INSTITUTE FOR ADVANCED STUDY IN THE GLOBAL SOUTH

THE INSTITUTE FOR ADVANCED STUDY IN THE GLOBAL SOUTH PRESENTS
THE INAUGURAL #IAS_NUQ CONFERENCE

What is the Global South? Histories, Epistemologies, and Solidarities

Northwestern | QATAR
What is the Global South? Histories, Epistemologies, and Solidarities

A continuation of #IAS_NUQ’s Critical Conversations on the Global South, the inaugural #IAS_NUQ conference asks scholars from across disciplines and locations to consider what the Global South is. What does it mean to us? Where did we first encounter the notion? How are we to engage with its contested history? What does the concept illuminate and what does it obfuscate? How does it affect our scholarly, creative, and pedagogical practice? How does it shape our intellectual and professional trajectories? How do histories, experiences, and conceptions of the Global South inflect diversity and equity? What does using this phrase, as opposed to the other terms in our definitional panoply such as ‘Third World,’ ‘Developing World,’ ‘Periphery,’ ‘Majority World,’ or even ‘Rest’? do? How can we and how should we deploy it? Critique it? Avoid it? Embrace and claim it?

Wednesday, September 7, 2022
Events Hall (Ground Floor)

2:45 – 3:00 p.m.  Introduction
Marwan M. Kraidy
Dean & CEO
Northwestern University in Qatar

3:00 – 4:15 p.m.  What is the Global South? An Opening Conversation
Sari Hanafi
American University of Beirut

Elizabeth Kassab
Doha Institute

Anne Garland Mahler
University of Virginia

MODERATOR
Sami Hermez
Northwestern University in Qatar
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4:15 – 5:15 p.m. Reception

5:30 – 6:30 p.m. Dean's Global Forum

Prathama Banerjee
Centre for the Study of Developing Societies, Delhi

Marwan M. Kraidy
Northwestern University in Qatar

Thursday, September 8, 2022
Projection Theatre (Ground Floor)

9:00 – 9:20 a.m. Breakfast

9:20 – 9:30 a.m. Introduction

Clovis Bergère
Institute for Advanced Study in the Global South

9:30 – 10:45 a.m. Histories of the Global South

Abdullah Al-Arian
Georgetown University in Qatar

*Political Islam and the “Global South”: Charting a Third Way*

Prathama Banerjee
Centre for the Study of Developing Societies

*The Hetero-Temporality of the Global South*

Hasan Mahmud
Northwestern University in Qatar

*Re-reading History, Re-imagining the Nation: A Critical Understanding of History of Bengali Muslims and its Implications for Imagining an Inclusive National Community in Bangladesh*

DISCUSSANT
Banu Akdenizli
Northwestern University in Qatar

10:45 – 11:00 a.m. Break
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11:00 a.m. – 12:15 p.m.  Epistemologies of the Global South

Haya Al-Noaimi
Northwestern University in Qatar
Epistemologies of Militarization in the Global South: Aesthetics and Poetics as Indigenous ‘Ways of Knowing’

Yasemin Y. Celikkol
Northwestern University in Qatar
Epistemic Effacement of the Second World

Sari Hanafi
American University of Beirut
Does the Global South Need Specific Epistemologies? Critical Assessment of Boaventura de Sousa Approach

DISCUSSANT
James Hodapp
Northwestern University in Qatar

12:15 – 1:30 p.m.  Lunch

1:30 – 2:45 p.m.  Southern Solidarities

Nabil Echchaibi
University of Colorado Boulder
The Global South, Stolen Theory and Speaking to Ourselves

Alex Lubin
Penn State University
Third World Ensemble: African Americans, The Third World, and the Afro-Asian People’s Solidarity Organization

Anne Garland Mahler
University of Virginia
Global South Solidarities, Then and Now

