. First, I will problematize the disciplinary practices and epistemological as well as methodological limitations of a philosophy whose concepts fail this radically abolitionist revolution because of their unacknowledged complicity with colonial myths and metaphors, fantasies and fictions. Second, based on James's revolutionary epic and his critique of the master concepts of a colonial liberalism as well as those of an orthodox Marxism, I will develop an interpretation of the Haitian Revolution in its mythopoetic dimensions. Particularly James's staging of Toussaint Louverture's revolutionary dramaturgy allows us to understand the revolution as an escalating process of empowerment which unfolds through abusive representations and resignifications that overwrite both the constitutional and the proletarian script of revolution. Lastly, following James' reflections on a subsequent revision of the *Black Jacobins* as the *Black Sansculottes*, I will foreground some obliterated figures - Romaine-la-Prophétesse, Ezili Dantó and Défilée - whose representations in the written and oral archive of the Haitian Revolution allow us to better understand the contradictions of this emancipation with regard to gender nonconformity, care and mourning.

Dr. **Jeanette Ehrmann** is a postdoctoral researcher in the research and teaching area Political Theory at the Institute of Social Sciences at Humboldt University in Berlin. She received her doctorate in political science from Goethe University Frankfurt with a dissertation on the Haitian Revolution (*Tropes of Freedom. The Haitian Revolution and the Decolonization of the Political*, Suhrkamp 2022), which was awarded the 2019 Werner Pünder Prize for outstanding research on the subject of "freedom and domination in past and present". In her new project "Unsettling the Coloniality of Democracy", she introduces the concepts of coloniality and raciality to democratic theory to interrogate the colonial foundations and dimensions of Western liberal democracy. As part of this broader project, she led the HMWK-funded research project *Postcolonial Gender Relations and the Crisis of Democracy* (2019-2022) at Justus Liebig University Giessen. Previously, Jeanette Ehrmann was a research associate at the Frankfurt Research Center for Postcolonial Studies at the Cluster of Excellence "The Formation of Normative Orders" at Goethe University Frankfurt, a fellow at the Hanover Institute of Philosophical Research (FIPH), a visiting scholar in the Critical Theory Cluster of Northwestern University, a guest lecturer at the Instituto de Filosofia at Universidad de Antioquia, Medellín and a visiting researcher at the Université d'État d'Haïti, Port-au-Prince, the Université Paris-1-Panthéon Sorbonne and at the University of Oxford. In the winter semester 2020/21, she substituted the professorship of Political Science at the University of Koblenz Landau. Currently, she is a speaker of the section "Gender and Politics" in the German Political Science Association and a board member of FG DeKolonial -

association for antiracist, postcolonial, and decolonial thought and practice. For the winter semester 2022/23, she received a Career Development Award by the Berlin University Alliance for her current research project.

## Selected Publications

### Monographs

- *Tropen der Freiheit. Die Haitianische Revolution und die Dekolonisierung des Politischen*. Berlin: Suhrkamp, 2022. (forthcoming).

### Editions

- “Postkolonialität und die Krise der Demokratie.” *Themenheft der Zeitschrift für Politische Theorie*, 2022. (forthcoming)

