

Due to the COVID-19 crisis, the information below is subject to change, in particular that concerning the teaching mode (presential, distance or in a comodal or hybrid format).



5 credits

30.0 h

Q1

Teacher(s)	Maeschalck Marc ;
Language :	French
Place of the course	Louvain-la-Neuve
Aims	<i>The contribution of this Teaching Unit to the development and command of the skills and learning outcomes of the programme(s) can be accessed at the end of this sheet, in the section entitled "Programmes/courses offering this Teaching Unit".</i>
Evaluation methods	<p><b>Due to the COVID-19 crisis, the information in this section is particularly likely to change.</b></p> <p>Students will be asked to write a 10 page paper to be based off of a reading of one of the proposed texts. After emailing the paper, the student will receive a question on the paper to be prepared for the oral exam.</p> <p>The student will have approximately 15 minutes to present this answer during the oral exam.</p> <p>The paper may be written in French, English, Spanish, or German, with the professor's agreement.</p>
Content	<p>Diasporic writings. From Fanon to Mbonimpa</p> <p>The philosophy of interculturality always begins with a change of scenery. The work of diasporic thinkers involves a particular form of transmission. Their concepts borrow from a hegemonic language and culture, and they express themselves from a non-place on issues that they have brought far away from their reality and its certainties. But through insistence and metamorphosis, through exorcism and faithfulness, they inaugurate a particular practice of philosophy that builds a bridge between the traumatic density of reality and the desire to connect with others. Speaking, writing, caring and teaching all become acts that create paths toward "disidentification" and invite others to call back into question the methods by which thought opens up to the situations that guide its feelings. From the West Indian writer Fanon to the Burundian-Canadian author Mbonimpa, we can trace methodical and experience passage towards a resolutely intercultural way of thinking, as is evidenced not only from its substance but also from its own act of creation. These thinkers share the diasporic reference with historical communities that take the form of archetypes though the stories of struggles and through the interpretation of cultural symbols. This class will attempt to pinpoint the common points and the issues surrounding the philosophy of interculturality by examining these trajectories.</p>
Bibliography	<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>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: <a href="https://doi.org/10.16993/rmf.6">https://doi.org/10.16993/rmf.6</a></p> <p>Maeschalck, 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>Maeschalck, 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>, éditions 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>

Faculty or entity in charge	EFIL
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<b>Programmes containing this learning unit (UE)</b>				
Program title	Acronym	Credits	Prerequisite	Aims
Bachelor in Philosophy	<a href="#">FILO1BA</a>	5		
Bachelor in Philosophy, Politics and Economics	<a href="#">PPE1BA</a>	5		
Minor in Culture and Creation	<a href="#">MINCUCREA</a>	5		