DISCUSSANT
Marcela Pizarro
Northwestern University in Qatar

2:45 – 3:15 p.m.  Discussion & Concluding Remarks

3:15 – 4:00 p.m.  Closing reception
Histories of the Global South

Abdullah Al-Arian

*Political Islam and the “Global South”: Charting a Third Way*

Although Islamic activists historically have not engaged with the terminology of the “Global South,” this paper will explore the ways in which political Islam has engaged with some of its intended meanings and interpretations. Beginning in the post-colonial era and extending through the Cold War period that dominated most discussions around global politics in the second half of the 20th century, Islamist mobilization as expressed in the mission and activism of groups like the Muslim Brotherhood in Egypt and beyond sought to distinguish between capitalist and communist worldviews. Although it was often depicted in the language of pan-Islamic solidarity, Islamist discourse appeared to distinguish strongly between industrial powers and colonial states on the one hand, and colonized and subject populations struggling for liberation and self-determination on the other. Relying on common faith-based bonds and shared historical experience as a marker of identity, this approach created new geographies but fell short in advancing an original approach to political, social, and economic organization within the boundaries it constructed.

Prathama Banerjee

*The Hetero-Temporality of the Global South*

The global South has been imagined in multiple ways – as a geopolitical region, a political economic formation, as a social movement cartography and as a network of distribution of subaltern subjects across nations and borders. In this presentation, I try to rethink the imaginary of the global South as a space of intellection and academic solidarity. I ask if we can imbue the concept of the global South with a temporal valence. Analogous to the conceptions of utopia and heterotopia but without the overwhelming spatial connotation of these terms, I propose that we think of the South as an encounter of multiple, heterogenous times which offer us resources in thinking aside of the hegemonic temporality of colonial modern historicality. I also suggest that the global South can be so reconvened after the global academy has passed through the moments of postcolonial and decolonial critique. We are now able to undertake the more positive and affirmative task of producing new perspectives and theories from out of multiple historical experiences in conversation with each other, an activity which must necessarily supplement the ongoing task of collective criticism. In that sense, I describe our temporal inhabitation of the global South as a mode of ‘thinking across traditions’ which can avoid false universalisms as well as puritanical claims of authenticity.

Hasan Mahmud

*Re-reading History, Re-imagining the Nation: A Critical Understanding of History of Bengali Muslims and its Implications for Imagining an Inclusive National Community in Bangladesh*

Conceptualizing the extant identity narratives as discourses, I look at the dominant narrative (e.g., “Bangali Musolmaner Mon”) and present a discourse analysis of the canonical historical texts to understand the emergence and development of this historical narrative about Bangali Muslims. I recognize the original assumptions about Bangali Muslims in the writings of Bankimchandra Chatterji in the late-19th century. Using a framework based on Foucault’s idea of power/knowledge and Said’s orientalism, I offer a critical analysis of this narrative and discusses how it discursively constructs the Muslim (particularly, the peasants) population as backward-looking, reactive, and prone to violence and terrorism, and thereby, necessitating top-down governance and authoritarian rule on them. Then, I offer an alternative history of Bangali Muslims based on historical works by Asim Roy and Richard Eaton that remain marginal and overlooked. I use my findings to understand collective identity and national belonging in contemporary Bangladesh whereby the entire citizenry is divided primarily into
Epistemologies of the Global South

Haya Al-Noaimi

Epistemologies of Militarization in the Global South: Aesthetics and Poetics as Indigenous ‘Ways of Knowing’

This paper argues that contemporary militarization practices in the Arab Gulf region should be understood as being part of colonial legacies and neo-imperial logics. Yet, the majority of International Relations (IR) scholarship on the Arab Gulf fails to account for the ways in which militarized state practices towards neutralizing resistance, and its racialization of targeted subjects with an aim to alter state authority largely reproduce the same patterns that constituted colonial states. The paper takes issue with the ways in which epistemologies of the North overlook how colonial domination involves the deliberate destruction of knowledges and cultures of indigenous populations, of shared memories, links to others and physical spaces. It begins by examining how research from the Global North on the 2011 Saudi-led coalition's war on Yemen, militarized identity projects and the growing arms race between GCC states in recent years both silences, and normalizes past and present practices of violence and control in the Gulf region. It notes how Gulf nationals in this context, have become political and security actors of significance, yet remain on the periphery when it comes to producing knowledge on the impact of militarization on their daily lives. To that end, the paper uses examples from Bedouin Nabati poetry, stylized TikTok videos, literature, and the visual arts to compile alternative ecologies of knowledge on the phenomenon of militarization in the Gulf which seeks to provide a key to other pasts and the potential for new futures.

