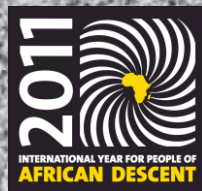


Philosophical Dialogue Between Africa and the Americas
“AFRICA AND ITS DISPORIA”
18-20 April 2011



**WITHIN THE FRAMEWORK OF THE INTERNATIONAL YEAR
FOR PEOPLE OF AFRICAN DESCENT, 2011**



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PHILOSOPHICAL DIALOGUE BETWEEN AFRICA AND THE AMERICAS

“AFRICA AND ITS DIASPORIA”

18-20 APRIL 2011

WHITE PAPER

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July 1, 2011

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Agustin Lao-Montes
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1. PROGRAM DESCRIPTION AND VISIBILITY-IMPACT

DESCRIPTION

[2011 International Year for people of African Descent](#)

[http://www.unesco.org/new/en/unesco/events/programme-meetings/?tx_browser_pi1\[showUid\]=3418&cHash=bb13b39c2e](http://www.unesco.org/new/en/unesco/events/programme-meetings/?tx_browser_pi1[showUid]=3418&cHash=bb13b39c2e)

The conference brought together philosophers from throughout Africa, its diasporas, and the Americas to address contemporary challenges. It was organized in the framework of the celebration of the International Year for People of African Descent (2011) proclaimed by the UN General Assembly at its 64th session and has benefited from ISESCO's financial support.

The dialogue between philosophers from Africa and the Americas – North America, and Latin America and the Caribbean – around the theme “Africa and its Diaspora” is founded on a strong conviction: the very rich intercultural exchanges between the regions have given birth to a quintessence of intellectual wealth. Such wealth is embodied by the very valuable and insightful philosophical and theoretical debates on the meaning of “African Philosophy”, “African-American Philosophy” and “Caribbean/Latin Philosophy”.

As the famous African American philosopher Alain Locke put it, an authentic dialogue requires “fluid and functional unity rather than a fixed and irrevocable one”, having as “its vital norms...equivalence and reciprocity rather than identity or complete agreement”. This conference was intended as a contribution to a fluid dialogue between individuals and groups as well as an addition to the corpus of works that help form Africana networks.

The conference aimed at:

- (1) bringing together for the first time philosophers from throughout Africa and its Diaspora to address contemporary challenges, in particular related to the nature and the role of philosophizing in the regions concerned;
- (2) establishing a solid and sustained network of scholars between the three parts of the world concerned, so as to enhance academic cooperation and capacity-building;
- (3) creating an e-Library on Africana philosophy, and a database of interviews with famous philosophers and of key debates from the conference.

A special session also addressed the theme proposed by the International Year for People of African Descent: “People of African Descent: Recognition, Justice and Development”.

This endeavor is all the more important in light of the past and current migrations and the brain-drain/brain-circulation phenomenon whereby the intellectual resources are redeployed between the two continents. These dynamics question the notion of region and make identities more complex. Cultures have always been composite entities, subject to the influence, hostility and indifference of neighboring cultures. Rather than resigning the future development of Africana Philosophy with its diverse trajectories on the African, North and South American continents, and the Caribbean, to the blind interplay of such forces, the conference aimed to foster a more sharpened vision of the potential intersections between these traditions.

The debates were webcast live in English, French, Spanish and Portuguese (www.cla.purdue.edu/unesco). Video interviews of the philosophers and webcasts of the conference debates will now be archived and made available on request.

VISIBILITY-IMPACT

It was streamed live from multiple web sites, including Purdue, Alain L. Locke Society, Philosophy Born of Struggle, and Twitter; interactive communication through SKYPE, and heard on radio stations in Africa, Latin America and an interview on UN Radio. Participants, representing twenty three countries including members of the opening ceremony were all viewed live over three days.

Impact Synopsis:

Simulcast: 6 countries; total of 20 links over three days. Audiences from all countries linking into Purdue decided to remain personally anonymous.

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Twitter: 32.

Interviews: 15 individual half-hour interviews.

Podcast: All interviews and conference sessions available at above sites.

SIMULCAST:

All SKYPE simulcasts were conducted in Room 1

Table 1- 1 person (USA)

Table 2- 5 people (2 USA, 1 Mexico, 1 Canada, 1 Kenya)

Table 3- 4 people (2 USA, 1 Mexico, 1 Canada)

Table 4- 3 people (3 USA)

Table 5- 3 people (1 USA, 1 Brazil, Mexico)

Table 6- 4 people (2 USA, 1 Peru, 1 Mexico)

All persons viewing debates and communicating during the conference decided to stay anonymous. They were able to watch, interact, and email one another and the SKYPE team member in the audience.

WEB PAGE: direct involvement from the principle site: www.cla.purdue.edu/unesco

Here is the updated visit count to the UNESCO conference site, by week

Apr 3 – Apr 9: **86**

Apr 10 – Apr 16: **216**

Apr 17 – Apr 23: **779**

"Monday (April 18) there were **201 page views**, Tuesday (April 19) there were **259**, Wednesday (April 20) there were **170**. Most users came directly to the page (248 of the **647 total views**), another 125 found the page from Google, and 92 came from Unesco.org.

32 visits came from Twitter.

During the 3 day span, this was the 4th most visited page on the Liberal Arts web site other than the home page, THINK Magazine (released Monday), and the CLA Majors page.

On Monday 115 views came from U.S., 56 from France, 7 from Canada

On Tuesday 161 views came from U.S., 22 from France, 14 from Canada, 10 from Spain

On Wednesday 112 views came from U.S., 13 from France, 6 from Spain

Apr 24 – Apr 30: 16
May 1 – May 7: 57
May 8 – May 14: 28
May 15 – May 21: 29

WEB PAGE: Alain L. Locke Society, www.alainlocke.com

From Modlogon we have the following stats for total visits to alainlocke.com:

Since posting the conference in February: **2863** (88/day) thru Apr 21

From Google Analytics we have the following listed as top countries:

US
UK
Cameroon
France
Switzerland
Nigeria
Spain
Germany
India
Canada
Ireland
Netherlands
Brazil
Barbados
Turkey
Cuba
Kenya

2. POLICY SUGGESTIONS FROM 'WRAP-UP' SESSIONS:

Wrap-up Sessions, April 19, 20; description of comments from the two sessions and a description of the major issues and themes dominating the conference (See Synopsis of Roundtables)

DIALOGUE

- 1...Create a network for continual dialogue and scholarly exchange
- 2...Develop a strategy for dialogue, particularly, ways of discussing the ethics of dialogue and the ethics of liberation - areas of commonality and divergence
- 3...Take seriously as a topic the world wide health harms facing African people: high vulnerability to abuse as research subjects; high vulnerability to HIV aids, diabetes, obesity
- 4...Take seriously the dialogue that earnestly considers the link between ill health and social justice

INSTITUTION BUILDING

- 1... Create Workshops to address particular issues and problems
- 2...Work toward a permanent forum for dialogue
- 3...Meet again, preferably in Africa—CODESRIA, a potential host
- 4...Develop links between different African diaspora events and agencies
- 5...Create permanent forum that includes philosophic dialogue

VIRTUAL COMMUNITY

- 1...Use communication methods that relies the technologies of the virtual community (elibrary, social network tools, and simulcast resources)

NETWORK

- 1...Foster closer relations between groups working on similar issues, for example, between the International Society for African Philosophy, Studies Caribbean Philosophical Association, Alain L. Locke Society, and others

RESOURCE DEVELOPMENT

- 1...Foster creativity and cultivate creative endeavors
- 2...Make possible: graduate student exchange programs; faculty exchange programs
- 3...Promote language learning across regions (translations, exchange)
- 4...Create teaching resources, for example, curriculum; multilingual journals in Africana philosophy

DOMINANT ISSUES AND THEMES

- 1...Ethics of dialogue (mutuality, consensus, cross cultural) vs ethics of liberation; problems of non-translatibility, surreptitiously imposed uniformity; dialogue that involves the human body as present vs dialogue in the virtual community, including anonymous exchange; each form of dialogue entails different possible traits for what counts as worthy social exchange, impact, and education
- 2...Rethink conceptions of 'home' and 'community'; digital, novel, oral, traditional, estranged, fragmented, diasporas, imaginative, linguistic, geographic; consider conceptual risks of generalizations about the coherency of communities; consider viability and morally preferable potential kinds of intersections and solidarity

- 3... There are competing definitions of "health"; interrogate common features and conflicting principles; vicious and exploitive harms to the physical well being of Africans require principles of behavior targeted to or sensitive to the situation, inclusive of the mutually influential impact of social variable and physical condition
- 4...Interrogate the existential meanings embedded in: modern, transmodern, postmodern, postnational
- 5...Peripheral vs center – is this a useful or out-dated form of depicting reality given globalization, mass culture, new forms of communication; does the distinction unduly privilege the 'center'?
- 6...Given both shared and divergent histories, and thus different experiences, consider the warrant of competing conceptions of oppression, reality, liberation; interrogate universalist and relativist conceptions
- 7...Consider aesthetics as a good and; aesthetics as a tool of liberation, protest; role of aesthetics; aesthetic good as independent of race, location; interrogate the aesthetic as embodiment of individual/social representation, multiple expressivities and; aesthetics of insurrection

3. INITIATIVES STARTED BY LEONARD HARRIS

eLibrary is currently on line at: www.cla.purdue.edu/unesco) The library includes the opening session, roundtables and interviews.

