

The Body Makes Me Question: 100 Years of Frantz Fanon

Bridging decolonial scholarship, activism, expressive arts and creative practices, and the body

October 17, 2025, 1:00-7:00PM EST

Trinity College, University of Toronto (6 Hoskin Avenue)

Presenter	Abstract/Description
Deone Curling Abraham Khan Jenny Hui	Welcome and introduction (1:00–1:10PM) <i>Location: Combination Room</i>
Roy Moodley	Overview of Fanon’s life (1:10–1:30PM) <i>Location: Combination Room</i>
Natacha Pennycooke <i>Location: Combination Room</i>	Opening Experiential Exercise (1:30–2:00PM) Oh My Body... : A Somatic Embodiment Practice This guided practice invites participants to engage with the body as a site of questioning, resistance, and liberation in the spirit of Frantz Fanon’s thoughts: “Oh my body, make of me always a person who questions.” Through grounding, breathwork, gentle somatic movement, and reflective inquiry, this session explores how the product of colonialism and racism inscribes itself onto the body shaping breath, posture, and tensions. Allowing space for embodied awareness, can create openings for healing and critical self-reflection.
Deone Curling <i>Location: Combination Room</i>	Introduction to Body Mapping Experiential Exercise This experiential exercise invites participants to connect with their bodies through a body map—on a worksheet. Using colour, symbols, and words, individuals will visually express their present emotions and physical sensations.

	Throughout the symposium, the body map serves as a living document, capturing participants’ evolving reflections and emotions. It encourages an attuned awareness of the questions our bodies are asking throughout the symposium. The intent is to revisit the body maps at the end of the Closing experiential debrief, using them as a springboard for reflection and discussion. In honour of 100 years of Frantz Fanon, this closing debrief will deepen our engagement with the documented sensations and support a collective exploration of embodiment, resistance, and transformation.
Parallel Sessions (2:00–3:15PM)	
Parallel Session 1 (2:00–3:15PM) – The Body Always Questions: Memory, Resistance, Action <i>(15 mins. per presentation)</i> Chair: Abraham Khan	
Rod Michalko <i>Location:</i> <i>Combination Room</i>	“O, my body, make of me always a man who questions!” Franz Fanon says that this is his “final prayer.” Presumably, he has prayed before and will pray no more. My talk will grapple with the idea of prayer as finality and with how the body must be understood and experienced in order for prayer to make its final turn in the direction of the body. For Fanon to have a final prayer, his version of “man” (human) must harbor at least three features: first, the capacity and need for prayer; second, an overwhelming necessity for questioning; and, then, a body not only worthy of prayer, but one that possess the potential for answering prayers. Finally, my talk will explore the three levels of consciousness buried in Fanon’s prayer. There is the self that prays, a self separate from the body to which it prays, and then there is the self that experiences the need to always question. I will end by attempting to show the kind of body that induces prayer and the kind of self that needs a life of questioning.
Anissa Talahite-Moodley	Frantz Fanon and the poetics of the body This paper proposes to examine some of the ways in which Frantz Fanon's writing translates the body into language through an act of poesies. The objective is to throw light on the body as an important means