Yasemin Y. Celikkol

Epistemic Effacement of the Second World

Following the collapse of the USSR and the end of the Cold War, the division of the world into three geopolitical categories known as First World, Second World and Third World was deemed obsolete. Third World was construed “anachronistic” and with “negative connotations” (Kline, 2016) and the term “Global South” replaced it widely, even in academic journal names (e.g., Journal of Third World Studies was renamed Journal of Global South Studies). Meanwhile, the First World we continue to know as “the West,” and recently, “the Global North.” Invisible and absent both as a category and as epistemic subjects are the people of the Second World, from present-day Russia and the vast post-Soviet space and satellite states. Bulgaria, the closest ally of the USSR, like other post-Soviet states (Tlostanova, 2011), eschews association with the Global South, self-effacing not only solidarity, but also a conscious effort toward epistemic justice. Bulgarian elites' identification as European is conducive to epistemic effacement, rendering Bulgarian knowledge production as irrelevant or filtered through Western theories. Thus, I argue that counter to what are touted as European values, even the “European” taxonomy perpetuates epistemic effacement.

Sari Hanafi

Does the Global South Need Specific Epistemologies? Critical Assessment of Boaventura de Sousa Approach

In his book, The End of the Cognitive Empire: The Coming of Age of Epistemologies of the South (2018), Boaventura...
de Sousa Santos offers a powerful political and epistemological proposal pointing out that, along with the oppressive practices of colonialism, patriarchy, and capitalism, there has been a massive epistemicide. This recognition is based on two premises: first, that knowledge of the world far exceeds the narrow confines of the Western understanding of the world; and, second, that the cognitive experiences of the world are extremely diverse. I will begin this brief contribution with an explanation of what I find to be outstanding and inspiring about Santos' work, and follow this with highlighting some potential backfires when these thoughts travel into the Arab world. I would like to propose some alternative approaches such as post-western and dialogical social sciences.

Southern Solidarities

Nabil Echchaibi

The Global South, Stolen Theory and Speaking to Ourselves

In his address to the 1960 Commonwealth Conference in London, Ghanaian anti-colonial revolutionary and theorist Kwame Nkrumah uttered that famous dictum, "We face neither East nor West; we face forward." Coming in the wake of the Bandung Conference, this was a pivotal occasion for newly independent countries to denounce the oppression and death-worlds of Western imperialism, but most importantly, it was a moment, as in the words of Nkrumah, to reclaim the political and intellectual sovereignty of colonized nations and their liberation from a violent Western tutelage. The Third World was then a political emblem that named a freedom struggle before it became a tamed label in the imperialist vocabulary of development and aid. Decades later, we are still haunted by the long grip of that tutelage on our systems of knowledge production and circulation and on our capacity to 'face forward'. Has the geographical and conceptual saliency of the phrase 'The Global South' freed us scholars to mobilize our thinking away from an obsessive theoretical performance for the Western academy? Is the Global South a rhetorical response to a Western provocation, another litigious label to counter the Global North, or is it an articulation of a fierce departure into another imaginary of thinking and a new ecology of knowledge? Has our theoretical energy been stolen from us to serve a set of questions, scripts, and paradigms that didn't originate with us? In this presentation, I attempt answers to these questions, and I argue in favor of using the Global South beyond a mere geographical location or a reaction to a reductive speech. Rather, I reclaim the Global South in my work as an unruly medium of escape, a refusal to seek legitimacy from an imposed and proper theoretical center. More an attitude than a label, the Global South exists in excess of established containers of knowledge, and it aspires to a southern solidarity unburdened by the compulsion and weight of a perpetual reply.