### Articles

- “Postkolonialität und die Krise der Demokratietheorie. Perspektiven einer postkolonialen Demokratiekritik.” *Themenheft der Zeitschrift für Politische Theorie*, “Postkolonialität und die Krise der Demokratie”, 2022. (forthcoming)
- “Within, Beyond or Against the Canon: What Does It Mean to Decolonize Social and Political Theory?” *British Journal of Sociology*, Symposium “Colonialism and Modern Social Theory”, 2022. (forthcoming)
- Ehrmann, Jeanette, Vanessa Eileen Thompson und Matti Traußneck. “Mit Haiti an der Hegel-Bar.” In Publikation zur Ausstellung *vom Aufgang der Sonne* anlässlich des Hegel-Jahrs 2020, edited by n.n.n. collective (Susanne Brendel, Jasmin Schädler and Julia Schäfer) (2021): 22–37.
- “The Haitian Revolution.” *Krisis. Journal for contemporary philosophy*, Schwerpunktheft “Marx from the Margins”, 02/2018: 69–72.
- “Konstitution der Rassismuskritik. Haiti und die Revolution der Menschenrechte.” *Zeitschrift für Menschenrechte*, 01/2015: 26–40.
- “Walking Debt, Working Dead. Der Zombie als Metapher der Kapitalismuskritik.” *Zeitschrift für Kulturwissenschaften*, Schwerpunktheft “Zombies”, edited by Gudrun Rath, Heft 1/2014: 21–34.
- “Politiken der Übersetzung. Die Haitianische Revolution als Paradigma einer Dekolonisierung des Politischen.” In *Nichtwestliches politisches Denken: Zwischen kultureller Differenz und Hybridisierung*, edited by Holger Zapf, 109–125. Wiesbaden: Springer VS, 2012.
- “Traveling, Translating and Transplanting Human Rights. Zur Kritik der Menschenrechte aus postkolonial-feministischer Perspektive.” *Femina Politica. Zeitschrift für feministische Politikwissenschaft*, Schwerpunktheft: „Feministische Postkoloniale Theorie – Gender und (De)Kolonisierungsprozesse“, Heft 2/2009: 84–95.

## Robert Bernasconi

*Academic Philosophy's Institutional Failure in the Face of Debates, Historical and Current, about the Legitimacy of Chattel Slavery*

There has recently been an increased focus on the racism of such canonical philosophers as Hume, Kant, and Hegel, and this has raised pertinent questions about how their philosophies should be taught. But there is a larger issue that arises from the widespread failure of academic philosophers to embrace the attacks on slavery as and when they occurred among their contemporaries throughout the modern period. In our own time this failure is reflected in the almost negligible attention that current historical studies of moral and philosophical philosophy give to the issue of slavery. Whereas many other institutions are reflecting on their complicity with the perpetuation and cruelty of chattel slavery, academic philosophy as an institution continues to ignore or diminish the issue. After documenting some of these failures, this paper goes on to address how the history of Western philosophy must be rewritten as an urgent matter of corrective justice.

**Robert Bernasconi** is Edwin Erle Sparks Professor of Philosophy at Penn State University. He previously taught at Essex University and the University of Memphis. He is the editor of three journals: *Critical Philosophy of Race*, *Levinas Studies* and *Eco-Ethica*. He is the author of two books on Heidegger and one on Sartre. A selection of his essays on race and racism will appear under the title *Critical Philosophy of Race* in 2023 from Oxford University Press.

### Selected Publications

#### Monographs

- *Heidegger in question: the art of existing*. Lanham: Rowman & Littlefield, 2022, ©1993.
- *The Provocation of Levinas: Rethinking the Other*. London: Routledge 2014.
- *Nature, culture, and race*. Huddinge: Södertörn University, 2010.
- *Race and anthropology. 9 Miscellaneous writings, 1863 – 96*. Bristol: Thoemmes, 2006.

#### Editions

- Bernasconi, Robert and Jonathan Judaken (eds.). *Situating existentialism: key texts in context*. New York: Columbia University Press, 2015.
- Bernasconi, Robert and Simon Critchley (eds.) *The Cambridge companion to Lévinas*. Cambridge: Cambridge University Press, 2006.
- Bernasconi, Robert and Kristie Dotson. *Race Amalgamation and The Future American*. Bristol: Thoemmes, 2005.
- Bernasconi, Robert and Sybol Cook. *Race and racism in continental philosophy*. Bloomington: Indiana University Press, 2003.
- *Race*. Oxford: Blackwell, 2001.
- *Concepts of race in the eighteenth century*. 8 Volumes. Bristol: Thoemmes, 2001.
- Bernasconi, Robert and Tommy Lee Lott (eds.). *The idea of race*. Indianapolis/Cambridge: Hackett Publishing Company, 2000