<i>Location:</i> <i>Combination Room</i> <i>Part of 2:00–3:15PM</i> <i>Parallel Session 1</i>	through which Fanon creates a poetic language that reimagines and rewrites our relationship with the world. The discussion will begin by placing Fanon's work within the larger tradition of francophone Caribbean poetry and its remapping of the colonized body through language. It will then look at the unique way in which Fanon uses the body not only to explore the profound psychological and psychosomatic trauma experienced by the colonized but also to unmask and re-write the language used to describe and metaphorize this trauma. The ultimate aim is to highlight the ways in which Fanon's poetic re-imagining of the body is embedded within the larger project of eroding and challenging the boundaries of Western-centric intellectual discourse and its claims of scientific objectivity and universality.
Mayson Broccoli-Romanowska <i>Location:</i> <i>Combination Room</i> <i>Part of 2:00–3:15PM</i> <i>Parallel Session 1</i>	Undergraduate Pedagogical Interventions and Counternarratives for Critical Action in White Anti-Racist Allies Frantz Fanon writes in <i>Black Skin, White Masks</i>: “It is no longer a question of knowing the world, but of transforming it” (1952, p. 1). Transformation demands sustained, strategic action; inaction only preserves the status quo. Drawing on Critical Whiteness Studies and Paulo Freire’s framework of praxis—simultaneous theory and action—I question how undergraduate anti-oppressive courses can move White students beyond simple analysis toward anti-racist action that emerges from critical study of racial oppression and the active unsettling of Whiteness’ unearned dominance. By means of narrative inquiry with semi-structured interviews of White adult activists, I explore which pedagogical practices, dialogues, and counternarratives helped catalyze their shift from passive learning to critical action. In foregrounding activist narratives, I aim to identify interventions that foster White anti-racist activism grounded in a willingness to confront and unsettle comfort and privilege. This presentation shares work-in-progress from my Master’s thesis in Social Justice Education.
Yasmin Aydemir <i>Location:</i> <i>Combination Room</i> <i>Part of 2:00–3:15PM</i> <i>Parallel Session</i>	Fanon and Bergson on Affective Memory Under Colonialism My talk asks how diasporas that once resisted colonial domination come to carry, and sometimes reproduce, its weight through the forgetting of their own histories. Drawing on my experiences in North America and those of my Circassian relatives in occupied Palestine, I bring Frantz Fanon and Henri Bergson into conversation to think memory, affect, and time. Fanon’s accounts of affective ankylosis and

	erethism, alongside Bergson’s <i>durée</i>, reveal how colonialism fractures subjectivity by binding forgetting to hyper-remembering, leaving the self-caught between absence and excess. At the heart is temporality: colonialism unsettles lived time, saturating it with dissonance, rupture, and delay. To resist, I turn to practices of play, dance, and language reclamation—forms of improvisation and rhythm that reanimate what has been suppressed. Liberation is not only the recovery of history but the remaking of time itself: inhabiting memory otherwise, and opening new rhythms of life in body and community
Parallel Session 2 (2:00–3:15PM) – Fanon, Trauma, and the Politics of Representation (15 mins. per presentation) Chair: Roy Moodley	
Andre Marseille <i>Location: TC 22</i>	The Body in Agony and The Fire Next Time: Fanon and the Unheeded Warning This project explores a simple, brutal idea: that Frantz Fanon’s central question—“What does a man want? What does a black man want?”—was a question his own body could not survive. The discussion will trace how the poison of colonialism, which Fanon diagnosed as a psychological crisis, became a physical one for him. Using W.E.B. Du Bois’s concept of “double consciousness” as a metaphor for this unsustainable duality, I will name the mechanism of this poisoning: the splitting of the self that forces a Black man to see himself through the hateful eyes of a white world. This internal war, I argue, is what Fanon’s body ultimately failed to endure. However, this speaks to one part of the duality, I find in James Baldwin’s “The Fire Next Time,” a logical, terrifying conclusion that Fanon foresaw. Baldwin’s warning to the colonizer—to accept the “new breed they call negro” or face mutual destruction—is not a threat, but a diagnosis of the only possible outcome when a human being’s desire for a coherent self is systematically sabotaged. The “fire” is the consequence of the unhealed poison.
Emily Lu <i>Location: TC 22</i> Part of 2:00–3:15PM Parallel Session 2	Fanon’s Psychiatry This is an essay from a psychiatrist on Fanon’s psychiatric writings.

