

NOTES ON BLACK THOUGHT
IN PUERTO RICO:
A BRIEF COMMENTARY

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The discovery of writing is certainly the most beautiful one, since it allows you to recall yourself, to present things that have happened in order and above all to communicate with others, even when they are absent.

Frantz Fanon, December 24, 1953 (315)

Introduction

This issue of *Diálogos* is a concerted effort to center, illuminate, and proliferate the thought, philosophy, and artistic expressions of African and African diasporic peoples and communities. As editors, we bring a particular perspective to the curation of this collection of articles, essays, and artistic reflections. Our background in

Philosophy (Lebrón Ortiz) and Comparative Ethnic Studies (Figueroa-Vásquez) undergirds our approaches to the study of philosophical texts and attitudes. Lebrón Ortiz's unconventional relationship to the academy and his formation in the University of Puerto Rico's graduate philosophy program allowed him to bear witness to the lacunae in Black philosophy in the archipelago which served as the principal motivating force behind this issue. Figueroa-Vásquez understands the philosophical and imperative ethics that undergirds ethnic studies as a field which questions the formation, production, and dissemination of Eurocentric knowledge. This ethics undermines the very premise of subhumanity mapped onto the bodies of colonized people. Instead, ethnic studies as a project, locates, acknowledges, and illuminates the contributions of those considered to be irrelevant, heretical, pathological, and non-rational. As Puerto Rican philosopher Nelson Maldonado-Torres argues, "In a context defined by modernity/coloniality, the emergence of philosophy depends on the formation of a decolonial attitude. [...] The first philosophers are therefore those who, oriented by a decolonial attitude, commit to creating the conditions for love and understanding. These are decolonial activists, artists, theorists and intellectuals, as well as community leaders and everyone committed to undermine coloniality and to promote decoloniality" (22). Therefore, some of the guiding principles undergirding the conception and development of this issue are a blatant disregard for disciplinarity; an intense disdain towards the frivolous debates related to the "legitimacy" of the knowledges produced in the Puerto Rican diaspora and by African and Afro and Indigenous descended people; and a repudiation of any ideological dogmatism, all which inhibit serious

inquiries into the existential conditions of those of us under the yoke of colonialism.

In developing “Pensamiento africano y afrodiaspórico /African and Afro-diasporic Thought/Pensée africaine et afro-diasporique” we hoped to expand the forms of philosophical contributions which include traditional academic articles, essays, reflections from within community projects, poetry, and visual art. Decolonizing philosophy requires that we take seriously, and circulate, the thought and cultural productions of those most impacted and peripheralized by ongoing forms of coloniality and colonialism. The commitment to decolonization as an ongoing project—outside of and not limited to discourses of diversity or inclusion—means that work that reflects on the conditions of production in the academy, Race, the Sacred, Gender, Sex, Reproduction, Poetics, and Art, among other topics, are considered essential to thinking about modalities of existence beyond normativity.

Furthermore, when identifying areas of emphasis for the special collection we considered the critical importance of African and Afro-Diasporic thought to academic production and their absences within the philosophical discourses of many universities including the University of Puerto Rico. As such, we solicited works that dealt with topics and concerns that reflect upon, emerge from, and speak about the lives, practices, and epistemologies of Black scholars, thinkers, artists, cultural workers, and communities. In doing so, we challenge some of the more conservative tenets of philosophy that dismiss these as “not philosophical”. The inclusion of artistic expressions alongside academic articles offers us the opportunity to reflect on our relationships with temporality, ontology, and visual cultural expression.