Alex Lubin

Third World Ensemble: African Americans, The Third World, and the Afro-Asian People's Solidarity Organization

This paper develops a theory of ensemble to understand the possibilities and limits of South-South solidarities from the political era of the Third World to the Global South. Drawing on the history of the Third World movement in Cairo, Egypt in the 1950s and 1960s, I focus on the formation of the Afro-Asian People's Solidarity Organization (AAPSO) as a radical vision of South-South, non-aligned political mobilization. To understand the variegated ways that African, Arab, and Asian intellectuals, artists, and politicians forged common cause and diasporic projects, I focus on the ensemble as a mode of transnational political harmonization. Further, by exploring ways that African Americans like Shirley Graham Du Bois, among others, engaged with AAPSO as observers and artists, I illuminate the tensions of ensemble as Third World cultural and political influences circulated globally, beyond the geographies of AAPSO's purview. These tensions, I suggest, clarify the conundrums of South-South Solidarity in the era of the Global South.
Anne Garland Mahler

Global South Solidarities, Then and Now

This talk frames our current moment of solidarity politics—facilitated by innovations in information and communication technologies—through revisiting two interconnected histories of political internationalisms in the twentieth century: the interwar League Against Imperialism (LAI) and the Organization of Solidarity with the Peoples of Africa, Asia, and Latin America (OSPAAAL), also called the Tricontinental, which was headquartered in Havana in the 1960s. It explores how the OSPAAAL recovered five major ideological tendencies of the LAI’s understudied Americas-based section, the Anti-Imperialist League of the Americas (La liga anti-imperialista de las Américas, LADLA), created in Mexico City in 1925. Both movements intended to bridge a global anti-capitalist struggle with racial justice activism but did so through distinct discourses and aesthetics. This talk considers how the political networks surrounding LADLA theorized a transnational form of racial policing as well as intersections between anti-Blackness and anti-immigrant sentiment in the American hemisphere. This discourse was later revived in the OSPAAAL through its efforts to build a transracial political movement that would foreground Black struggles. Ultimately, through looking back at the contributions and shortcomings of these movements, this talk addresses the insights they offer to Global South organizing today.

Biographies

Banu Akdenizli is Associate Professor of Communication at Northwestern University in Qatar. She earned her PhD in media and communication from Temple University in Philadelphia. Prior to joining Northwestern University in Qatar, Akdenizli was an associate professor of communication at Yeditepe University in Istanbul, Turkey. She formerly worked as a methodologist and analyst for the Pew Research Center's Journalism Project in Washington, DC. She is the research fellow of University of Southern California (USC) Annenberg Public Diplomacy Fellow from 2016-2018. She is the editor and contributor of Digital Transformations in Turkey: Current Perspectives in Communication Studies (2015), author of Toward a Healthier Understanding of Internet Policy Development, The Case of Turkey (2007), co-author of Democracy in the Age of New Media: A Report on the Media and the Immigration Debate (2008). She has also authored book chapters and numerous periodical articles both in English and Turkish. She holds a BA in sociology and an MA in translation studies from Boğaziçi University, Turkey.

Abdullah Al-Arian is an Associate Professor of History at Georgetown University in Qatar, where he specializes in the study of the modern Middle East, with a focus on Islam and social movements. He is the author of Answering the Call: Popular Islamic Activism in Sadat’s Egypt (Oxford University Press) and the editor of Football in the Middle East: State, Society, and the Beautiful Game (Hurst/Oxford University Press). He is also editor of the “Critical Currents in Islam” page on the Jadaliyya e-zine.