Anam Zakaria & Pavna Sodhi Location: TC 22 Part of 2:00–3:15PM Parallel Session 2	Stories We Carry: Intergenerational Trauma in South Asian Communities An interactive session that brings together elements of psychoeducation, oral histories, lived experience and an experiential component to explore themes of racism, immigration and its intergenerational impact on racialized bodies, especially those of South Asian origin. Co-facilitated by Pavna K. Sodhi and Oral Historian, Anam Zakaria, this session will include a discussion between the facilitators on the ways in which they continue to witness the implications of immigration, racism and intergenerational trauma in their work as therapists, oral historians and writers, and the opportunities they see for healing. The session will engage participants through an interactive dialogue, a centring meditation, as well as reflective dyadic work.
Abdollah Zahiri Location: TC 22 Part of 2:00–3:15PM Parallel Session 2	Berber Mask, Black Face: Why Ali Shariati Misrepresented Fanon to the Iranians Ali Shariati, a French-educated Iranian, reputed to have introduced Fanon to the Iranians, lived and studied in France concurrent with the latter. In Iran Shariati is considered as the Fanon of Iran. He is credited to have laid the ideological foundation of the 1979 Revolution. This presentation aims to investigate why Shariati embarks on presenting Fanon in the way he did. Shariati's intervention included the latter's biography, ideas, and attributing other theorists' ideas to him that were in vogue in the 1960's. In terms of biography, Fanon suddenly becomes a 'Berber' intellectual returning home to Algeria to join the national anti-colonial movement against the French army occupying the country. With regard to ideas, Shariati opts to delete or add ideations to Fanon's original thoughts or positioning. As well, Shariati inserts the theories of the likes of Che Guevara in a piece where the former is bent on introducing the latter to the Iranians in the sixties who were weary of the Marxist approach and the encroaching American colonial neoliberalism almost a decade after the 1953 CIA coup. In total, this presentation is an attempt to probe the epistemic underpinnings of Shariati's three-fold appropriation of Fanon in terms of corporality, ideas, and counterfactual attribution of other revolutionary thinkers to him.
BREAK (3:15–3:30PM)	

Parallel Sessions (3:30–4:45PM)	
Parallel Session 3 (3:30–4:45PM) – Fanon Reimagined: Embodiment, Resistance, and Critical Freedoms Chair: Andre Marseille (15 mins. per presentation)	
Tanya Titchkosky <i>Location:</i> <i>Combination Room</i>	Pray what? Disability Imaginaries and Fanon Fanon’s final prayer in <i>Black Skin White Masks</i>, “O my body, make of me always a [hu]man who questions!” provokes me as I teach my graduate course, “Disability Studies and the Human Imaginary.” Guided by this provocation, I explore how the cultural imagination that manifests “my body” as an entity to which one could pray releases a sense of the body as more than flesh. Using the example of the dyslexic body, my body, I will show how disability makes me question. Dyslexia makes me question my relations to reading, perceiving, and knowing. The Fanonian twist to pray to his body, that is, to “want” or even “need” this questioning now becomes central. How might we want or need to live with the questioning that the body can deliver, especially when the collective imaginary of anybody outside the norms of white supremacy is surrounded only with lack, limit and loss? I will suggest that Fanon’s prayer to his body is a move to re-make how we are made by dominant cultural imaginaries that rule our day-to-day.
Maya Moodley <i>Location:</i> <i>Combination Room</i>	Spirituality in Fanon’s Embodiment of Decolonisation Frantz Fanon’s understanding of anti-colonial violence reveals the multi-layered embodiments of decolonisation, particularly in its demand for a radical transformation and realignment between the mind, body and soul of the colonised. By refusing to be confined to the racist and imperialist narratives that have historically depicted anti-colonial violence as ‘barbaric’ and ‘uncivilised’, Fanon was able to value the psycho-spiritual renewal which occurs through a physical rejection of colonialism. Whilst the connection between the mind and the body is made explicit in Fanon’s work, the involvement of the soul here is more subtle. The presentation will unpack this absence/presence of spirituality in Fanon’s theorisation of anti-colonial violence. It will also draw examples from past and present anti-colonial