A key person in the formation of this special issue is our editorial assistant, Amanda Pavley. Trained as a

horticultural therapist, with an undergraduate degree in Literature and Puerto Rican & Hispanic Caribbean Studies, Pavley has been instrumental in both the envisioning and the organizational labor of producing this issue. Pavley's contributions exemplify how important it is to have community voices in the curation and compilation of works that aim to bolster often marginalized voices, knowledge, and art. Put another way, our academic work is challenged, enriched, and enhanced when we traverse disciplinary and institutional boundaries and include voices and ideas that are often barred from having more than a token presence in academic production. Our curation of these materials has been mediated by the histories we bring to the piece, the material conditions of working and producing knowledge in and at the margins of the academy, and a commitment to ethical community relations, intellectual rigor, and accountability to those whose lives are most affected by colonial modernity and ongoing forms of injustice and erasure. We are inheritors of rich and overflowing legacies of complex thought on the question of race, philosophy and the human. In what follows, we offer one entry-point to considering the vast contributions of "Pensamiento africano y afrodiaspórico/African and Afro-diasporic Thought/Pensée africaine et afro-diasporique".

Philosophy, Race & the Case for Africana Philosophy in the Puerto Rican Archipelago

Reflecting on his trajectory within the academic discipline of philosophy, the late Charles W. Mills stated that "Whiteness has become—in effect, if not *de jure*—more structurally central to the very self-conception of the field than in other subjects" (181). The thinking of peoples struggling to affirm their humanity and improve their

material conditions in the context of enslavement, colonization, and their afterlives or “*huellas*” has been dismissed as “unphilosophical”, “not *really* philosophy”, not worthy of examination and contemplation and thus futile, foolish, unnecessary to engage.¹ This is, of course, because historically Black people were deemed incapable of rational—ergo, philosophical—thinking. As such, Black philosophy has seldom found any room within the halls of philosophy departments. Instead, philosophers doing work on race, white supremacy, colonialism, etc. are mostly relegated to departments deemed “lesser than” or considered derivative of traditional disciplines, e.g. ethnic studies, comparative literature, and so forth. And because Black philosophy does not fit neatly within the dominant narrative of the history of philosophy (read European philosophy) or conform to Eurocentric philosophical customs, it does not “follow tradition,” and is swiftly dismissed.² This dismissal has protected philosophy from the necessary and profound interrogation of its own racist past and the violent ideas, concepts, theories, canonical thinkers, and disciplinary

¹ Although we use “Black philosophy” and “Afro-Diasporic philosophy” seemingly interchangeably in this introduction, we subscribe to Mills’ (186) rejection that not everything Black philosophers do is Black philosophy. On the “afterlives of slavery”, see Saidiya Hartman, *Lose Your Mother: A Journey Along the Atlantic Slave Route* (New York: Farrar, Straus and Giroux, 2008); on “las huellas de la esclavitud”, see Germán Carrera Damas, “Huida y Enfrentamiento,” in *África En América Latina*, ed. Manuel Moreno Fraginals (México: Siglo XXI Editores México, 2006), 34-52.

² This was precisely the argument a well-known Puerto Rican philosopher told a presenter during a Q&A session at the conference *¿Cómo enseñar filosofía?*, celebrated on January 25-26, 2019 at the Museum of Contemporary Art in Puerto Rico: that philosophy had a history that must be respected. This history of philosophy they referred to, of course, excludes African philosophical thought.

histories that continue to hold sway on the production of knowledge and practices within philosophy and throughout academia.

Much has changed since Mills completed his doctoral degree in 1985, but there is no doubt a lot more work to be done. While today there may be a greater number of publications, conferences, roundtables, symposia, etc. dedicated to Black philosophy in general, there is still a long way to go in examining the breadth and depth of the challenges and contributions made by Black studies and Black philosophy to issues and problems facing our global population. This is especially true in the context of Puerto Rico.³ For example, this very journal, *Diálogos*, founded in 1964 and continuously published since, has only one article dedicated to the work of a Black thinker in its (incomplete) online archive.⁴ While the works of Kant, Hegel, Nietzsche, Heidegger, or Descartes, for instance, may contribute to our understanding of the human experience, the denial of African and Afro-diasporic philosophers and traditions has made sustained attention to, and the uplifting of, African and Afro-Diasporic philosophy (broadly understood) fundamental and long overdue.⁵