PBOS Archives, Black Cultural Center Library Interviews of Africana Philosophers are added to the permanent collection of the Philosophy Born of Struggle Archives, Leonard Harris, Black Cultural Center Library, Purdue University

Visiting Lectureship, Islamic Educational, Scientific and Cultural Organization (potential); annual dialogue based on policy suggestions and debates from the conference to be held at Purdue University and coordinated by the Alain L. Locke Society

Philosophy and Literature Ph.D. Program is open to applicants from universities and programs that attend the conference. The doctoral program occasionally offers students Teaching Assistantships and Fellowships to help pay for their education. Application and information is available at: <http://www.cla.purdue.edu/phil-lit> Professor Leonard Harris and William McBride sit on the admissions committee.

Visiting Scholar - UNESCO / POLICY INSTITUTE



ALAIN L. LOCKE VISITING SCHOLAR APPOINTEE

at

Global Policy Research Institute

The Showe House

GLOBAL POLICY RESEARCH INSTITUTE



VISITING SCHOLAR APPOINTEE

1. A Visiting Scholar appointee is an individual who is not appointed to an academic rank and therefore does not qualify for appointment as adjunct faculty. A Visiting Scholar is invited to become an active member of our scholarly community and will participate in faculty and student colloquia and other department discussions. There are no formal department duties. The Visiting Scholar will be invited after specific approval by the department head, dean, and the Executive Vice President for Academic Affairs, or his designee, to engage in scholarly activities for the academic enrichment of the individual and the department. A Visiting Scholar is not an employee of the University and therefore receives no direct compensation from the University.
2. Upon appointment, the visiting scholar's name will be listed as appropriate in the telephone directory, the faculty and staff roster, and will be included in appropriate mailing lists.
3. Visiting Scholar appointees will not be eligible for staff privileges granted to other members of the University faculty and staff except that they may purchase University staff parking permits

and have use of the University library facilities. Visiting Scholars will be issued a Purdue identification card noting their Visiting Scholar status.

4. Appointments as Visiting Scholars will be made upon recommendation of the appropriate dean, director, head of school, division, department, or office, or regional campus chancellor – in the case of the Alain L. Locke Visiting Scholar appointment, upon recommendation of the resident Locke scholar to the Department head – and upon approval by the President of the University or his designee. Appointments will be initiated preparing appropriate payroll and employee information forms. All appointments should be periodically reviewed and terminations issued for those not fulfilling the definitions in paragraph 1 above.

4. SYNOPSIS OF ROUNDTABLES

General description of each session.

Opening Session: Key Note Dialogue on Common Contemporary Bio-Medical Issues in the Regions		
Africa	Latin America and the Caribbean	North America
Anita L. Allen (US)	Enrique Dussel (Mexico)	Charles R. Mbele (Cameroon)

Informed consent: One of the physicians instrumental in the Tuskegee Experiment (government sponsored inflicting syphilis on black men, unknown to them, and then studying them without treating them) was also instrumental in conducting experiments in Guatemala.

Dignity is one of the important values promoted by ethicists in other parts of the world. It would be beneficial if we look at principles promoted in broader contexts besides our own. Important principles include: human dignity, safety, sustainability, justice, proportionality, caution.

There are competing definitions of "health." Latin Americans may define health in communal terms - a person is healthy if they are functional within their community as a social being; a different definition involves individual physical functioning. The first seems reality in terms of struggling against sickness as a communal phenomenon. Imposing a 'western' form of 'health' on the periphery may count as oppression

Points of consideration: Latin American and African societies have sources of medicine and notions of health based on ancient traditions. 'Western' societies also have 'traditions' that inform lay remedies -- whether or not such remedies are efficacious, western or otherwise, is debatable.

Ill-health is exasperated by social injustice.

Institutions and practices which are responsibility of ill-health should be addressed.

There is an incompatibility between conceiving of health as a collective human good as distinct from conceiving of health as a good defined by each particular social group. Public policies may unwittingly conflict with a given orientation or may ignore a particular orientation in pursuit of corporate or national gain.

Round Table I

Africana Philosophy: a New Discipline?		
Africa	Latin America and the Caribbean	North America
Room 1 Issiaka-Prospér Lalèyè (Senegal)	Room 1 Kahiudi C. Mabana (Barbados/DRC)	Room 1 <i>Moderator</i> Lewis Gordon (USA)

Africana philosophy represents an existing discipline, especially in West Africa and the United States, but one whose core principles and objectives must be better elaborated.

- Language has been and continues to be a major barrier to greater engagement with the discipline. Work in the field is being conducted in French, English, Spanish, Portuguese, Arabic and Sub-Saharan languages from Wolof to Xhosa; there remains a degree of parochialism between these linguistic traditions.
 - Recommend strengthening and emphasizing multi-lingual journals in Africana philosophy, and increasing translation of preexisting work.
- Differences between diverse dialectical populations also serve to obscure common roots within preexisting systems of oppression: for example, West African speakers may face public castigation at the hands of Caribbean speakers because of common-but-differing experiences with colonialism and slavery between the two groups.
 - Paradoxically, although the above example illustrates how shared histories are taught and understood in, for example, the Commonwealth Caribbean, greater emphasis on teaching local history at the primary and secondary level could help to better elucidate common experiences in a way that could foster healthy cooperation towards a common future.
- African philosophy on the continent has its roots in the work of theologians and artists. However, African philosophy has often overlooked or ignored tackling issues of aesthetics.
 - Surprisingly, art education in some formerly colonized nations still emphasize the work of Europeans at the expense of African creativity and tradition. Recommend working towards both a de-stigmatization of African art and a decoupling from associations with “naivety”, “primitivism”, or aesthetic stasis.
 - Such a trend ought not stop merely at Africa, however: situation and contextualization of art and the aesthetic ought to be a major objective of artists, art historians, and academics throughout the Diaspora.
 - Likewise, the role that African aesthetics plays in the formulation of African and Africana philosophy ought to be actively taken up in the works of Africana thinkers and theorists.
 - Nevertheless, we ought not mistake African(a) philosophy as *ultimately* theological or primarily ethical just because of the important work of Liberation Theologians and (particularly) Jesuit academics.
- The danger of Africana philosophy is following the system of oppression rather than forging a rigorous system of thought – especially epistemology.
 - The first concern is one of philosophical anthropology, which must be countered not merely by replying to (colonial) challengers, but by interrogating the challengers. In so doing, we must also interrogate ourselves. What precisely is an anti-colonial or liberatory Africana philosophical anthropology?
 - The second concern is one of freedom, whereby, for example, traditional arguments about human and natural rights have often been coupled to class separation or dehumanizing practice. How ought we thus to reevaluate freedom?
 - The third concern is a metacritique of human reason in general. Insofar as reason was the justificatory instrument of African(a) dehumanization/subjugation, Africana philosophers must emphasize the role of epistemology in countering and reclaiming thought from colonizing reason.
 - Finally, to ultimately repudiate colonizing/centric thinking, Africana theorists must rethink conception of ‘home’ for the Diaspora, Africana philosophy, and thought itself.

Round Table I

Room 2 J. Obi Oguejiofor (Nigeria)	Room 2 Dina Picotti de Camara (Argentina)	Room 2 <i>Moderator</i> Charles W. Mills (USA)
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Policy point (1): Attention must be given to compiling a history of Africana philosophy

A problem for Africana philosophy is its lack of history. What is generally taken to be Africana philosophy is contemporary Africana philosophy, taking place in terms of a fairly recent context of struggle (e.g., slavery, colonization, disease, etc.)

In some disciplines – the hard sciences, for example – lack of history does not matter: one can do physics without having read a single word of Newton. In philosophy this is not, however, the case: contemporary thought is modeled on that of the past.

In most philosophy departments it is the history of Western philosophy that is predominately taught, and the nature of the questions and topics under discussion are framed by this history. One is only capable of raising certain questions, topics, themes, etc. within a given background/framework

This is true even in African Universities, students living and studying in Africa learn primarily about the history of Western philosophical thought.

Africana philosophy must better present its history: Volumes to date focus on some Islamic and African American philosophy, but it would be better to go back to ancient Egyptian philosophy, which predates that of the Greeks and is – in many respects – far more sophisticated.

Policy point (2): African(a) philosophy is not in as strong a position as it appears

The fact that *Introduction to Africana Philosophy* was gladly published by Cambridge University Press – a premier academic publishing house – is a far cry from the amount of time and energy it took to publish *Philosophy Born of Struggle* 25 years earlier, which seems to signal the fact that it has become mainstream.