	resistance movements to demonstrate the relationship between the mind, body and soul within colonial resistance and healing.
Mathis Lehoux <i>Location:</i> <i>Combination Room</i> <i>Part of 3:30–4:45PM</i> <i>Parallel Session 3</i>	Fanon's Temporalities: Remembrance and Resistance in Fanon This is a philosophy paper arguing that the relevance of Fanon's work for the present is found in the role that memory plays in his accounts of colonization and decolonization. Against conventional readings of Fanon's treatment of the past and culture as purely dismissive at worst and merely instrumental at best, I argue that when read alongside one another, BSWM and Wretched present two antipodal relationships to history, a mystified one and a revolutionary one, with the movement between the two denoting a historical awakening carried out in the remembrance of repressed pasts and the foreclosed possibilities immanent to them. Fanon was concerned with overcoming the mythical and fatalistic determinations of colonial history and it is in his attempt to do so, I argue, that his work appears especially important today as history's reified forms are as opaque as the need to see through them-- which means more than ever.
Ahmed Ilmi <i>Location:</i> <i>Combination Room</i> <i>Part of 3:30–4:45PM</i> <i>Parallel Session 3</i>	Fanon, the Black Body, and the Quest for Human Freedom In his prolific work <i>Black Skin, White Masks</i>, Fanon heroically concludes with a "prayer of the body"—a call to question and reimagine the very essence of Black embodiment. The Black body, in this context, stands as a powerful testament to the global anti-colonial struggle against the dehumanizing structures of the white world. For Fanon, the body positioned within colonial racial ambiguities becomes a physiological site through which colonial neophilia is projected on to the Black body. This not only dehumanizes Blackness but also demands critical interrogation. Through his concluding prayer, the body emerges as a signifier of an intergenerational quest for human freedom, rooted in the very act of questioning. The symbolic tone of this prayer, especially at the end of the book, serves a didactic function in inviting a reflective dialogue with the self, a renewal of self-consciousness, and a reconsolidation of identity through struggle. It gestures toward the creation of conditions necessary for human freedom. This presentation will focus on the following questions: How can we read/re-read Black humanity as a strategic reconstruction of Black colonial subjecthood? In what ways does Fanon's notion of Black

	embodiment allow us to center Blackness through a conscious intellectual shift to understand Blackness through the gaze of the coloniser and the colonized? In confronting the colonality embedded within one's own being, how might one engage in knowledge production about Blackness through the historical, cultural, and ontological trajectories of the Black body in its ongoing quest for human freedom?
Parallel Session 4 (3:30–4:45PM) – Embodying Resistance: Trauma, Death, and the Body Chair: Bhisham Kinha (15 mins. per presentation)	
Deone Curling <i>Location: TC 22</i>	Embodied Resistance: Trauma, Survival, and the Reclamation of the Black Female Body This paper employs autoethnography to examine how systemic oppression exhausts and dehumanizes the Black female body, while also revealing pathways of survival and reclamation. Grounded in my lived experience with breast cancer, I explore how the intersections of racism and sexism become inscribed onto the body, framing illness as both deeply personal and inherently political. Drawing on Frantz Fanon's conception of the Black body as a site of projection and Audre Lorde's framing of self-care as political warfare, I argue that disease is not only a consequence of oppression but also a site of resistance and transformation. Building on my research into the mental health of Black Canadian women, I propose that reclaiming the Black female body—through visibility, rest, and care—is a decolonial act. Healing, is not a return to a previous state, but as a radical process of becoming whole.
Elaine Cagulada <i>Location: TC 22</i> Part of 3:30–4:45PM Parallel Session 2	The Weight of Our Breathing In the language of “the civilizing nation,” to quote Frantz Fanon, what language have we for our breathing? In this talk, I explore how storying the fundamental act of inhaling and exhaling might teach us about the language we have for our interrelatedness and thus the world this language expresses. Influenced by a poetics of abolition, I wonder how language – like breath – can move in to and out from possession, breaking open constrained notions of what we understand as life, body, and spirit. I begin with storying two encounters with breath, implying throughout the urgency of an interpretive turn that comes face to face with the colonizer's expressed world. Pausing at the process of what Fanon calls “com[ing] closer to being a real human being,” somewhere between the death of “local cultural originality” and the ongoing