Haya Al-Noaimi’s work looks at meanings of ‘protection’, practices of security and lived experiences of insecurity in the Gulf region during the colonial (1800s-1960s) and postcolonial (1970s-present) period. She received her PhD in Gender Studies from the School of Oriental and African Studies (SOAS) at the University of London where she researched gendered aspects of militarization in the Gulf, focusing closely on the experience of national males undergoing military service in Qatar and the UAE. Al-Noaimi completed an MA in International Law, Diplomacy and International Relations at Université Paris-Sorbonne and a BSFS in International Relations from Georgetown University. Prior to joining Northwestern Qatar as an Assistant Professor in Residence in the Liberal Arts Program, Al-Noaimi was a postdoctoral fellow at Georgetown University, Qatar where she taught classes on Gender, Power, Politics and Gulf Futurism. She will be teaching Introduction to Gender Studies and Gulf Society and Politics in Spring 2022 at NU-Q.
Prathama Banerjee is Professor at the Centre for the Study of Developing Societies (CSDS), Delhi. She works at the cusp of political philosophy, philosophies of time, conceptual history and aesthetic theory. Her books include The Politics of Time: ‘primitives’ and history-writing in a colonial society (Oxford University Press, 2006) and Elementary Aspects of the Political: histories from the Global South (Duke University Press, 2020). She is currently interested in a longue durée history of political concepts in South Asia and in the futures of democracy in the contemporary digital cum viral age.

Clovis Bergère is Assistant Director for Research at the Institute for Advanced Study in the Global South at Northwestern University Qatar. He previously worked at the Center for Advanced Research in Global Communication at the University of Pennsylvania, where he also completed a postdoctoral fellowship. His research examines the politics of youth in Guinea, West Africa, with a focus on digital media and urban life. In addition, he has also written on street corners as key nodes of urban life and politics in Guinea. He holds a PhD in Childhood Studies from Rutgers University-Camden (2017) and has taught at Rutgers University in Camden, the University of the Arts, and the University of Pennsylvania. His work has appeared in the International Journal of Communication, African Studies Review, the Journal of Childhood Studies, and American Anthropologist, as well as several edited volumes. Prior to returning to academia in 2011, he worked as a project manager in Children’s Services in London, where he oversaw the building over thirty playgrounds and youth centers, focused on natural play and collaborative design.

Yasemin Y. Celikkol is the inaugural Global Postdoctoral Scholar, affiliated with the Institute for Advanced Study in the Global South at Northwestern University in Qatar. Her 2021 PhD dissertation from the Annenberg School for Communication at the University of Pennsylvania, focused on transnational media traversing into historically antagonistic territory; specifically, Turkish television series in Bulgaria and Russia. Celikkol was a Doctoral Fellow of the Center for Advanced Research in Global Communication (CARGC) (2017-2020) and she is currently a member of the CARGC Board of Advisors. Celikkol pursued her education in Bulgaria, Japan, and the US. She holds a Politics BA from New York University and a Sociolinguistics/Language Education MA from International Christian University in Tokyo. In addition to her PhD, from the University of Pennsylvania she holds a Communication MA (Annenberg) and an Intercultural Communication MS (Penn GSE). She is multilingual (Turkish, Bulgarian, Russian, Japanese, etc.). Celikkol tweets @yaseminyusufoff.

Nabil Echchaibi is Associate Professor of Media Studies and director of the Center for Media, Religion and Culture at the University of Colorado Boulder. His research and teaching focus on media, religion, and the politics and poetics of Muslim visibility. His work on Muslim media cultures, diasporic media, and decoloniality has appeared in various journals and in many book publications. He is the author of Voicing Diasporas: Ethnic Radio in Paris and Berlin Between Culture and Renewal (Lexington Books) and co-editor of International Blogging: Identity, Politics and Networked Publics (Peter Lang); Media and Religion: The Global View (De Gruyter); and The Thirdspaces of Digital Religion (Routledge). He's currently writing his book: Unmosquing Islam: Media and Muslim Fugitivity. Dr. Echchaibi writes opinion columns in the popular press, including the Guardian, Forbes Magazine, Salon, Al Jazeera, the Huffington Post, Religion Dispatches, Open Democracy, and Latino Rebels. He is also co-editor of the journal Cultural Studies.