In addition, the most recent meeting of the Central Division of the American Philosophical Association in Minnesota was the “blackest” yet, including numerous paper presentations and panels on race and Africana philosophy.

There are still, however, significant obstacles:

1. Demographic – people of African descent are still largely underrepresented in philosophy departments in North American universities. There are only 15 black philosophers on the faculty at the top 25 departments.
2. Leiter Report – “Philosophy of Race” is not mentioned as a field of specialization on Brian Leiter’s popular “Philosophical Gourmet” website that ranks philosophy programs within the English-speaking world.
3. Jobs – very few jobs are advertised where the area of specialization is “African(a) Philosophy,” “Philosophy of Race,” etc.

Round Table 2

Philosophy Born of Struggle: American, African and Latin American Philosophies of Liberation in Debate

Africa	Latin America and the Caribbean	North America
Room 1 Nkolo Foé (Cameroon)	Room 1 Enrique Dussel (Mexico) Lusitania Martinez (Dominican Republic)	Room 1 <i>Moderator</i> Leonard Harris (USA)

The leadership of any and all liberatory struggles, regardless of intended end-state, must arise out of the affected communities. That is, human dignity and (a weak conception of) self-determination demand that members of the Diaspora must decide for themselves upon the terms of opposition (to domination, colonization, oppression, suppression, repression, etc) and take central, active roles in realizing them.

- As a step along the road to this objective, we must actively interrogate if not reject both the post-modern and post-colonial moments in philosophy.

- The former is primarily a response to prominent Western philosophers and comprehensive systems of philosophy. Enrique Dussel stresses that ‘modernity’ is a purely Western phenomenon. He suggests that historians acknowledge this fact by treating honestly the ‘trans-modern’ cultural contributions of Dar al-Islam, India, and China. Such a reorientation, he argues, will also necessitate linking the modern age to Atlantic navigation – to the slave trade rather than cultural or scientific achievement.
- In particular, Dussel emphasizes teaching that modern philosophy started not with Descartes’ *ego cogito*, but with de las Casas’ ethical writings against slavery in the New World.
- It is unclear whether or not post-modernity cleaves to Euro-centric assumptions, but insofar as the Global South has never been ‘modern’, we must still ask whether post-modern critique is applicable to non-Western thought. We must therefore be wary when in the course of post-modern critique, elements of the Diaspora (thought, world-view, customs, etc) become sites of ethical or theoretical contestation.
- Additionally, the assertion that truth and values are created rather than discovered must be evaluated most carefully in the service of liberation struggles: in particular, if liberation is truly to be open to all, those working towards it must reject moral relativism.
- For any project of liberation to be taken seriously, it must actively engage the conditions of the disenfranchised and least-well-off among us, both locally and globally.
 - With the near-total spread of globalization, discussion of direct domination and active oppression may be reaching the end of its utility. Instead, we ought to consider reorienting our understanding of power differential and unfreedom towards issues of suppression and repression in both public and private spheres.
 - Imaginative scenarios offer a conceptual space to develop liberatory systems, and therefore must be encouraged and actively pursued.
 - Nkolo Foé also warns that post-colonial theory may be fundamentally misguided: in setting the periphery up in opposition to the center, we are still following the preexisting systems of oppression. He urges the Diaspora to explore their own “heroes” rather than orienting themselves towards the West. However, such investigation must be non-centric, for danger of furthering the ends of preexisting global hierarchization.
 - One such possibility for both engaging conditions of peripheral peoples and exploring Diasporic “heroes” involves investigating *and promulgating* local cultural histories which neither downplay nor critique narratives of interaction, but rather treat them purely as is justified, given the situation. Such histories will help to fight against dominant Western (meta-) narratives without setting the periphery either in opposition to the West, or as the proper center in itself.
- Regardless of either concrete or theoretical objectives, liberatory projects must give priority to human dignity. Emphasizing human dignity (over agency, reason, self-determination, economic control, etc) will force the presupposition humanity of all involved and thereby preclude efforts by opponents of liberation at dehumanization.
- One incompatible approach: to describe philosophic traditions as in opposition to ‘the center’ or ‘Europe’ where everyone else in the ‘periphery’ is to make the ‘center’ conceptual win.
- One issue unresolved: how is it best to describe oppression because populations have different experiences and describe reality using different terms; different descriptions are popular at different times in history

Round Table 2

Room 2 Jean-Godefroy Bidima (Cameroon)	Room 2 Ricardo Guillermo Maliandi (Argentina)	Room 2 <i>Moderator</i> Rozena Maart (Canada/ South Africa)
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There should be a universal solution to problems. A philosophy should be critical and constructive. Too often philosophy has ignored the distinctive features of social life, especially the needs of women in Latin America. Increase the capacity of people to critically evaluated needs and find solutions in a modern era.

Develop new paradigms of liberation that include the real situation of women; not reduce that situation to issues of sexuality; argument for a universal paradigm.

Concept of "mutuality": ethics of liberation is a counter-discourse to modernity; contrary to Habermas and others this ethics is concerned with justice. There have been stages to Latin American liberation movements. Dussel proposes an ethics of life.

The ethics of liberation is different from the ethics of dialogue. The first has a focus of results within a particular context and the second has a focus on universality as consensus or mutuality. Universality can be oppressive and also can be a feature of liberation.

'Black consciousness' names the agent of domination and entails a commitment. It questions implicitly a how we use language and avoids submerging the reality of white domination but makes it explicit in the use of language.

Ethics of resistance that relies on personal values and an ethics of resistance that is intended as a political act.

Discussion of postmodernism can avoid issues of agency: who is taking action and causing oppression.

Round Table 3

Fragmented Communities: one History, several Memories
--

Africa	Latin America and the Caribbean	North America
Room 1 Irma Julienne Angue Medoux (Gabon)	Room 1 Agustin Lao-Montes (Puerto Rico)	Room 1 <i>Moderator</i> Todd Franklin (USA)

Fragmented Communities: One History, Several Memories

The fragmentation of the African diaspora manifests in many forms. In general the fissures are both between geographically and linguistically distinct communities and within them. Given the various fissures, the memories that shape, define, sustain, and inspire particular communities are in many ways distinct. However, elucidating and emphasizing the commonalities and connections to which the broader arch of history bears witness can bridge many of the clefts within and across African diaspora communities.

Inter-Communal Fissures

- Geographically, many people of African Descent tend to conceive of themselves narrowly in terms of national or regional identities.
- Similarly, many find it difficult to identify with other people of African descent who lie beyond the bonds and allegiances of language.
- Ironically, people of African descent who hail from different geographic and linguistic communities are generally estranged despite the fact that most if not all continue to contend against social and political practices that mark them as outsiders or ancillaries in relation to their native homelands precisely on the basis of their identity as peoples of African descent.

Intra-Communal Fissures

- Although there are many notable sources of fragmentation within geographically and linguistically distinct communities of African diaspora peoples, none are more vexing than dubious perceptions and divisive performances of male dominance.

History

- History humanizes. Most communities and sub-communities are eager to document and preserve their own specific histories of struggle, but all too often there is precious little attention given to the struggles and experiences of those who lie beyond one’s so-called kith and kin. These histories, however, especially insofar as they are narrative recollections as opposed to third person reports, foster fellow feeling and analogical forms of identification that transcend dissociative demarcations of difference.
- In sum, scholars of the African diaspora must not only amass and articulate telling accounts of the struggles and strivings of specific peoples of African descent, they must also translate them and share them so that diverse peoples of African descent within and across the various boundaries that divide us can begin forging the bonds necessary to successfully uniting and sustaining us in a collective effort to purge the African diaspora of both the prejudices that plague it from without as well as those that plague it from within.

Room 2 Moderator Mogobe Ramose (South Africa)	Room 2 Yamandú Acosta (Uruguay)	Room 2 Kristie Dotson (USA)
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Fragmented Communities

Forging a “global community” requires embracing the real-life condition(s) of intersectionality, and taking seriously the concept of reciprocity as central to cultivating acknowledgment and understanding.

- Intersectionality points to a “neither/both” reality which best describes the conditions and situations not only of members of the Diaspora, but, in an increasingly globalized world, most all humanity.
 - Embracing intersectionality may run the risk of alienating individuals or groups who fail to feel affinity or conviviality towards one or more of the “identities” under discussion. The reality picked out by a project of reciprocity forces (at least a slight) recognition of shared dignity and humanity, and helps to cultivate feelings of empathy between individuals and groups of people. Therefore, if we are serious about building links between Diaspora communities – and ultimately, between sundry communities – we must emphasize the centrality of intersectionality at the theoretical level by coupling it with reciprocity in practical projects.