	activity of the civilizing nation, I invites us to feel – then, bear – the weight of our breathing.
Roy Moodley <i>Location: TC 22</i> Part of 3:30–4:45PM Parallel Session 2	Fanon’s Questioning Body: Predicting Death in Black Skin If decolonization, as Fanon argues, “is <i>always</i> a violent phenomenon” could the ensuing anger arising from colonial trauma run the risk of resulting in ‘decolonial melancholia’ if, instead of being projected back onto the oppressing force through violent means, is it turned inwards? Using psychoanalytic theory (Lacan’s <i>Borromean Knot</i>), we will explore how representations of de/colonization re/turns to the body as the only way to navigate ‘decolonial melancholia’. Our contention is that Fanon’s end of life experience offers a poignant example of how this violence of de/colonization became interiorized inhabiting Fanon’s body, his bones, his marrow. We will argue that for Fanon colonial trauma is embodied somatically leading to leukemia and premature death. If decolonization is about restoring the honour, dignity, and integrity and the creation of a new human, as Fanon stated, then violence philosophically or not, appears to be an inevitable outcome. Is there another way out of this catastrophic trauma for those who engage in the decolonial project? What are the implications of thinking decolonisation as a ‘non-violent’ process? Are ‘reconciliatory’ non-violent conceptualisation of decolonisation doomed to produce even more (internalised) colonial violence/trauma?
David Paul Smith <i>Location: TC 22</i> Part of 3:30–4:45PM Parallel Session 2	Fanon’s Final Prayer: Themes of balance and cooperation in Traditional Views of Healing and Death Themes of subjugation and control can be found associated with the Western rational material view of science and medicine, and its efforts to dominate nature. The lineage of thought inspired by Francis Bacon suggested, “putting mother nature on the rack to extract her secrets”. Western colonizing cultures promoted ideas of control, dominance, even torture in its development of science. Fanon addressed these themes in his work, and perhaps we can see these issues of imbalance and conflict reflected in his very life, e.g., medical imbalance and his premature demise due to cancer. This paper looks at the worldview of the “subjugated and colonized” who represent an alternative to Western medical materialist views of life and death. At the end of “Black Skin, White Masks” Fanon prays, “Oh my body, make me always a man who questions”. This is not a question based on extracting

	information through torturous means. It is a bodily and experiential examination in line with traditional views. For example, native American and African traditional views emphasize balance and collaboration in relation to nature, balance with nature is necessary for health. Furthermore, traditional views of death refuse closure. Ancestors and spirit are active and speak through dream and ritual. The vast array of nature, i.e., plants, animal and spirit are not ostracized or controlled in the effort to heal. Furthermore, a dialogue with nature is encouraged in the transition of death, a theme consistent with Fanon's prayer.
Bhisham Kinha	Closing experiential debrief (4:45–5:15PM) — body-mapping Review <i>Location: TC22</i>
Deone Curling	Closing experiential debrief (4:45–5:15PM) — body-mapping Review <i>Location: Combination Room</i>
Location: Reception with food (5:15–6:30PM) <i>Location: Private Dining Room (attached to Combination Room)</i> “Not I” – A performance of Samuel Beckett's short play, by James Yuan A performance of Samuel Beckett's short play, "Not I." A woman has borne her life in silence for seventy years, but now she speaks, and speaks, and speaks. Her mouth has been wrested by some unspeakable trauma from body and brain, reason and emotion. "I knew that woman in Ireland," Beckett later wrote. "I knew who she was — not 'she' specifically, one single woman, but there were so many of those old crones, stumbling down the lanes, in the ditches, besides the hedgerows." "Not I" is a terrifying exploration of the legacy of British colonialism in Ireland, giving voice to the poor women who were its most helpless victims.	
Walk to Luella Massey Studio Theatre (6:30PM)	
Fanon plays, performed and hosted by UofT's Centre for Drama, Theatre and Performance Studies (CDTPS) 7:00PM start <i>Location: Luella Massey Studio Theatre</i>	