³ It is certainly encouraging then to see the inclusion of the following two panels in the *6to Día Mundial de la Filosofía*, celebrated at the University of Puerto Rico, Río Piedras, on December 1 and 2, 2022: “Entre el grito y el gemido: la poética animal en ‘Ante tanta visión’ de Anjelamaría Dávila leída junto a Zakiyyah Iman Jackson y Celenis Rodríguez Moreno” by Katia Cruz Quintana; “Sylvia Wynter y el principio sociogénico: hacia una nueva caracterización del ser humano” by Katerina Ramos.

⁴ Carlos Rojas Osorio, “Decolonialidad y la filosofía en la era mundial,” *Diálogos*, no. 99 (2016): 139-158. In this article, Rojas Osorio reflects on the thinking of revolutionary Frantz Fanon.

⁵ This is not to say that other, non-European philosophical traditions are not important. On the contrary, more work needs to be done to make

In the university classroom, while there has been a greater focus on non-European philosophy in recent years, humanities departments throughout Puerto Rico still lack prolonged engagement with African or Afro-Diasporic thought, broadly conceived. Historically, in Puerto Rico the teaching of courses on African or Afro-Diasporic thought, culture, politics and so forth had been carried out by professors outside of philosophy departments such as Isabelo Zenón Cruz, Marie Ramos, Pablo Luis Rivera, Mayra Santos Febres, Isar Godreau, and a handful of others as a labor of love and struggle, devoid of any institutional support. As such, there have been no courses or set of courses offered by philosophy departments that examine the long history of contributions and rich tradition of African and Afro-descendant peoples which has often gone under the label of Africana philosophy.

Said differently, while a philosophy born of struggle, to borrow from Leonard Harris, was developing across the Caribbean, Puerto Rico seemed to have been left out of the conversation or rather, decided not to participate in such “unphilosophical” conversations or acknowledge that the conversation was happening. No philosophy courses dedicated to the political philosophy of Walter Rodney, the existential phenomenology of Frantz Fanon, or the anti-imperialist feminism of Claudia Jones, for example, has meant that research and publications on Black philosophy *within* the Puerto Rican archipelago are profoundly lacking.⁶ In fact, in his 2005 article on Puerto Rican philosophical thought, Carlos Rojas Osorio covers vast

those traditions accessible such that our thinking can be enriched by them all. Put differently, we are against epistemic apartheid in any form.

⁶ It is certainly true that there are texts that may be unavailable in Spanish. However, engagement with English-language texts is not uncommon at the University of Puerto Rico.

terrain with broad brushstrokes to highlight the concerns and influences of a variety of Puerto Rican philosophers, with particular attention to the nineteenth and twentieth-centuries.⁷ It appears that the influence of Black philosophy during this period was absent in Puerto Rican philosophical thought or perhaps that Rojas Osorio otherwise did not register its influence in his appreciation of the thinkers in question.⁸ At a minimum, it is not explicitly mentioned as such.⁹ The connections between research and pedagogy, therefore, are made starkly clear: what is taught reflects the values of what should be researched at all levels. The non-engagement with African, Afro-Diasporic and Black philosophy in Puerto Rican philosophy departments has meant that generations of scholars have not had the opportunity to bring Puerto Rican inflected perspectives to philosophical discussions of Black existence, politics, aesthetics, epistemology, and so forth. It has also meant that one of the larger archipelagos in a sea of archipelagos has, through the discipline of philosophy, erased its Black past and denied its Black present amongst the Black people of

⁷ This article is, in essence, an overview of his *Pensamiento filosófico puertorriqueño* (San Juan: Isla Negra Editores, 2002).