- Note however that *practical projects* ought not overemphasize intersectionality. Recommend that liberatory movements ought to clearly articulate some particular social evil and work towards overthrowing or abolishing it. To attempt universal change in a single unified movement will result in sub-optimum mobilization of resources, and potentially paralysis or inefficacy.
- Communal subjects, which will be the parties in the global community, are not universal cultural subjects, but arise out of dialogue within the community and between confluences of diverse schools and methods of thought.
 - Diasporic communities have two bases: slavery as a passive inherited state, and globalization which “creates” difference by suppressing difference. Concerning the latter, the whole world is made “diasporic” because mass culture suppresses or attempts to kill off native populations (or at least native communities) in the interest of capitalism. In this way, then, communal subjects may arise who embrace “counter-cultural” values in defiance of global mass culture. This point, in particular, may be an inroad to forging connections between communal subjects in the form of fragmented communities, diasporic communities, and imaginary (including both digital and novel) communities.
- The word “Community” does not represent a stable ontological entity, but must be open to revision and imaginative investigation.
- One observation: scholars from different communities have radically different ideas about what is important

Round Table 4

“People of African descent: recognition, justice and development”. What can philosophy do?

Africa	Latin America and the Caribbean	North America
Room 1 Ariane Michelle Djossou (Benin)	Room 1 Joseph Dorsey (USA)	Room 1 <i>Moderator</i> Jacoby Adeshei Carter (USA)

Policy point: Philosophy can help to re-think the nature of political right

- When an abstract conception of personhood is used to determine duties and all people are treated as equals, this leads to the paradoxical situation in which duties are assigned unequally.
- To assuage these difficulties, one must think in terms of material rather than formal justice, moving from a conception of political right based on equality to one based on equity.
- Real circumstances must be considered, and an understanding of political right based on gender equity rather than equality leads to a sharing of social goods and responsibilities by men and women, where duties would not be the same.
- One must, for instance, take into account important biological differences between men and women: in maternity women bear a disproportionate burden and should, therefore, be relieved of certain other duties.
- We have to bring specificity to political notions; theories cannot be abstract.

Room 2 Ebrima Sall (The Gambia)	Room 2 Miriam Gomes (Argentina)	Room 2 <i>Moderator</i> Arnold Farr (USA)
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Development in Africa must be endogenous and must be based on endogenous knowledge. African development must not be determined by exogenous, dominant epistemological structures. This requires recognition of Africa and the entire African diaspora as well. Development for Africans and people of African descent must be based on and further self-reliance. Recognition also requires that Africans define themselves and not depend on Europeans for their self-understanding. Africans in Africa and those who are a part of the African diaspora must be in solidarity. Alliances must be made between African and Latin America. Philosophy as well as the social and human sciences can play a role in helping us deal with the problems that we face due to systems of domination. However, the disciplines have also been a part of the problem. Philosophers must function as critics, even critics of the European enlightenment. We must also be aware of the way in which emancipatory concepts such as recognition can be misused and work against us.

Round Table 5

Oral cultures, languages and philosophy
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Africa	Latin America and the Caribbean	North America
Room 1 <i>Moderator</i> Workineh Kelbessa (Ethiopia)	Room 1 Paulo Vinicius Baptista da Silva (Brazil)	Room 1 Blanche Radford-Curry (USA)

While collaborative oral performative activities are not *necessarily* hospitable to philosophy, they are also not antithetical to literary traditions, and help to pass on knowledge and mediate the relationship between communities and their environments. Non-centric thinking must include a role for the oral “tradition”.

- Oral “tradition” is a misleading and potentially condescending understanding of the complex of cultural acts so labeled.
 - The oral “tradition” actually represents collaborative performative acts, but not merely the “wisdom of a people”.
 - Rather, the cultural material transmitted in this way started out as the intellectual product of particular critical thinkers, modified over generations to fit real-world contingencies. Therefore, the oral tradition is not strictly antithetical to philosophical thought.
 - Contrary to the objection that the oral tradition stresses traditionalism and conformity to the detriment of critical inquiry, oral tradition both *is* the product of critical inquiry and may be as amenable to revision as literary materials.
 - As a vehicle for transmission of *applied* and *situated* knowledge, the oral tradition ought to be included in pertinent future “literature” reviews.

Room 2 Mamoussé Diagne (Senegal)	Room 2 Hanétha Vété-Congolo-Leibnitz (Martinique)	Room 2 <i>Moderator</i> Tommy Curry (USA)
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Dr. Curry focuses on the role that Africana Philosophy plays in critiquing and challenging the dominant Eurocentric discourse of the American Academy. What change does a fancy talking negro have over the psychological dispositions and epistemological foundations of the white imagination? And if we concede that he or she did how

do we value the expansive character of this discourse given the reality of institutional racism demands silence from black scholars and erases the voices of black people? Borrowing the words of DuBois Dr. Curry observes that “Whiteness is ownership of the world forever and ever” (DuBois, Souls of White Folks). Dr. Curry argues that the criticisms of Eurocentric philosophy by African Americans in the United States functions to include their allegedly non-philosophical ideals into dominant Western conceptions of philosophy thereby reifying the very standard of philosophy they mean to challenge and critique. Evidence of this is seen in the translation of the cultural productions of African descendant peoples in the United States such as jazz, hip hop, spiritual songs, poetry into the dominant Eurocentric academy making them narrower and vacuous.

- Dr. Curry argues that contrary to the popular view that suggests that cross-cultural communication is the sign of genuine universality of features of particular cultures, that the inability to translate specific cultural aspects across cultures speaks to an ontological reality that itself stands as a demonstration of the inabilities of white reason.

Dr. Diagne discusses the way to say things in contra distinction from what is said. Dr. Diagne asks: Is there an African philosophy that can be kept within the bounds of the philosophy that that has been transmitted by African philosophers of his generation. This leads him to ask the further question: What are the conditions for a civilization that does not have support that is independent of other cultures and what are the conditions for the civilization to elaborate and transmit its own cultural patrimony.

- Dr. Diagne observes that all civilizations know that they are mortal, because all know that they will eventually be forgotten. Despite that there is a permanency to written cultures that does not exist for oral civilizations. In oral traditions, Professor Diagne contends dramatization is the method of transmitting knowledge.

Dr. Vete-Congolo-Leibnitz suggests that philosophy in the African diaspora needs to transcend the traditional master slave narrative. One such transcendence is signified by the use of the term ‘enslaved’; rather than ‘slave’ to speak of populations of African stolen from the continent and forcefully transported to the Americas. On Dr. Vete-Congolo-Leibnitz’s view the victimization of African persons in many instances goes far beyond merely being an attack on a subjugated population; instead, it rises to the level of an attack on humanity itself.

- It is necessary to destroy in the enslaved African not simply the physical possibility of freedom, but one must go further and destroy in the enslaved the very hope of freedom. This extends even to the artistic creations of the enslaved, as the aesthetic often contains within the expression of both the possibility and hope of freedom.

Round Table 6

Artistic explorations of reality

Africa	Latin America and the Caribbean	North America
Room 1 <i>Moderator</i> Issiaka-Prospér Lalèyè (Senegal)	Room 1 Lucía Charun-Illescas (Peru)	Room 1 Paul Taylor (USA)

Artistic explorations of reality

Because the reality explored in artistic representation gives voice to the reality present in the situations of Diaspora communities and in immediate understanding, Africana philosophy must give more consideration to the transformative power of art(ists) and aesthetics.

- Tools for resistance and liberation can be found in Afro-Peruvian art, literature, and cultural practices.
 - Afro-Peruvian art, cultural goods, and practices are presently invisible in Peru. The accomplishments of Afro-Peruvians (particularly, Afro-Realists) in art, literature, dance,

- music, and sport should not be overlooked. A resistance to centuries and centuries of oppression, of nothingness, is found in this work.
- There are two currents of philosophical thought in the Peruvian constitution; namely, the philosophical thought representing a European-inspired bourgeoisie and that representing the indigenous working-class. Afro-Realists fall into the latter camp.
 - Philosophical insights – tools of resistance, affirmation, and liberation – are found in these Afro-Peruvian symbols, aesthetic embodiments, practices, and literary works.
- Africana aesthetics includes an attempt to layout and clarify the conceptual variables and establish working principles for this study.
 - We should first recognize the registers or contexts within which aesthetics makes its claims on us: (i) the fine arts, (ii) expressive culture, and (iii) the phenomenological, lived experience. Second, we should recognize just how aesthetic practices can transcend national boundaries. Diasporic, imperial, and migratory aesthetic practices are three ways in which Africana cultural goods are transnational.
 - Five lessons and principles are offered. First, culture/art does not have a color; it should not be expected that cultural products will remain boxed up or limited to particular populations. Cultural exchange is expected. Second, ethnic valence is indeterminate or mutable; that is, it is not clear how cultural exchange will influence a culture’s aesthetic attitude or goods. Third, it is necessary to attend to the political economy of expressive culture. Fourth, underdevelopment should be considered as a problem of aesthetics, at very least an underdevelopment of the aesthetic attitude. Lastly, aesthetics is an epistemic problem; i.e., our cognitive/conceptual frameworks are influenced by aesthetic judgments.
 - If we are truly committed to dialogue, we must be careful to consider and address hegemonic and asymmetrical relationships between Africa peoples and their diasporic populations.
 - Occidental cultural goods pervade Africa, especially among its elites.
 - Today, in many cases, Africans are using European or American materials, products, and practices to create their own cultural goods. Some fear that African arts and cultural goods are being coopted and possibly lost through the processes of globalization.
 - It is important that we find or develop a common language if Africans are to share ideas with its diasporic peoples in the Americas. Presently Africans are forced to use learn and use European languages (e.g., English, French, or Spanish) to enter the dialogue. This asymmetry must be addressed; The West must learn Africa’s languages, just as Africans typically learn European languages.
 - The subaltern must be educated and emboldened that they do not need to assimilate to culture and cultural goods of the West to be deemed fully human. The hegemony of the Occident must be addressed.