About the Presenters

Abdollah (Abdy) Zahir

Abdollah Zahir taught in the Ali Shariati Faculty of Letters in Iran, Murdoch University (Australia), and Seneca Polytechnic (retired). He has published articles on V.S. Naipaul, Iranian Cinema. He is presently finishing a book on the Sikh diaspora in West Asia (Iran and Afghanistan).

Abraham Khan

Abraham Khan is a professor in the Faculty of Divinity at Trinity College, and Graduate Director and is cross-appointed to the Graduate Centre for the Study of Religion at the University of Toronto. He is the current (2020) Vice President and President-elect of the Eastern International Region of the national body American Academy of Religion. He is a past president of the Canadian Theological Society and past editor of its newsletter. He chaired the program units Kierkegaard Seminar and History of the Study of Religion in the American Academy of Religion for five years each and was a senior fellow at Harvard University's Center for the Study of World Religions.

Andre R. Marseille

Andre R. Marseille, PhD, LPC, NCC, CFMHE, is an Assistant Professor of Counseling at Chicago State University and an advanced psychotherapist. With over 15 years of specialized training under existential pioneer Dr. Clemmont E. Vontress and currently working with industrial-organizational psychologist Dr. Edwin J. Nichols, philosophical aspects of cultural difference, his practice is deeply rooted in existential and Positive Psychotherapy frameworks. Dr. Marseille integrates these principles to guide individuals in exploring accountability, responsibility, and meaning, helping them achieve balance across the various domains of their lives. He is currently completing his M.A. in Positive Psychotherapy and is the owner of Safe Paces Counseling, Coaching, and Consulting.

Ahmed Ilmi

In his prolific work *Black Skin, White Masks*, Fanon heroically concludes with a "prayer of the body"—a call to question and reimagine the very essence of Black embodiment. The Black body, in this context, stands as a powerful testament to the global anti-colonial struggle against the dehumanizing structures of the white world. For Fanon, the body positioned within colonial racial ambiguities becomes a psychological site through which colonial neophilia is projected on to the Black body. This not only dehumanizes

Blackness but also demands critical interrogation. Through his concluding prayer, the body emerges as a signifier of an intergenerational quest for human freedom, rooted in the very act of questioning. The symbolic tone of this prayer, especially at the end of the book, serves a didactic function in inviting a reflective dialogue with the self, a renewal of self-consciousness, and a reconsolidation of identity through struggle. It gestures toward the creation of conditions necessary for human freedom. This presentation will focus on the following questions: How can we read/re-read Black humanity as a strategic reconstruction of Black colonial subjecthood? In what ways does Fanon's notion of Black embodiment allow us to center Blackness through a conscious intellectual shift to understand Blackness through the gaze of the coloniser and the colonized? In confronting the coloniality embedded within one's own being, how might one engage in knowledge production about Blackness through the historical, cultural, and ontological trajectories of the Black body in its ongoing quest for human freedom?

Anam Zakaria

Anam Zakaria is an oral historian and author of three books and dozens of articles focusing on violence, memory, narrative-making and otherization. She is the winner of the 2017-KLF German Peace Prize. Her work has appeared in a range of publications including The New York Times, The Walrus and CBC. Anam is currently pursuing her MEd from OISE and is the Co-Founder of Qissa, where she documents oral histories of immigrants to Canada with the aim of challenging the western gaze through which stories of immigrants are usually framed.