⁸ It is certainly not the case that Rojas Osorio devalues the production of knowledge in other areas of culture, such as literature, evidenced by his inclusion of Nemesio Canales but also his outright acknowledgement of all areas of culture as crucial to knowledge production in this essay. Nor is it the case whatsoever that Rojas Osorio considers Black philosophy unimportant, since, as mentioned above, Rojas Osorio authored the only article available in *Diálogos*' online archive specifically on Black philosophy. In addition, Rojas Osorio recently published a wonderful volume on the thinking of Ramón Emeterio Betances, see *El pensamiento vivo de Betances* (San Juan: Publicaciones Gaviota, 2020).

⁹ An interesting area of study for future research, or a potential topic for a master's thesis, may be a genealogy of Black philosophical thinking in Puerto Rico.

the Americas and diaspora. One devastating consequence has been that the philosophical production of Black Puerto Ricans has not been recognized as philosophical or historical. It has not been given a historical treatment in keeping with its importance and centrality. This is an especially cruel irony in light of the lifetime work of Black Puerto Rican archivist, librarian, and activist Arturo Schomburg whose contribution to diasporic Black history remains foundational.

However, invitations for Puerto Ricans taking up philosophical discussions that center Blackness, the African diaspora, and the long histories of Black philosophical thought in the Americas has increased over the past two decades. For example, the Caribbean Philosophical Association celebrated its annual conference twice in Puerto Rico, once in 2005 and again in 2013. In 2015 we saw the first Congreso de Afrodescendencia en Puerto Rico, celebrated again in 2018 and a third time in 2021.¹⁰ These conferences sought to bring together Afro-Diasporic thinkers of different academic formations and latitudes to present research relevant to Afro-Diasporic life. In 2021, under the direction of Mayra Santos Febres and funded by a Mellon Foundation grant, the University of Puerto Rico, Río Piedras debuted the Programa de Afrodescendencia y Racialidad which seeks to establish a catalog of courses focused on themes such as Afro-Diasporic religions, racialization and racism, Afro-epistemologies, among others, as part of a Minor's

¹⁰ An edited collection was subsequently published after the 2015 congress. See Léster I. Nurse Allende, ed., *¡Negro, Negra! Afirmación y Resistencia. Memorias Del Primer Congreso de Afrodescendencia En Puerto Rico* (Afrodescendencia en Puerto Rico; Facultad de Estudios Generales, Universidad de Puerto Rico Río Piedras, n.d.).

program for undergraduate students of all majors.¹¹ In short, for the first time in history, there is something resembling a Black studies program in Puerto Rico. The present special issue of *Díálogos* then seeks to contribute to that struggle that has been waged in the field of knowledge production and support said program by publishing works that speak to the general theme of African and Afro-Diasporic Thought.

This Issue: An Overview

It is fitting that the opening contribution to this special issue, by Mayra Santos Febres, is titled “Descolonizando la academia”. An edited version of her keynote presentation for the 32nd Inaugural Lecture at the College of General Studies at the University of Puerto Rico, Río Piedras Campus on November 25, 2020, Santos Febres offers a fantastic critique of the disavowal of Blackness inherent to Latin American philosophical thinking, rooted in *mestizaje*. Moving from José de Vasconcelos’ *La raza cósmica*, to Angel Rama’s *La ciudad letrada* and beyond, Santos Febres tell us that “todos los ensayos fundacionales de la literatura caribeña e hispanoamericana repiten y refuerzan la misma narrativa” (32), which include the disavowal of an Indigenous presence in the current moment, the irrelevant presence of African and African-descendent peoples, and the supposition that Indigenous and Afro-descendent peoples were intellectually inferior, among others. Following Sylvia Wynter’s late-1980s writing reveals how the material conditions produced by neoliberal racial capitalism, imperialism, and a Pax Americana without counterweights led to the emergence of a “new mode of revolt”, one that is

¹¹ For the archive, Lebrón Ortiz would like to acknowledge the important role Figueroa-Vásquez played in the writing of the grant proposal which led to the establishment of this program.