Round Table 6

Room 2 Tanella Boni (Côte-d'Ivoire)	Room 2 John Ayotunde Isola Bewaji (Jamaica)	Room 2 <i>Moderator</i> Lee McBride III (USA)
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Artistic explorations of reality

Because the reality explored in artistic representation gives voice to the reality present in the situations of Diaspora communities and in immediate understanding, Africana philosophy must give more consideration to the transformative power of art(ists) and aesthetics.

- The aesthetic present in a multiplicity of cultural expressions explores (the) condition(s) of the periphery and asserts reality in particularity.
 - Cultural expression serves to simultaneously refute the truth of a broadly universal conception of humanity (in favor of particularity and individuality), and offer a possibility for greater conviviality in explorations of the human condition.

- However, even most African philosophy departments don't teach aesthetics – in particular African(a) aesthetics – and as such, the potentiality for growing cultural recognition and awareness that such education could cultivate is lost. Recommend an increased emphasis on aesthetics in philosophy both in Africa and throughout the Diaspora.
- As an inroad to improved cultural understanding, art is facing a problem of exclusion.
 - That is, although meanings change according to linguistic context, making art unavailable (either in location or in language) means that no possible understanding may arise. Recommend academic publishers to increase the availability of academic work outside of the Global North.
 - Diaspora authors should also work towards increasing their own language skills to assist in maximizing translation and promulgation of works of critical inquiry.
- "The Aesthetic" need not be understood to actively reflect reality present in immediate understanding.
 - First present in the subject-object of the human body. Tattoos and approaches to representation, for example, are used to both define and communicate identity or sense of self. We must be careful about engaging African(a) bodies as the sites of contestation, but not about engaging bodies (in general) as valid subject-objects of exploration.
 - Second present in inhabited space. By the act of inhabitation, a space is transformed into a home, and thereby opened into a valid realm of aesthetic re/presentation. We ought to consider how we do not merely open up, but give over our homes to the aesthetic, in rethinking the concept of 'home' for Africana philosophy and the Diaspora.
 - Third present in the linguistic realm. Individuals in communication with community, and communities in communication with one another represent themselves not only physically, but perhaps primarily linguistically – either through spoken word or on paper. Beyond this, insofar as there is no way to talk about what is, except insofar as it is, language is a celebration of existence, of life and death – language is the way we engage with the world. As such, suppressing a language in service to easier communication or globalization must be resisted – to suppress a language is to irreparably alter or destroy a people's way of engaging the world. On the other hand, language is elastic and open to revision, such that we ought not suppress neologisms or terms for new phenomenon out of the above concern.
- "Dialogue" as such has both positive and negative aspects, so we must be careful to consider whether it really ought to be the primary instrument in forging intra-/extra-Diasporic connections.
 - Dialogue is an instrument by which truth may be revealed, and an avenue both to and through greater truths.
 - "Dialogue" is an active process which does not and cannot merely mean presenting the best ideas and waiting for response. Rather, because dialogue is immediate and reactive, what is presented cannot be the full picture. "Dialoguing" means choosing partial ignorance, with the danger of misunderstanding and premature judgment that implies.
 - In dialogue, there is a danger of forgetting personal embodiment in perception of reality. In interrogating dialogue, we must be careful to keep in mind the primacy of the human body in/of reflection and representation.
 - We must carefully consider whether the benefits of recognition and partial understanding outweigh the costs in possible misunderstanding or offense. Therefore, more intra-Diasporic dialogue is necessary before we move onto extra-Diasporic dialogue
- "Art of Insurrection" Enmity and indignation are goods in response to insult and the denial of redemption that is instituted by slavery and racism. Risky insurrectional action is justified.

Leonard Harris's art of insurrection offers dramaturgical imaginative scenarios as conceptual resources of helping to create universal human liberation. Piety, serenity, benevolence, temperance, compassion, and restraint are not necessarily beneficial traits; tenacity, guile, irreverence, enmity are character traits that befit a narrative beneficial to achieving universal human liberation.

5. INTERVIEWS

All interviews available at:

www.cla.purdue.edu/unesco; Alainlocke.com; PBOS.com

English

Anita Allen, interviewed by Jacob Kuhn

Workineh Kelbessa, interviewed by Sydney Dillard

Charles Milles, interviewed by Jacob Kuhn

Kahiudi C. Mabana, interviewed by Beto Urquidez

Rozena Maart, interviewed by Beto Urquidez

Mogobe Ramose, interviewed by Tommy Curry

Paul Taylor, interviewed by Sydney Dillard

John Ayotunde Isola Bewaji, interviewed by Jacob Kuhn

John Ayotunde Isola Bewaji, interviewed by Jacob Kuhn

French

Nkolo Foé, interviewed by Esra Coskun

Mamoussé Diagne, interviewed by Chris Penfield

Tanella Boni, interviewed by Lydie Andoh-Lee

Charles Romain Mbele, interviewed by Esra Coskun

Portuguese

Paulo Vinicius Baptista da Silva, interviewed by Paulo Dutra

Spanish

Ricardo Guillermo Maliandi, interviewed by Jacqueline Hanoman

Enrique Dussel, interviewed by Jacqueline Hanoman

6. ADDENDUM

Welcome Letter:



Leonard Harris, Ph.D.
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April 18, 2011

Welcome to persons here for face-to face communication and welcome to the virtual community, which thereby links the whole of Africa, the Caribbean, Latin America and North America in addition to other populations to UNESCO's "International Year of Peace: International Year for People of African Descent" and the "Philosophical Dialogue between Africa and the Americas."

The General Assembly of the United Nations, in its Sixty-Fourth Session on 18 December 2009, declared the International Year for People of Africa Descent to promote "international cooperation for the benefit of people of African descent in relation to their full enjoyment of economic, cultural, social, civil and political rights..."

They [Africans] Came Before Columbus (Ivan Van Sertima) as explorers, traders, and warriors to what is now known as North and South America. The vagaries of history too often have ignored the rich, long and complex history of Africans in the new world.

Beginning approximately in 1512, at the start of the trans-Atlantic traffic in African captives, the invention of race forced all Africans and their descendants to be treated as a single undifferentiated racial kind—blacks, "negroes," slaves, colonized objects and canon fodder, first in the Americas and soon enough in Africa itself, with the official partition of the continent by European powers in 1885.

The brutality, rapes, and murders required to maintain the transatlantic slave trade included subjugation of African identities as Ebo, Hausa and Mina. 4.3 percent of Louisiana between 1791 and 1820 were Wolof. Shortly thereafter, only "negroes" of various racial classifications remained. Their very bodies were used for experiments and sadistic lynching displays—in the slave making camps of Puerto Rico as well as in Marion County Indiana. Numerous forms of genocide, whether in Argentina, Peru, or Brazil, have been visited upon Africans to sustain denial of rights and usurpation of wealth they created--visited upon Muslims, Christians, and traditionalist alike.

Still I Rise

You may write me down in history
With your bitter, twisted lies,
You may trod me in the very dirt
But still, like dust, I'll rise.

.....

Out of the huts of history's shame
I rise
Up from a past that's rooted in pain
I rise
I'm a black ocean, leaping and wide,
Welling and swelling I bear in the tide.
Leaving behind nights of terror and fear
I rise
Into a daybreak that's wondrously clear
I rise
Bringing the gifts that my ancestors gave,
I am the dream and the hope of the slave.
I rise
I rise
I rise.

(Maya Angelou)

With this, I open this program of scholars appreciative of this heritage for the purpose of interregional dialogue to discuss contemporary ethical issues especially important to our regions.