Anissa Talahite-Moodley

Anissa Talahite-Moodley is an Assistant Professor (Teaching Stream) in Women's and Gender Studies at the University of Toronto (UTSC) whose work focuses on the ways in which writers, filmmakers and artists from the global South are reshaping traditional discourses of home, nation, gender and sexuality. Her current research examines the literature by writers from the Algerian diaspora in Canada. Her publications include, amongst others, *Problématiques identitaires et discours de l'exil dans les littératures francophones* (Ottawa University Press) and *Gender and Identity* (Oxford University Press). Anissa has a special interest in psychotherapeutic discourse, particularly the work of Frantz Fanon.

Bhisham Kinha

Bhisham Kinha, EdD., is an Assistant Professor in the department of Applied Psychology and Human Development at the Ontario Institute for Studies in Education (OISE). He is also a Registered Psychotherapist working in private practice in Toronto, Ontario. Dr. Kinha's research has focused on the psychotherapy experiences of South Asian-Canadian sexual minorities.

David Paul Smith

David Paul Smith, MA, PhD, is president and CEO of Integrative Psyche Services, S.C.. He is a clinical psychologist in Chicago Land at hospitals, elder care facilities, as well as conducts a private practice. Dr. Smith was a part-time faculty member in the Saybrook University College of Mind-Body Medicine, working as Co-chair of the Certificate in Clinical Hypnosis and a faculty member on the Certificate in Advance Studies of Consciousness. Dr Smith is a certified consultant in hypnosis through the Society of Clinical and Experimental Hypnosis (SCEH ACE). Finally, Dr Smith is Editor for the International Journal of Traditional Healing and Critical Mental Health based at Christ University in Bangalore, India.

Deone Curling

Deone Curling is an Assistant Professor at the Ontario Institute for Studies in Education, University of Toronto (OISE/UT). Her work centres on the intersections of mental health, Black identity, and feminism, with a specialization in Black women's mental health. With over 25 years of community mental health experience, she integrates scholarship, therapy, and community engagement to address the impact of systemic oppression on Black communities. A passionate educator and advocate, she is committed to equity, ethical practice, and reclaiming marginalized narratives. Her current research explores illness and survival as radical sites of personal and political transformation.

Emily Lu

Emily Lu is a psychiatrist, poet, and literary translator.

Jenny Hui

Jenny Hui (she/her) is a PhD student in Counselling and Clinical Psychology at the Ontario Institute for Studies in Education (OISE). She is passionate about the thriving and resilience of people with intersecting identities and experiences, including racialized, 2SLGBTQIA+, and disabled and chronically ill post-secondary students. Her Master's thesis explored the lived experiences of

bisexual East Asian young adults in Canada, and she has co-authored several articles and book chapters focused on social justice and the mental health of 2SLGBTQIA+ young adults. In her spare time, she enjoys reading fiction, spending time with her dogs, and organizing events for marginalized students.

James Yuan

James Yuan is a psychological practitioner. His play, "Dialogue," is being staged in the performances following this conference.

Mathis Lehoux

I am Masters student in Political Theory at McGill University interested in settler-colonialism and Indigenous political thought in Québec and Canada as well as in the broader tradition of critical theory. More specifically, I am interested in the relationships between prefigurative praxis and political subjectivities as well as in questions on history and memory.

Maya Moodley

Maya Moodley holds a Masters degree in International Relations from the University of Manchester. Her academic interests centre on postcolonial and decolonial studies, with a particular focus on neo-colonialism, the dynamics of global colonial capitalism, and the production of colonial knowledge through discourse.

Mayson Broccoli-Romanowska

Mayson Broccoli-Romanowska (she/her) is pursuing her Master of Arts in Social Justice Education at the Ontario Institute for Studies in Education (OISE). She holds a Bachelor of Arts in English & Cultural Studies and Indigenous Studies from McMaster University. Mayson is also a public servant, working in equity policy analysis with Public Services and Procurement Canada.