“against the very roots of our present model of ‘conventional reason’ [...] from which our present order of knowledge (episteme) and its disciplining discourses are, in rule-governed fashion, generated” (639). In the wake of these conditions, we must heed the call Santos Febres puts forth. We must struggle to engage discourses and ways of knowing beyond Eurocentered discourses, not so much for the sake of institutional recognition as the *telos* of that intellectual project but because the current planetary crisis demands it.

If Santos Febres offers a broad critique of the architectonics of contemporary Latin American epistemes grounded firmly in the disavowal of Black thought and being, Mell Rivera Díaz provides us with a similar critique in his essay, “Preludio en Boricua: Luis Palés Matos, William Carlos Williams, and the Inextricable Burundangas of Puerto Rican Identity”, while focusing on Puerto Rican identity specifically. Through an exploration of William Carlos Williams’ translation of Luis Pales Matos’ “Preludio en Boricua”, Rivera Díaz shows us how the construction of US and Puerto Rican identities intersect over a fundamental anti-Blackness. Crucially, Rivera Díaz explores how the roots –at least partially– of the Puerto Rican identity that would be mobilized by the Partido Popular Democrático can be found in “Preludio en Boricua”, contributing to an ongoing critique of what historian Jorell Meléndez-Badillo has called the “archive of puertorriqueñidad.”¹²

Moving away now from only a critique of a Hispanophilic and white supremacist episteme, as crucial as that is,

¹² See for example Jorell A. Meléndez-Badillo, *The Lettered Barriada: Workers, Archival Power, and the Politics of Knowledge in Puerto Rico* (Durham: Duke University Press, 2021). Relatedly, see Joaquín Villanueva, “The Criollo Bloc: Corruption Narratives and the Reproduction of Colonial Elites in Puerto Rico, 1860-1917,” *Centro Journal* 34, no. 2 (2023): 27-51.

“Gathering what is left: A Conversation with Ariana Brown” constitutes a phenomenal interview about Brown’s 2021 collection, *We Are Owed*, which pushes the reader to “develop a Black consciousness by rejecting U.S., Chicano, mestizo, and Mexican nationalism in order to confront anti-Black erasure and empire-building” (85). The interviewer, Joshua Deckman, converses with Brown about her own work and practice as well as her experience as a Black Mexican woman moving through Latin American and US Latinx spaces.

In “Au-delà de l’affirmation de la vie: De la phénoménologie à la tradition radicale noire”, Norman Ajari offers a profound reflection on the Black radical tradition to remind us that it “doit être traitée avec la conscience de son inscription dans une double ontologie où le partage communautaire et l’inimitié s’appartiennent réciproquement” (135-136). Ajari carefully interrogates the philosophical thinking of Lewis Gordon to argue that it is not merely enough for the Black subject to affirm life but rather there must be an acceptance that said affirmation of life –historically and materially– requires the destruction of the colonial order, something that Africana philosophy has renounced. In this sense, if it is certainly the case that modernity’s field of signification constitutes an important theater of combat in the process of decolonization, it is equally certain we must not forget that the struggle for liberation is a violent process in more palpable ways.

The article, “George Floyd Jr. como un problema filosófico: por qué los datos desagregados deben guiar cómo los filósofos teorizan la muerte de hombres negros” by Tommy J. Curry, translated by Pedro Lebrón Ortiz, offers an overview of the developments and arguments proposed by Black male studies, an interdisciplinary field of study which seeks to understand the specificity of the physical and

sexual violence against Black men and boys.¹³ Crucially, however, Curry provides a forceful critique of Philosophy, as a discipline, for its unwillingness to take seriously the particularities of Black male death and sexual vulnerability. This unwillingness then means that “expressing outrage at the systemic phenomenon of Black male death largely remains futile” (3) and performative, for if philosophers are not willing to take Black male humanity as the point of departure for their theories but instead recycle racist caricatures of Black males, how can their expressions of indignation after yet another instantiation of Black male death be taken seriously? By disaggregating the datasets with respect to causes of death, for example, Curry tells us how this can sharpen our theories to better understand how oppression actually functions in a white supremacist society. In short, the theories and concepts put forth by Black male studies can provide crucial insights to grapple with the various vectors of violence emanating from the State and capital in the context of Puerto Rico and clear the terrain for a more sophisticated theorization of masculinity in the archipelago.¹⁴