## Articles

- “Race and Religion.” In *A Cultural History of Race in the Reformation and Enlightenment*, edited by Nicholas Hudson, 55–70. London: Bloomsbury, 2021
- “Saul Ascher’s Critique of Kant and Fichte’s Novel Antisemitism: Its Implications for Kantian Cosmopolitanism.” *Eco-Ethica* 9 (2021): 209–233.
- “Frantz Fanon’s Engagement with Phenomenology: Unlocking the Temporal Architecture of *Black Skin, White Masks*.” *Research in Phenomenology* 50 (2020): 386–406.
- “Frantz Fanon and Psychopathology: The Progressive Infrastructure of Black Skin, White Masks.” In *Race, Rage and Resistance: Philosophy, Psychology and the Perils of Individualism*, edited by David M. Goodman, Eric R. Severson and Heather Macdonald, 34–45. New York: Routledge, 2019.
- “A Most Dangerous Error: The Boasian Myth of a Knock-Down Argument against Racism.” *Angelaki* 24 (2019): 92–103.
- “Ottobah Cugoano’s Place in the History of Political Philosophy: Slavery and the Philosophical Canon.” In *Debating African Philosophy: Perspectives on Identity, Decolonial Ethics and Comparative Philosophy*, edited by George Hull, 25–42. New York: Routledge, 2019.
- “Making Nietzsche’s Thought Groan: The History of Racism and Foucault’s Genealogy of Nietzschean Genealogy in ‘Society Must Be Defended’.” *Research in Phenomenology* 47, no. 2 (2017): 153–74.
- “Critical Philosophy of Race and Philosophical Historiography.” In *The Routledge Companion to Philosophy of Race*, edited by Paul C. Taylor, Linda Martin Alcoff and Luvell Anderson, 3–13. New York: Routledge, 2017.
- “Nietzsche as a Philosopher of Racialized Breeding.” In *The Oxford Handbook on Philosophy of Race*, edited by Naomi Zack, 54–64. Oxford: Oxford University Press, 2017.
- “Crossed Lines in the Racialization Process: Race as a Border Concept.” In *Research in Phenomenology*, volume 42, no. 2 (2012): 206–228.
- “Proto-Racism: Carolina in Locke’s Mind.” In *Racism and Modernity*, edited by Iris Wigger and Sabine Ritter, 68–82. Berlin: LIT, 2011.
- “Critical Philosophy of Race.” In *Routledge Companion to Phenomenology*, edited by Sebastian Luft and Søren Overgaard, 551–562. New York: Routledge, 2011.
- “Kant’s Third Thoughts on Race.” In *Reading Kant’s Geography*, edited by Stuart Elden and Eduardo Mendieta, 291–318. Albany: SUNY Press, 2011.
- “‘Our Duty to Conserve’: W. E. B. DuBois’s Philosophy of History in Context.” *South Atlantic Quarterly* 108, no. 3 (Summer 2009): 519–540.
- “A Haitian in Paris: Anténor Firmin as a Philosopher against Racism.” *Patterns of Prejudice* 42, no. 4/5 (September/December 2008): 365–84.
- “‘Will the Real Kant Please Stand Up?’ The Challenge of Enlightenment Racism to the Study of the History of Philosophy.” *Radical Philosophy*, 117 (January/February 2003): 13–22.
- “With What Must the History of Philosophy Begin? Hegel’s Role in the Debate on the Place of India within the History of Philosophy.” In *Hegel’s History of Philosophy: New Interpretations*, edited by David A. Duquette, 35–49. Albany: SUNY Press, 2003.



- “Who Invented the Concept of Race?” *Race*, edited by Robert Bernasconi, 11–36. Oxford: Blackwell, 2001.
- “Hegel at the Court of the Ashanti.” *Hegel after Derrida*, edited by Stuart Barnett, 41–63. London: Routledge, 1998.
- “Philosophy’s Paradoxical Parochialism: The Reinvention of Philosophy as Greek.” *Cultural Readings of Imperialism. Edward Said and the Gravity of History*, edited by Keith Ansell-Pearson, Benita Parry and Judith Squires, 212–226. London: Lawrence and Wishart, 1997.