Natacha Pennycooke

Natacha Pennycooke is an award-winning psychotherapist, consultant and director of Natacha Pennycooke Psychotherapy (a group practice prioritizing the mental health needs of racialized and marginalized professionals). In her over 12 years of practice, Natacha's work is guided from an anti-oppressive, healing focused, trauma informed, anti-Black racism and social justice lens, to unpack and challenge Euro-centric ideologies, systemic oppression and generational traumas that have been detrimental to racialized communities. Natacha, who graduated with a Masters in Counselling Psychology from the University of the West Indies, has

presented at a number of international and national psychological conferences; and is sought after for her passionate speaking style and expertise on mental health, racial trauma, workplace and healing to speak at various corporate and community events. Natacha is the recipient of the ByBlacks People's Choice Award for Best Black Counsellor of 2020, and was also nominated for the award in 2021. Most recently, Natacha has been nominated for the 2023 RBC Canadian Women Entrepreneur Awards.

Pavna Sodhi

Pavna K. Sodhi (she/her), EdD, is a registered psychotherapist, author, adjunct professor, and OISE alumni whose research spans over 25 years. Dr. Sodhi specializes in immigrant and BIPOC mental health, multicultural counselling, and trauma-informed care. As a productive ally, she takes pride in decentring systemic racism, breaking barriers, and encouraging others to be culturally responsive. She is the author of *Trauma-Informed Psychotherapy for BIPOC communities: Decolonizing Mental Health* (Routledge).

Rod Michalko

Rod Michalko is a blind disability studies theorist and has recently retired from teaching at the University of Toronto. His books and essays are known internationally. Rod has now moved into the realm of short story writing and *Things are Different Here* is his first collection. He lives in Toronto.

Roy Moodley

Roy Moodley, Ph.D., is an associate professor in Clinical and Counselling Psychology at OISE/ University of Toronto. Roy is the Director of the Centre for Diversity in Counselling and Psychotherapy (CDCP) at the University of Toronto. Roy's research and publications include critical multicultural counselling and psychotherapy; race and culture in psychoanalysis; traditional healing practices; and gender and identity.

Tanya Titchkosky

Tanya Titchkosky, Department of Social Justice Education OISE, is author of *Disability, Self and Society* as well as a few other books, the most recent of which is co-edited collection, *DisAppearing: Encounters in Disability Studies*. Tanya is perpetually amazed at how disability is made to appear and disappear in educational encounters and is keen to find nuanced interpretive ways to reveal the meaning in our entangled embodied relations.

Yasmin Aydemir

Yasmin is a PhD candidate in Philosophy at McGill University. Her parents are Circassian, from two different tribes, born in occupied Palestine and Turkey, and this diasporic inheritance shapes the questions at the heart of her work. Alongside philosophy, Yasmin is drawn to creative practice—collage, dance, and poetry—as ways of thinking with memory beyond the archive. Her work moves between scholarship and art, holding together the personal, the historical, and the imagined.

Conference Organizing Committee:

Abraham Khan, Deone Curling, Jenny Hui, Bhisham Kinha, Caren Li, Roy Moodley, Yumeng Zhang

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- Trinity College at the University of Toronto
- Department of Applied Psychology and Human Development (APHD) – OISE, University of Toronto
 - Centre for Diversity in Counselling and Psychotherapy (CDCP) – OISE, University of Toronto
 - Research, Partnership and Innovation Office at OISE, University of Toronto
 - Department of Social Justice Education – OISE, University of Toronto
- Department of Historical and Cultural Studies: Women and Gender Studies – University of Toronto Scarborough (UTSC)

Trinity College and the University of Toronto are located in Tkaronto, now known as Toronto, which in Mohawk means ‘where there are trees standing in the water.’ Today, Tkaronto is covered under Treaty #13 and the Williams Treaties. It is the traditional territories of many First Peoples, including the Mississaugas of the Credit, the Anishinaabe, the Seneca, the Chippewa, the Haudenosaunee, and the Wendat peoples.



**The Body Makes Me Question:
100 Years of Fanon**

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