




5.00 credits

30.0 h

Q2

Teacher(s)	Maeschalck Marc ;
Language :	French > English-friendly
Place of the course	Louvain-la-Neuve
Learning outcomes	
Content	<p>Diasporic writings. From Fanon and Mbonimpa to Segato and Walsh</p> <p>Course taught by Prof. Marc Maeschalck, Q2 2023–2024</p> <p>The philosophy of interculturality begins with disorientation. Thinkers from the diasporas are those who intermediate. Their concepts borrow from a hegemonic language and culture, and they speak from a non-place about realities that they have displaced far from themselves and their certainties. But by their insistence and metamorphoses, by their exorcism and fidelity, they are inaugurating the kind of philosophising that establishes a passage between the traumatic density of reality and the desire for a relationship with others. Saying, writing, caring and teaching all become acts that create avenues of “disidentification” and invite us to revisit the question of the method by which thought opens up to the situations that shape how we feel. From the writers of the West Indies, Fanon and Glissant in particular, to the Canadian-Burundian author Mbonimpa, there is a methodical and lived move towards a form of thought that is resolutely intercultural, not only in what it says, but also in its own act of self-creation. These thinkers share a diasporic reference to historical communities that take on the appearance of archetypes through the narrative of struggles and the interpretation of cultural symbols. The course will attempt to identify the commonalities and challenges of a philosophy of interculturality that emerge from these trajectories, drawing in particular on the theoretical frameworks of Rita Segato and Catherine Walsh. The idea that guides this reinterpretation is that the narratives to which the authors in diaspora refer create a form of third place in which a counter-pedagogy of the traumatic narrative becomes possible, firstly by moving on to a metanarrative, which makes it possible to unlearn cultural presuppositions, and then to engage in the experimentation of a counter-narrative, the aesthetic manifestations of which may vary and signal, in any case, a post-traumatic relaunch of the relationship with others.</p>

Bibliography	<p>Bibliographie</p> <p>Œuvres</p> <p>Chamoiseau P. (1997), <i>Écrire en pays dominé</i>, Gallimard, Paris.</p> <p>Chamoiseau P. (1994), <i>Écrire la parole de nuit. La nouvelle littérature antillaise</i>, Gallimard, Paris.</p> <p>Fanon, Fr. (2011), <i>Œuvres, Peau noire, masques blancs / L'An V de la révolution algérienne / Les damnés de la terre / Pour la révolution africaine</i>, La Découverte, Paris</p> <p>Fanon, Fr. (2015), <i>Écrits sur l'aliénation et la liberté</i>, La Découverte, Paris.</p> <p>Fanon, Fr. (1965), <i>Peau noire, masques blancs</i>, Seuil, Paris, (1ère éd. 1952).</p> <p>Fanon, Fr. (1961), <i>Les damnés de la Terre</i>, Maspero, Paris.</p> <p>Fanon, Fr. (1964), <i>Pour la Révolution africaine</i>, Maspero, Paris.</p> <p>Fanon, Fr. (1968), <i>Sociologie d'une révolution (L'An V de la Révolution algérienne)</i>, Maspero, Paris, (1ère Ed. Maspero, 1959).</p> <p>Glissant Ed. (1997), <i>Le Discours antillais</i>, Paris, Gallimard, Paris.</p> <p>Glissant Ed. (2009), <i>Philosophie de la Relation. Poésie en étendue</i>, Gallimard, Paris.</p> <p>Glissant Ed. (1997), <i>Traité du Tout-Monde. Poétique IV</i>, Paris, Gallimard.</p> <p>Lindberg, Y. (2018), « L'(im)mobilité de l'œuvre de Melchior Mbonimpa et l'esquive de la world literature », in <i>Nordic Journal of Francophone Studies/Revue nordique des études francophones</i>, 1(1), pp.62–76, DOI: https://doi.org/10.16993/rnef.6</p> <p>Maesschalck, M. (2014), « L'interculturalité face à l'option décoloniale : subjectivation et désobéissance », in <i>Les Carnets du Centre de Philosophie du Droit</i>, N° 162.</p> <p>Maesschalck, M. (2015), « Lire Fanon aujourd'hui », in <i>Les Carnets du Centre de Philosophie du Droit</i>, n°164.</p> <p>Matthieu R. (2011), <i>Frantz Fanon. De l'anticolonialisme à la critique postcoloniale</i>, Amsterdam .</p> <p>Mbonimpa, M. (1989), <i>Idéologies de l'indépendance africaine</i>, L'Harmattan, Paris.</p> <p>Mbonimpa, M. (2000), <i>Défis actuels de l'identité chrétienne, Reprise de la pensée de Georges Morel et Fabien Eboussi Boulaga</i>, L'Harmattan, Paris.</p> <p>Mbonimpa, M. (2001), <i>Le Totem des Baranda</i>, Prise de parole, Sudbury.</p> <p>Mbonimpa, M. (2003), <i>Le Dernier roi faiseur de pluie</i>, Prise de parole, Sudbury.</p> <p>Mbonimpa, M. (2006), <i>Les Morts ne sont pas morts</i>, Prise de parole, Sudbury.</p> <p>Mbonimpa, M. (2008), <i>La Terre sans mal</i>, Prise de parole, Sudbury.</p> <p>Mbonimpa, M. (2012), <i>La Tribu de Sangwa</i>, Prise de parole, Sudbury.</p> <p>Mbonimpa, M. (2014), <i>Diangombé, l'immortel</i>, Prise de parole, Sudbury.</p> <p>Mbonimpa, M. (2020), <i>Au sommet du Nazewé, il s'est assis et il a pleuré</i>, Prise de parole, Sudbury.</p> <p>Walsh C. (2008), « Interculturalidad, plurinacionalidad y decolonialidad: las insurgencias político-epistémicas de refundar el Estado », in <i>Tabua Rasa</i>, n°9, pp. 131-152. https://revistas.unicolmayor.edu.co/index.php/tabularasa/article/view/1498</p> <p>Walsh C. (2009), <i>Interculturalidad, Estado, Sociedad : Luchas (de)coloniales de nuestra época</i>, Abya-Yala, Quito.</p> <p>Walsh C. (2015), « Decolonial pedagogies walking and asking. Notes to Paulo Freire from AbyaYala », in <i>International Journal of Lifelong Education</i>, vol. 34, n°1, pp. 9-21.</p>
Faculty or entity in charge	EFIL

Programmes containing this learning unit (UE)				
Program title	Acronym	Credits	Prerequisite	Learning outcomes
Bachelor in Philosophy, Politics and Economics	PPE1BA	5		
Minor in Culture and Creation	MINCUCREA	5		
Bachelor in Philosophy	FILO1BA	5		
Minor "Decentering History: Subalternities and postcolonial Studies"	MINDHIS	5		