## **DFG Koselleck-Project – Geschichten der Philosophie in Globaler Perspektive**

### **DFG Koselleck-Project – Histories of Philosophy in a Global Perspective**

**(2019–2024)**

Globalization processes today are shedding a new light not only on our present but also on our history. As a result, the humanities are under more pressure than ever to link their perspectives and research topics with the process of globalization. Moreover, there is a factual need to reassess and reconceptualize our past, present and future in the context of globalization.

For the future of philosophy, it is necessary to re-conceptualize the historiography of philosophy in a global perspective and to transcend Eurocentric limitations. These limitations evolved mainly in the 18<sup>th</sup> and 19<sup>th</sup> century in Europe and have largely shaped the understanding of philosophy in the 20<sup>th</sup> century until the present, not only in Europe but worldwide. In order to open the discourse and include a plurality of philosophical traditions, it is necessary to develop new methods, concepts and periodizations.

The research project, headed by Prof. Rolf Elberfeld, is funded by the German Research Foundation (DFG) for five years (2019-2024). The team consists of seven researchers in philosophy, whose areas of specializations or interest cover African, Arabic, Chinese, Japanese, Indian, feminist, race, and postcolonial philosophies. Our focus is to build a web-based database on the books written on the histories of philosophy in many languages. To date we have hundreds of entries on books on histories of philosophies written in 25 languages. This database illustrates, that philosophy is and has always been global and diverse. We also question and hopefully alter the usual use and meaning of the term philosophy itself and address the issues of historical exclusion and racism that have resulted in our current (post-19<sup>th</sup> Century) Eurocentric conception of the history of philosophy worldwide. At the end of the project, the proposal for new narratives of the history of philosophy in a global perspective will be presented.

Team: Yoko Arisaka, Anke Graness, Francesca Greco, Namita Herzl, Lara Hofner, Leon Krings and Sool Park.

Booklet was edited by Francesca Greco and Namita Herzl.

## **Herder-Kolleg – Zentrum für transdisziplinäre Kulturforschung**

## **Herder-Kolleg – Center for Transdisciplinary Cultural Research**

The changing profiles of contemporary cultures and their knowledge production require us to reflect anew on previously valid orders of knowledge. In order to be able to reflect on this problem effectively, a transdisciplinary approach in cultural research is necessary. A distinction that sets standards for the production of knowledge in Europe has been the framework of theory vs. practice. At the University of Hildesheim, a research profile has emerged over many years that seeks to combine theoretical and practical levels in cultural studies research. With the founding of the “Herder-Kolleg. Center for Transdisciplinary Cultural Research” on October 30, 2009, this research focus is reorganized, focused, strengthened and further developed in an intercultural as well as with a decolonial orientation. Within the framework of the center, the research focus “Aesthetic Practice” of the University of Hildesheim is continuously developed and expanded with this profile.

### **DFG Graduiertenkolleg 2477 – Ästhetische Praxis**

The Research Training Group 2477 “Aesthetic Practice”, funded by the German Research Foundation, examines the experience and practice of being aesthetically active, expanding the scope of traditional aesthetics and art studies to include a practice-theoretical component. Since the introduction of the concept of aesthetics in the 18th century, discourse on art has concentrated mainly on aesthetic experience, perception, and judgment. With our focus we propose a praxeological shift in the very questions of aesthetics toward forms of practice and performance that function as creative processes in their own right, since they enable and generate – though neither necessarily nor mechanically – the production and reception of works of art.

The research of the group focuses on three areas: 1) The development of aesthetic and philosophical analyses that theorise the various art forms as practices, including work on theatre, performance, fine arts, literature, music, and forms of popular culture. 2) From a comparative point of view, the inclusion and integration of non-European, especially East Asian, aesthetic practices and associated theoretical innovations. They open up an intercultural perspective, which serves as a corrective to the neglect of practice in the European tradition that privileges normative conceptions of art. 3) Based on the theoretical combination of global perspectives as well as current debates in praxeology and the “practice turn”, we aim to develop a comprehensive social and cultural theory of aesthetic practice from an interdisciplinary perspective, including the relation between artistic and non-artistic activity.

**DFG Koselleck-Project**

**Histories of Philosophy in a Global Perspective**



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