Support by UNESCO, with additional support from:
Islamic Educational, Scientific and Cultural Organization (*ISESCO*)
International Federation of Philosophical Societies (FISP)
Leonard Harris, Alain L. Locke Society
Timothy Sands, Provost, Purdue University
Venetria Patton, African American Studies and Research Center
Irwin Weiser, College of Liberal Arts
Arden Bement, Global Public Policy Institute
Matthias Steup, Department of Philosophy



General Assembly

Distr.: General
19 March 2010

Sixty-fourth session
Agenda item 69 (b)

Resolution adopted by the General Assembly

[on the report of the Third Committee (A/64/439/Add.2 (Part II))]

64/169. International Year for People of African Descent

The General Assembly,

Reaffirming the Universal Declaration of Human Rights,¹ which proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind,

Recalling the International Covenant on Civil and Political Rights,² the International Covenant on Economic, Social and Cultural Rights,² the International Convention on the Elimination of All Forms of Racial Discrimination,³ the Convention on the Elimination of All Forms of Discrimination against Women,⁴ the Convention on the Rights of the Child,⁵ the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families,⁶ the Convention on the Rights of Persons with Disabilities⁷ and other relevant international human rights instruments,

Recalling also the relevant provisions of the outcomes of all major United Nations conferences and summits, in particular the Vienna Declaration and Programme of Action⁸ and the Durban Declaration and Programme of Action,⁹

Recalling further its resolutions 62/122 of 17 December 2007, 63/5 of 20 October 2008 and 64/15 of 16 November 2009 on the permanent memorial to and remembrance of the victims of slavery and the transatlantic slave trade,

1. *Proclaims* the year beginning on 1 January 2011 the International Year for People of African Descent, with a view to strengthening national actions and

¹ Resolution 217 A (III).

² See resolution 2200 A (XXI), annex.

³ United Nations, *Treaty Series*, vol. 660, No. 9464.

⁴ *Ibid.*, vol. 1249, No. 20378.

⁵ *Ibid.*, vol. 1577, No. 27531.

⁶ *Ibid.*, vol. 2220, No. 39481.

⁷ Resolution 61/106, annex I.

⁸ A/CONF.157/24 (Part I), chap. III.

⁹ See A/CONF.189/12 and Corr.1, chap. I.

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Please recycle

regional and international cooperation for the benefit of people of African descent in relation to their full enjoyment of economic, cultural, social, civil and political rights, their participation and integration in all political, economic, social and cultural aspects of society, and the promotion of a greater knowledge of and respect for their diverse heritage and culture;

2. *Encourages* Member States, the specialized agencies of the United Nations system, within their respective mandates and existing resources, and civil society to make preparations for and identify possible initiatives that can contribute to the success of the Year;

3. *Requests* the Secretary-General to submit to the General Assembly at its sixty-fifth session a report containing a draft programme of activities for the Year, taking into account the views and recommendations of Member States, the United Nations High Commissioner for Human Rights, the Committee on the Elimination of Racial Discrimination, the Working Group of Experts on People of African Descent of the Human Rights Council and other relevant United Nations agencies, funds and programmes, as appropriate.

*65th plenary meeting
18 December 2009*

CONCEPT PAPER

UNESCO and Alain L. Locke Society initiated this interregional philosophical dialogue on the very acute baseline awareness that, despite the numerous and incessant historical interactions occurring between inhabitants of the African continent and other peoples of the world, there is surprisingly little authentic dialogue, founded on the principle of equity and on the sharing of a sense of common destiny. Peoples come and go, import and export products between Europe, Africa and the Americas; they buy and sell common goods, and even conducted cynical human trade in the past; they preach and convert, command and punish; but rarely do they talk and listen to one another as belonging to the same family of human beings, born with intrinsic rights and dignity.

The triangular trade for instance demonstrated this scheme of an absolute absence, or even rejection of dialogue despite physical contacts and interactions: there is nothing to share with others, nothing to discuss with them, even nothing that can be recognized as familiar to oneself. In the contemporary context, migration movements are also a phenomenon that interconnects peoples, but occurring most often in a context of divide between vulnerable groups who are ostracized. Once again, the relationship is imbalanced and dialogue is inexistent for the very reason that there is no vision of a common destiny and no conception of shared and equal rights. Worse still are circumstances in which peoples see themselves as being at odds with those they encounter.

In this context, the dialogue between philosophers from Africa and the Americas is founded on a strong conviction: It intends to show the quintessence of the intellectual wealth born out of intercultural exchanges between Africans and persons of African descent in North and Latin America and the Caribbean. This wealth is embodied by the very rich and insightful philosophical and theoretical debates on the meaning of “African Philosophy”, “African-American Philosophy” and “Caribbean/Latin Philosophy” as well as local formations such as Bantu, Akan or Yoruba philosophy. By enquiring further into these debates today, this interregional dialogue aims at building upon the existing historical relationships that are historically painful, and yet complex, intellectually stimulating and invaluable for the future. UNESCO believes that dialogue provides tools, not only to heal the past, but to propel into a better future.

Previous generations of Africana philosophers have argued over the meaning of the different forms of philosophizing among the community of African and African descent philosophers. Certainly those debates were fruitful. The sub-text for such debates, however, was often an effort to establish that African people were rational agents, members of the human family, and that African authored cultures are civilized and embody norms equal or superior to foreign cultures. Such sub-text often treated ideas as conceptual tools to help African people struggle against colonial, racial, or ethnic oppression.

Contemporary philosophers have given voice to new philosophies and thereby have initiated a new community of dialogue. Such dialogue takes account of knowledge regimes as multiple sites and as regimes that empower; such dialogue has forged new philosophies that may rely on traditional sources but create their own voices; such dialogue does not legitimate itself by claiming to be the authentic voice of all genuine Africans as if the ‘authentic’ African is a sort of epistemic essence encoded in the biology of everyone; and such dialogue is now a voice on the world stage of philosophy.

‘Africana Philosophy’ suffers the same conceptual problem as other ethnographic cultural names such as Americana, Western, Eastern or Continental Philosophy. Each signifies a population as if it were a collective cultural entity, when in fact it is home to radically different philosophical traditions and individual approaches. Each also makes a region represent a cultural community, submerging real internal language, religious and political boundaries. All such names systematically mislead us into thinking that an undifferentiated cultural kind is being referenced; that kind is presumed to have a set of common general traits. Given the way that these names entrap, we should be constantly engaged in a critical use of such names, while bearing in mind that it is always from a place that philosophies develop, and that it is from that place that they can offer, if not a universal, a universalizable way of thinking.

Arguably, in the spirit of Alain Locke's cosmopolitanism, which requires "fluid and functional unity rather than a fixed an irrevocable one," having as "its vital norms...equivalence and reciprocity rather than identity or complete agreement" we can respect each tradition for the differences, similarities and contrasts. And we can do so while consciously knowing that we are creating traditions as much as we are discovering their networks of communication. This conference is intended as a contribution to a fluid dialogue between individuals and groups as well as an addition to the corpus of works that help form Africana networks.

This endeavour is all the more indispensable in light of the past and current migrations and the brain-drain/brain-circulation phenomenon whereby Africa and the Americas redeploy the intellectual resources, question the notion of region and make identities more complex. Cultures have always been composite entities, subject to the influence, hostility and indifference of neighboring cultures. Rather than resigning the future development of Africana Philosophy with its diverse trajectories on the African, North and South American continents and the Caribbean to the blind interplay of such forces, the conference aims to foster a more directed vision of the potential intersections between these traditions.

This Dialogue will also build upon past conferences enquiring on the nature of reason in the different philosophical traditions. These include, inter alia: the International Research Conference on Africana Philosophy, Haverford College, July 1982; The Encounter of Rationalities, organized by UNESCO, CIPSH and the African Centre for Advanced Studies of Porto-Novo, Benin, 2002; Shifting the Geography of Reason V: Intellectual Movements, organized by the Caribbean Philosophical Association, Guadeloupe, 2008; or Locke in Conversation: Cosmopolitanism and Global Citizenship, Alain L. Locke Society, The George Washington University, Washington, DC, 2008.

PURPOSE

UNESCO accords high importance to North-South, South-South and North-South-South dialogue and cooperation, because it believes that these can generate truly innovative knowledge and contribute to an equitable and democratic knowledge sharing. The conference will aim at (1) bringing together for the first time philosophers from throughout Africa as well as its Diaspora to address contemporary issues, in particular, contemporary challenges related to the nature and the role of philosophizing in the regions concerned; (2) establishing solid and sustained network of scholars between the three regions concerned, so as to enhance academic cooperation and capacity-building; (3) creating a e-Library on Africana philosophy, as well as a database of interviews with major philosophers and of conference debates.

UNIQUE CONFERENCE FEATURES

The conference will use modern communication technologies. This is a departure from usual conferences. It will provide simulcast communication with presenters during the conference and an internet record of interviews and debates after the conference. The following features are foreseen:

CONFERENCE sessions streamlined and simulcast to some universities in the regions concerned;

PARTICIPATION by philosophers during the conference while they are in their home countries - this is interactive staging. Philosophers from different countries will be able to talk to conference presenters and the audience;

RECORDING PLENARY sessions and key conference presentations. Debates will then be made available on the AlainLocke.com web site and linked to UNESCO SHS Website; thus, visitors to these sites will be able to continually view conference debates and also view interviews of philosophers;

PERMANENT AND CONTINUAL USE of the conference proceedings and interviews will be possible because of the availability on DVD's of interviews and debates to conference participants and the public.