Finally, in “La catástrofe interminable” by Bedour Alagraa, translated by Marinangélica V. Parilla Carbia, the

¹³ Originally published as Tommy J. Curry, “George Floyd Jr as a Philosophical Problem: Why Disaggregated Data Should Guide How Philosophers Theorize Black Male Death,” *The Harvard Review of Philosophy* 28 (December 15, 2021): 171-191, <https://doi.org/10.5840/harvardreview2021282>. The translator would like to thank Marinangélica V. Parilla Carbia for reviewing the translated text for technical errors.

¹⁴ The only book project dedicated to the topic of Puerto Rican masculinity, to our knowledge, is Rafael L. Ramírez, *Dime Capitán: reflexiones sobre la masculinidad* (Río Piedras: Ediciones Huracán, 1999). With all its merits, this text is devoid of any consideration of the body politics of modernity.

author provides an entry into the thought of Sylvia Wynter, Cedric Robinson, Katherine McKittrick, and Kamau Brathwaite to illuminate the contours of and confluences of ecological disaster, capitalism, and catastrophe. By foregrounding the work of these Black, Caribbean, US, and Canadian thinkers, Alagraa develops the concept of the “interminable catastrophe,” and in turns prompts us to consider what it would mean to break or interrupt the seemingly endless accounting of the catastrophic that blights Black living.

The issue is rounded out by poetry and visual art, which constitute important modalities of expression and knowledge production in the context of colonial racial capitalism. As Lewis Gordon reminds us in the opening paragraph of his reflection on the philosophical import of the work of sociologist Oyèrónké Oyèwùmí:

As the history of philosophy shows, its major developments often come from thinkers who were not formally trained as philosophers. Among the Europeans, Margaret Cavendish (poet, novelist, playwright, and physics), Émilie Du Châtelet (mathematics, physics), Gottlob Frege (mathematics), David Hume (lawyer and historian), Edmund Husserl (mathematics), Karl Jaspers (physician), John Locke (physician), Friedrich Nietzsche (philologist), Bertrand Russell (mathematics), Ludwig Wittgenstein (engineer), and Mary Wollstonecraft (educator, journalist) are clear examples. In the African world and its diaspora, Anton Wilhelm Africanus Amo (physician and lawyer), Steve Bantu Biko (physician), W.E.B. Du Bois (economist, sociologist, historian), Anna Julia Cooper (mathematician, French literature, historian), Cheikh Anta Diop (historian), Frantz

Fanon (physician), Anténor Firmin (anthropologist, lawyer, statesman), C.L.R. James (historian, journalist, novelist, playwright), and Maria Stewart (journalist) are famous exemplars. (2018)

Black art has long contributed to philosophy as a field, practice, and study. It is important to underscore that Black cultural production and its theorization by Black artists, intellectuals, activists, practitioners, and audiences has been at the center of understanding of the African diaspora, identity, Blackness, etc. Likewise, Black thinkers have always understood art as having special political and social importance within racist and colonial spaces. Two of the most recognizable articulations of this are Langston Hughes “The Negro Artists and the Racial Mountain” and Larry Neal’s “The Statement of Black Arts Movement,” the latter which considered the concept of Black Art “the aesthetic and spiritual sister of the Black Power concept” (Neal 29). In the variations of its oppositional and critical appraisals of Western modernity –its proposal of a distinct “symbolism, mythology, critique, and iconology” (Neal 29)– Black art is of philosophical import in and of itself, not just when it is an object of study.