Sari Hanafi is currently a Professor of Sociology, Director of Center for Arab and Middle Eastern Studies and Chair of the Islamic Studies program at the American University of Beirut. He is the President of the International Sociological Association. He is as well editor of Idafat: the Arab Journal of Sociology. Among his recent co-authored books are The Oxford Handbook of the Sociology of the Middle East (with A. Salvatore and K. Obuse) and Knowledge Production in the Arab World: The Impossible Promise (with R. Arvanitis) and The Rupture Between the Religious and Social sciences (Forthcoming in Oxford University Press). In 2019, he was awarded an Honorary Doctorate of the National University of San Marcos and in 2022 he became lifetime corresponding fellow of the British Academy. (https://sites.aub.edu.lb/sarihanafi/).
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Sami Hermez is Director of the Liberal Arts Program and Associate Professor in Residence of anthropology at Northwestern University in Qatar. He obtained his doctorate degree from the Department of Anthropology at Princeton University. His first book published with Penn Press, War is Coming: Between Past and Future Violence in Lebanon (2017), focuses on the everyday life of political violence in Lebanon and how people recollect and anticipate this violence. His current project is a life story of a Palestinian family living through ongoing Israeli occupation and dispossession. His broader research concerns include the study of social movements, the state, memory, violence, and critical security in the Arab World. He has held posts as Visiting Scholar in the Department of Anthropology at Harvard University, Visiting Professor of Contemporary International Issues at the University of Pittsburgh, Visiting Professor of Anthropology at Mt. Holyoke College, and Postdoctoral Fellow at the Centre for Lebanese Studies, St. Antony's College, Oxford University.

James Hodapp is Assistant Professor in Residence in the Liberal Arts Program specializing in African, comic, world, and postcolonial literatures. Hodapp received his PhD from the University of Maryland, his MA from the University of Chicago, and his BA from the American University. Before joining NU-Q in Fall 2018, he served as an assistant professor in the department of English at the American University of Beirut. He has also taught at the University of Maryland, Harold Washington College, Wilbur Wright College, and several other universities and colleges. His scholarship has focused on novels, short stories, films, comics, graphic novels, pedagogy, and television programs of the Global South with particular attention to Africa. His work on Africa considers how specific people and places in Africa are represented on the continent and beyond in a variety of media. These concerns with how the local travels in global circuits have led him to his current book project on “African world literature” and Afropolitanism as well as a secondary book project on Global South coming of age stories in comics and graphic novels. These topics are also the subjects of his two edited collections: Afropolitan Literature as World Literature and Graphic Novels and Comics as World Literature. He has taught courses on African literature, postcolonial literature, comics, and graphic novels, world literature, transnational literature, the global south, gender studies, writing, literary theory, environmental fiction, and trauma studies.

Elizabeth Suzanne Kassab is Associate Professor at the Doha Institute. She studied philosophy at the American University of Beirut and the University of Fribourg (Switzerland). She taught in Lebanon at the American University of Beirut and Balamand University, and has been a Visiting Professor at a number of Universities in Europe and the US, including Bonn, Columbia, Yale, and Brown. She has been a Fulbright fellow at the New School University in NYC, a Research Fellow at the German Orient Institute in Beirut, a Visiting Research Fellow at the Universities of Bielefeld and Erfurt, at the Berlin Graduate School of Muslim Cultures and Societies of the Free University of Berlin, at the Käte Hamburger Center for Advanced Study in the Humanities in Bonn and the Marburg research network “Re-Configurations. History, Remembrance and Transformation Processes in the Middle East and North Africa” She has been a faculty member of the Doha Institute for Graduate Studies since October 2016. Her research interests center on Western and post-colonial philosophies of culture, with a particular focus on contemporary Arab thought and philosophy. She has received the 2013 Sheikh Zayed Book Award in Abu Dhabi in the category of “Contribution to the Development of Nations” for the Arabic version of her book Contemporary Arab Thought: Cultural Critique in Comparative Perspective (Columbia University Press, 2010). Her new book is entitled Enlightenment on the Eve of Revolution. The Egyptian and Syrian Debates (Columbia University Press, 2019).