ALAIN L. LOCKE SOCIETY and UNESCO

Alain L. Locke 1885-1954

Locke was a member of the League of Nations Non-Partisan Association, Inc. in 1927 and correspondent with UNESCO. In May of 1945 he attended a meeting at the Waldorf Astoria in New York for the American Association for the United Nations. The Constitution of UNESCO came into force on November 4th, 1946 as a specialized agency of the United Nations. Its first General Conference was held on November 19, 1946 in Paris. A Six-Point Program, "UNESCO and You" proposed in Mexico City, November of 1947 and approved in 1948, included in Chapter II, "Interchange Between Cultures, 2., Philosophy and the Humanities" reminiscent of Locke's consistent publication of such works as: "Three Corollaries of Cultural Relativism,"(1941), "Pluralism and Intellectual Democracy," (1942), *When Peoples Meet: A Study of Race and Culture Contacts*, with Bernhard J. Stern, (1942), "Cultural Relativism and Ideological Peace," (1944), "Moral Imperatives for World Order," (1944) and "Pluralism and Ideological Peace," (1947).

LEONARD HARRIS, PH.D.
AlainLocke.com

BIOGRAPHIES OF SPEAKERS

Timothy D. Sands became Executive Vice President for Academic Affairs and Provost of Purdue University on April 1, 2010. He is the Basil S. Turner Professor of Engineering in the schools of Materials Engineering and Electrical and Computer Engineering and Mary Jo and Robert L. Kirk Director of the Birck Nanotechnology Center.

William L. McBride is the Arthur G. Hansen Distinguished Professor in the Department of Philosophy at Purdue University. He is also Director of the Philosophy and Literature Ph.D. program and the President of the International Federation of Philosophical Societies (FISP).

Papa Toumané Ndiaye is a programmes' specialist at the Islamic Educational, Scientific and Cultural Organization's (ISESCO) Culture and Communication Directorate.

Marema Toure Thiam, Senegal, UNESCO, Program Specialist

Susana María Vidal, URUGUAY, UNESCO, Program Specialist

Key Note Dialogue

Dialogue on common contemporary ethical challenges in Africa and the Americas by the leading philosophers in the regions

Anita L. Allen (USA) is one of the nation's leading experts on privacy law. Allen is the co-author of the innovative, path-breaking textbook, *Privacy Law and Society* (West 2007), and author of *Why Privacy Isn't Everything: Feminist Reflections on Personal Accountability* (2003). Her *Uneasy Access: Privacy for Women in a Free Society* (1988) was one of the very first books devoted to a philosophical discussion of privacy and its value. She has published more than 80 articles and essays. She is also recognized for her scholarship in the areas of jurisprudence, legal philosophy, law and literature, women's rights and race relations.

Enrique Dussel (Mexico)

Professor in the Department of Philosophy at the Iztapalapa campus of the Universidad Autónoma Metropolitana (Autonomous Metropolitan University, UAM) and also teaches courses at the Universidad Nacional Autónoma de México (National Autonomous University of Mexico, UNAM). He has an undergraduate degree in Philosophy (from the Universidad Nacional de Cuyo/National University of Cuyo in Mendoza, Argentina), a Doctorate from the Complutense University of Madrid, a Doctorate in History from the Sorbonne in Paris, and an undergraduate degree in Theology obtained through studies in Paris and Münster. He has been awarded Doctorates *Honoris Causa* from the University of Friburg in Switzerland and the University of San Andrés in Bolivia. He is the founder with others of the movement referred to as the Philosophy of Liberation, and his work is concentrated in the field of Ethics and Political Philosophy.

Charles Romain Mbele is Professor of Philosophy, Higher Teacher Training College, at the University of Yaounde I, Cameroon.

Round Table 1**Africana Philosophy: a New Discipline?**

Previous generations of Africana philosophers have argued over the meaning of African Philosophy, African-American Philosophy and Caribbean/Latin Philosophy as well as local formations such as Bantu, Akan or Yoruba philosophy. Considering the diverse schools of thought and interpretation of these “philosophies,” how have these enquiries evolved? What are the dominant new perspectives? What is the place of Africana philosophy within the academic offers at universities in Africa, North America and Latin America and the Caribbean today? How does Africana philosophy associate itself with international endeavors in favor of the “commemoration” of painful historical events? Considering this debate from the perspective of the African Diaspora in the Americas, one also has to reflect on how multiculturalism has contributed to shape what might be simplistically called “African Philosophy”, “African-American Philosophy” and “Caribbean/Latin Philosophy”.

Issiaka-Prospere Lalèyè (Senegal) - PhD in philosophy (Fribourg, Switzerland, 1970) and PhD in human arts and sciences (Paris V, 1988). *Professor* of epistemology and anthropology at the University Gaston Berger of Saint-Louis Senegal); Member of the *National Academy of the Sciences and Techniques of Senegal*; Knight in the Order of the Academic Palms of Senegal. He published 4 books and is the author of about one hundred of articles. He is an *expert* of UNESCO and ISESCO.

Dina Picotti de Camara (Argentina) es Licenciada en Filosofía (Univ. del Salvador, Buenos Aires, Argentina). Doctora en Filosofía (Univ. de Munich). Docente en Universidades nacionales y privadas del país. Actual Directora del doctorado de Filosofía de la Universidad de Morón, Directora del Instituto de Pensamiento Latinoamericano de la Universidad Nacional Tres de Febrero, Profesora consulta en la Universidad Nacional de Gral. Sarmiento y Directora de su Especialización en Filosofía Política. Investigadora en temas de filosofía contemporánea, filosofía de la historia y pensamiento latinoamericano, autora de publicaciones sobre los mismos y traductora de varias obras de Heidegger.

Lewis Gordon (USA) is an American philosopher who works in the areas of Africana philosophy, philosophy of human and life sciences, phenomenology, philosophy of existence, social and political theory, postcolonial thought, theories of race and racism, philosophies of liberation, aesthetics, philosophy of education, and philosophy of religion. He has written particularly extensively on race and racism, postcolonial phenomenology, Africana and black existentialism, and on the works and thought of W. E. B. Du Bois and Frantz Fanon.

J. Obi Oguejiofor (Nigeria) - Born in 1959, he studied philosophy and theology from 1978 to 1986, Later did an MA and Ph.D in philosophy at the Catholic University of Lovain at Louvain_la_Neuve in Belgium. Taught philosophy from 1994 to 2007 at Bigard Memorial Seminary, Enugu, Nigeria. One time president of Nigerian Philosophical Association. Currently Professor of Philosophy at Nnamdi Azikiwe University, Awka.

Kahiudi C. Mabana (Barbados/DRC) - Congolese from DRC, he was a lecturer at the Humboldt University Berlin (1999-2001) before becoming a senior lecturer in French Literature at the University of the West Indies, Cave Hill (Barbados). Author of numerous articles and two books: *L'univers mythique de Tchicaya à travers son œuvre en prose*, (1998); *Des Transpositions francophones du mythe de Chaka* (2002). Co-editor of *Hispanic and Francophone Studies* (with V. Simpson, 2007) and *Negritude: Legacy and Present Relevance* (with I. Constant, 2009).

Charles W. Mills (USA) is John Evans Professor of Moral and Intellectual Philosophy. He works in the general area of social and political philosophy, particularly in oppositional political theory as centered on class, gender, and race. In recent years he has been focusing on race. He did his Ph.D. at the University of Toronto, and is the author of numerous articles and book chapters, and five books. His most recent book is a collection of his Caribbean essays, *Radical Theory, Caribbean Reality: Race, Class and Social Domination* (University of the West Indies Press, 2010). Before joining Northwestern, Charles Mills taught at the University of Oklahoma and the University of Illinois at Chicago, where he was a UIC Distinguished Professor.

Round Table 2

Philosophy Born of Struggle: American, African and Latin American Philosophies of Liberation in Debate

Historically, African people and African descendents endured racialized colonization, enslavement and oppression; but their positive efforts of recovery, exploration and critique engendered new forms of thought and political actions. To what extent does their specific philosophical approach question/transcend the frontier between theory and practice? Does the concept of "liberation" still have a political meaning today, especially from the postmodern point of view? What is the impact of such a philosophical move, which is fundamentally critical, on contemporary societies in Africa and Latin America? How is the legacy of the Liberation philosophers transmitted to youth today? What are the philosophical links between Liberation philosophy and indigenous philosophy?

Jean-Godefroy Bidima (Cameroon)

Philosophe, ancien Directeur de programme au Collège International de Philosophie (Paris), Professeur titulaire de Chaire à l'Université de Tulane (New Orleans), membre associé du CEAF (Paris). Ses recherches portent sur philosophie, art et imaginaire en Afrique ; les problèmes relatifs à l'argumentation dans les discours anthropologiques, juridiques et historiques sur l'Afrique ; les présupposés normatifs et éthiques des différents discours sur la maladie en Afrique.

