



Santiago Slabodsky is the Florence and Robert Kaufman Endowed Chair in Jewish Studies at Hofstra University in New York. His book *Decolonial Judaism: Triumphal Failures of Barbaric Thinking* was awarded the 2017 Frantz Fanon Outstanding Book Award by the Caribbean Philosophical Association. He is founding co-director of the journal *Decolonial Horizons*, co-chair of the Liberation Theologies Unit at the American Academic of Religion, and concurrent to his positions in the US, he has served as visiting professor in Jewish-Muslim dialogues and Decolonial Theory at institutions in Latin America, Europe, and Africa.

---

## Selected Works

*Decolonial Judaism: Triumphal Failures of Barbaric Thinking* – Palgrave MacMillan, 2015

“*Decolonial Judaism: Triumphal Failures of Barbaric Thinking* explores the relationship among geopolitics, religion, and social theory. It argues that during the postcolonial and post-Holocaust era, Jewish thinkers in different parts of the world were influenced by Global South thought and mobilized this rich set of intellectual resources to confront the assimilation of normative Judaism by various incipient neo-colonial powers. By tracing the historical and conceptual lineage of this overlooked conversation, this book explores not only its epistemological opportunities, but also the internal contradictions that led to its ultimate unraveling, especially in the post-9/11 world.”

“In Network: The Case for Decolonial Jewish Thought.” *Politics and Religion Journal* (2016).

“In this article I take the blind spots in the liberal interpretation of modern Jewish thought as a starting point to argue for the necessity of adopting a decolonial framework for situating the critical thrust of Jewish intellectuals. I contend that this innovative approach illuminates the existential condition that became the driving force behind the articulation of Jewish subversions of modernity. While most liberal interpreters situate these as a result of the development of the nation-state, I show that this presumption of nineteenth/twentieth centuries (European) Jews leading the critical process ignores centuries of struggles and reproduces Eurocentric liberating qualities. As such it limits critical thought to the same spatial context where where oppressive discourses emerged. As an alternative I contend that the critical thrust of Jewish thought is the outcome of a more long-standing process known as coloniality and encompassing the patterns of domination that developed in colonial contexts but exceeded their temporal and spatial dimensions. This process is traced back to the sixteenth century, when Jewish intellectuals became one group among other racialized collectives to attack the core of a 500 years-long process. I conclude by claiming that this framework can offer an invigoration of the field by re-evaluating disciplinary alliances, methodological frames, and geopolitical sensitivities.”