We made a special call for poetry and art that reflected on the theme of this special issue and are proud to include a dossier of poetry and visual art that speaks to distinct experiences from within the Afro-Caribbean experience, both archipelagic and diasporic. The first poet featured is Dinah Orozco and includes two pieces, “piedra sagrada” and “oración para despertar al trueno” which engage natural elements and ecological phenomena as way to awaken meditations on Black women’s corporeal memories. Philosopher Dana Miranda is the second poet featured, with his poem “wailing doctrine.”, a piece anchored in reckoning with the palimpsest of affective responses to anti-Black state

sanctioned and extralegal violence. Political and philosophical, the poem speaks to historic and recent cries for justice and movements for revolution. Gloriann Sacha Antonetty Lebrón's poem "A Amara Iré" is a mother's ancestral remembrance offering to her daughter alongside a collagraph, or printwork, made by the author. The inclusion of this visual element adds another layer to the poem, one that brings the materiality of the body and the art practice of printmaking central to how we consider expressive culture in philosophical contexts. The final poems, "Desde la diáspora" and "Desde la boca del estómago" are offered by Yamarly Sánchez. In these Sánchez offers a phenomenological mapping of displacement, migration, and belonging across expanses of seas.

We end this section with a collection of photographs by Christopher López curated from his 2017 and 2022 exhibitions, "Ismael Rivera: A Visual Guide to the Heart" and "The Afterlives of Ismael Rivera/Legados de Ismael Rivera." This photo series, a departure from what has traditionally appeared in *Diálogos*, uses three songs by Rivera, an icon of Puerto Rican and Afro-Caribbean music, to consider the living legacies of pride, resistance, and dignity within Afro-Puerto Rican political life and sociality. Using "Las caras lindas," "A medias no," and "La Perla" as a point of departure, López captures a series of moments and movements in the Puerto Rican archipelago that evokes the consciousness that activates the ever-present manifestations against corruption, anti-Blackness, and dismissal. The photographs offer a space to meditate on the quotidian, the everyday actions both ontogenic and sociogenic, that are likewise reflected in the lyrics, refrains, and musicality that inspired the series.

Finally, the special issue includes three book reviews. Aurora Santiago-Ortiz reviews *Decolonizing Diasporas:*

Radical Mappings of Afro-Atlantic Literature by Yomaira Figueroa-Vásquez and Winner of the MLA Prize in United States Latina and Latino and Chicana and Chicano Literary and Cultural Studies, which forces us to question Afro-Atlantic Hispanophone cartographies, subjectivities, and futurities. Essah Cossett Díaz reviews *A Woman of Endurance: A Novel* by Dahlma Llanos-Figueroa, which highlights the importance of fiction in the study of Afro-Puerto Rican history, kinship practices, and healing in Black communal spaces. Finally, Pedro Lebrón Ortiz reviews *Filosofía de las existencias desde el cimarronaje* by Edizon León Castro, a philosophical project which seeks to push marronage beyond historical limitations and constitutes a wonderful addition to the growing scholarship on the topic.¹⁵

As guest editors, we are incredibly honored to have been able to contribute to the ongoing legacy of *Diálogos* and the role it has played in the production and circulation of philosophical thought in the archipelago and beyond. It is our hope, humbly, that this special issue serves as a building block in the expansion of Black philosophical knowledge production in Puerto Rico, for the present order of knowledge has stifled it. We hope this is the first of many philosophy journal issues dedicated to African and Afro-Diasporic thought in Puerto Rico.

¹⁵ For a recent literature review on the topic of marronage, see Pedro Lebrón Ortiz, “Marronage in the Great Caribbean,” in *Routledge Handbook of Afro-Latin American Studies*, ed. Bernd Reiter and John Antón Sánchez (Routledge, 2022).

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