Marwan M. Kraidy is Dean and CEO of Northwestern University in Qatar, where he recently founded the Institute for Advanced Study in the Global South, and the Anthony Shadid Chair in Global Media, Politics and Culture at Northwestern University. A Fellow of the International Communication Association, he was the Founding Director of the Center for Advanced Research in Global Communication (2013-2020) and Associate Dean for Administration at the Annenberg School for Communication, University of Pennsylvania. The recipient of Andrew Carnegie, Guggenheim, NEH, ACLS, Woodrow Wilson and NIAS fellowships, Kraidy has published 130+ essays and 13 books, notably Hybridity, or the Cultural Logic of Globalization (Temple UP, 2005), Reality Television and Arab Politics (Cambridge UP, 2010), which won three leading prizes, and The Naked Blogger of Cairo: Creative Insurgency in the Arab World (Harvard UP 2016), which won three major awards. His current projects focus on digital sovereignty and the elemental politics of extremism, the geopolitics of Turkish television
drama, the aesthetics and politics of music videos, the evolution of political graffiti in the digital era, and the rise of a digital-native news sphere in the Arab world. He is a member of the Board of Directors of the American Council of Learned Societies in New York, the International Advisory Board of the Center for American Studies and Research at the American University of Beirut, and the Board of Advisors of the Center for Advanced Research in Global Communication at the University of Pennsylvania. He tweets @MKraidy.

Alex Lubin is Professor of African American Studies and History. He is the author of Romance and Rights: The Politics of Interracial Intimacy, 1945-1956 (UP Mississippi), Geographies of Liberation: The Making of an Afro-Arab Political Imaginary (UNC Press), and Never-Ending War on Terror (UC Press). He is the editor of Revising the Blueprint: Ann Petry and the Literary Left (UP Mississippi) and the co-editor (with Dr. Marwan Kraidy) of American Studies Encounters the Middle East (UNC Press) and Futures of Black Radicalism (Verso Books). Lubin is currently working on a history of the Afro-Asian People's Solidarity Organization (AAPSO), which was called, “the people's Bandung.” He is especially interested in Black American cultural production in Cairo, Egypt during the era of AAPSO. This project explores ways that African American music, visual art, and poetry were transformed by, and were transformative of, Cairo's Third World, Afro-Arab politics.

Anne Garland Mahler is Associate Professor at the University of Virginia and author of From the Tricontinental to the Global South: Race, Radicalism, and Transnational Solidarity (Duke 2018). Mahler’s research examines the histories and artistic production of global radicalism with a focus on transnational solidarity movements in the Americas. She is the creator and director of the digital publication, Global South Studies, co-coordinator of the “Internationalism” project within the Academy of Global Humanities and Critical Theory, and co-editor of the books The Comintern and the Global South (forthcoming with Routledge) and The Oxford Handbook of the History of the Global South (under contract). Her monograph in progress, South-South Solidarities: Racial Capitalism and Political Community from the Americas to the Globe, was supported by a 2020-21 American Council of Learned Societies Fellowship.

Hasan Mahmud is Assistant Professor in Residence at Northwestern University in Qatar. He has a PhD in sociology from the University of California Los Angeles, an MA in global studies from Sophia University in Tokyo, and an MSS and a BSS in sociology from the University of Dhaka in Bangladesh. His teaching and research interests include sociological theories, globalization, international migration, development, race and racialization, identity politics, and global ethnography. His research has appeared in such publications as Current Sociology, Migration & Development, Contemporary Justice Review, and Journal of Socio-economic Research and Development. His Bangla book “Bangali Musolman Proshno (Bangali Muslim Question)” was published in the national book fair in Bangladesh last year and topped the best-selling book list for several weeks.

Marcela Pizarro is Assistant Professor in Residence at Northwestern University Qatar. She worked as a journalist for Al Jazeera English since its launch in 2006. At the channel's media critique show, The Listening Post, she made programs on the politics, history, and culture of media around the world. Her reports, documentaries, and animations incorporate cultural theory into her journalism. Her academic work focuses on the politics of media in the global south, Latin American cultural history, and south-south intellectual history. At NU-Q she lectures in broadcast journalism, international news and documentary with a special interest in bringing theories of race, gender and class into creative forms of journalistic practice. She was awarded the British Academy scholarship for her PhD in Latin American cultural history at the University of London.