Lusitania Martínez (Dominican Republic) is research professor at the School of Philosophy, Santo Domingo.

Nkolo Foé (Cameroon) - University of Yaoundé 1. Head of Department of Philosophy, Ecole normale supérieure. Expert for The Agence Universitaire de la Francophonie : Evaluation of the "Pôle d'Excellence Régionale" at the National University of Rwanda; Fellow at the Maison des Sciences de l'homme (Nantes, France 2006); Fellow at the Maison des Sciences de l'Homme/Ecole des Hautes Etudes en Sciences Sociales (Paris, France, 2008); Fellow at the Institute of advanced Studies (Nantes, France, 2009); Invited professor at the Universidade Federal do Parana (Curitiba, Brasil 2010) and at the Universidade Federal da Bahia (Salvador, Brasil, 2010). Invited Speaker and Chair of Section 22 (philosophy and Economy) at the XXII World Congress of Philosophy, Seoul, 2008. Chair of the Sub-regional Methodology Workshops for Social Research in Africa for Central Africa (since 2007). Recent book. *Le postmodernisme et le nouvel esprit du capitalisme. Sur une philosophie globale d'Empire*, Editions CODESRIA, 2008.

Ricardo Guillermo Maliandi (Argentina) - Nació en La Plata, en cuya Universidad hizo sus estudios de grado en Filosofía, se doctoró en la Universidad de Maguncia, Alemania. Se ha especializado en Ética. Es autor de unos 200 artículos y 15 libros sobre el tema, y desarrollando su "Ética Convergente" (Ética *Convergente*, ed. Las Cuarenta, Buenos Aires, 2010) Es también autor de obras literarias. Fue profesor en la Universidad de Buenos Aires y en la Universidad de La Plata. Actualmente ejerce como titular de Ética en la Universidad Nacional de Mar del Plata. Es Académico Titular de la Academia Nacional de Ciencias de Buenos Aires y Presidente de la Asociación Argentina de Investigaciones Éticas.

Rozena Maart (Canada/South Africa) is Head of Gender Studies at the University of KwaZulu Natal. She took her undergraduate degree at the University of the Western Cape, in Cape Town South Africa, her MA at the University of York, UK and her doctoral degree at the Centre for Contemporary Cultural Studies in Political Philosophy and Psychoanalysis. Dr. Rozena Maart works both in Philosophy and in Literature. She is an award winning writer, and also known as one of the founder members of the first Black feminist organization in South Africa, Women Against Repression, which was founded in 1986. In 1987, at the age of 24 Dr. Maart was nominated to the "Woman of the Year" award in South Africa for her work in the area of violence against women. Her most recent book, *The Writing Circle* was recently voted as one of the top ten books in South Africa. Dr. Maart works mainly in Continental Philosophy– Existentialism and Philosophy of Existence, Phenomenology, Postcolonial Thought, Theories of race and racism, Africana Philosophy. One of her main areas of work is the merge between and among Derridean deconstruction, Black Consciousness and Psychoanalysis.

Leonard Harris (USA) Professor of Philosophy and former Director, Philosophy and Literature Ph.D. Program and former Director of the African American Studies and Research Center, Purdue University; William Paterson University's University Distinguished Visiting Professor, 2002-2003; non-resident Fellow, W.E.B. Du Bois Institute for Afro-American Research, Harvard University, 2001-2002; Fulbright Scholar, Addis Ababa University, Ethiopia, 1998-1999; Visiting Scholar, King's College, Cambridge, UK, Visiting Scholar, summer 1984. Professor Harris is a graduate of Central State University, Wilberforce, Ohio, 1969, and Cornell University, 1974. Graduate faculty member of Purdue University's Philosophy Department, English and Philosophy Department Program, Communications and Philosophy Department Programs, American Studies and former Director of African American Studies at Purdue. He is the co-author with C. Molesworth of *Alain L. Locke: Biography of a Philosopher* and (first full-length biography of a classical pragmatist) co-editor with J.A. Carter of *Philosophic Values and World Citizenship: Locke to Obama and Beyond* (account of Locke's theory of cosmopolitanism), editor of *Racism*, 1999 (competing theories of explanation by authors from global geographical regions); *The Critical Pragmatism of Alain Locke*, 1999 (authors from America, Europe, and Africa considering contributions and limitations of Locke's value theory); *The Philosophy of Alain Locke: Harlem Renaissance and Beyond*, 1989 (major treatises and previously unpublished works by Locke); *Children in Chaos: A Philosophy for Children Experience*, 1991 (an account of a teaching experience); and *Philosophy Born of Struggle: Anthology of Afro-American Philosophy from 1917*, 1983 (works by and about African American philosophic activity). He is the co-editor with S. Pratt and A. Waters of *American Philosophies*, 2002 (anthology of 19th and early 20th century philosophers of diverse ethnic backgrounds and competing philosophical traditions); co-editor with A. Zegeye and J. Maxted of *Exploitation and Exclusion: Race and Class*, 1991 (sociological and philosophical accounts) and founding book editor of the *Newsletter on Philosophy and the Black Experience*

Round Table 3

Fragmented Communities: one History, several Memories

Globalization paradoxically highlights the divides between groups of peoples. Whether economic, social, cultural and technological, divides between the centre and the periphery are perceived as more acute because geographic mobility and new ITCs permit extensive interaction, comparison and competition. What is the effect of such an evolution on communities who share a common history but who live on different sites, often unable to trace common ancestry? How does the state of "Diaspora" redefine "identity" and "community" in relation with the origins and the new conditions? How does linguistic diversity existing among Africans, African descendents, and North and South American communities affect the sense of community? What should "community" mean?

Irma Julienne Angue Medoux (Gabon) - Docteure en philosophie (2008), ATER à l'Université de Paris 8, puis Assistante au Département de Philosophie de l'Université Omar Bongo, Libreville. Elle a publié *Richard Rorty, un philosophe conséquent*, Paris, L'Harmattan, 2009 ; *Richard Rorty. La fin de la métaphysique et la pragmatique de la science* (en collaboration avec J.R. Eyene Mba), Paris, L'Harmattan, 2007 ainsi que plusieurs articles.

Yamandú Acosta (Uruguay) - Nacido en Montevideo, 1949. Profesor de Filosofía y Magister en Ciencias Humanas, Estudios latinoamericanos. Profesor Titular en régimen de dedicación total en la Universidad de la República.

Investigador activo, nivel 2 del sistema nacional de investigadores, Uruguay. Autor de libros, capítulos de libros y artículos en los temas de su especialidad en diecisiete países.

A. Todd Franklin (USA) is associate professor and chair of philosophy at Hamilton College. His research focuses on the existential, social, and political implications of various critical and transformative discourses aimed at cultivating individual and collective self-realization. The author of several scholarly works on the social and political import of various forms of existential enlightenment, Franklin is also the co-editor of *Critical Affinities: Reflections on the Convergence between Nietzsche and African American Thought*.

Mogobe Ramose (South Africa), Professor Extraordinarius, Department of Philosophy, University of South Africa. Former founding Director, University of South Africa Regional Learning Centre, Addis Ababa, Ethiopia. Lectured in the Universities of Tilburg, The Netherlands, Leuven, Belgium, Zimbabwe and Addis Ababa. His publications include African Philosophy through Ubuntu and The death of democracy and the resurrection of timocracy.

Agustin Lao-Montes (Puerto Rico) teaches Sociology, African Diaspora Studies, and Latino/American-Caribbean Studies at the University of Massachusetts at Amherst where coordinator of the project "Afro-Latina/o Diasporas: Black Cultures & Racial Politics in the Americas". Published widely and numerous public speaking on his primary fields as a researcher and public intellectual including de/colonial-postcolonial critique/theory, world-historical sociology, political theory/social movements, African Diaspora-Caribbean & Latino/American Studies.

Kristie Dotson (USA) received a M.A. and Ph.D. in philosophy from the University of Memphis. Her research interests include epistemology, African American philosophy (particularly Black feminism), feminist philosophy (particularly feminist epistemology), and Philosophy and Race. She edited with Robert Bernasconi a series of books entitled Race, Hybridity, and Miscegenation. Her most recent work involves examining how the practice of giving and receiving testimony, as an epistemic faculty, serves as a mainstay practice in the creation and maintenance of racial and social oppression.

Round Table 4

"People of African descent: recognition, justice and development". What can philosophy do?

The international impetus given by the proclamation of the International Year for African Descent provides grounds for reflecting on the conditions, the role and the contributions of African descendents in shaping contemporary multicultural societies. The fights for political recognition and the struggle against racial discrimination; the critical appreciation of the modalities of recognition and recovery achieved, be it political, cultural, social, academic, etc.; and the aspiration to benefit from the multifaceted progress of development, demand that we enquire on how philosophers have reflected on the nature of 'development' and 'progress'. This requires that fundamental questions are raised: What still needs to be recognized today? What is the nature of 'recognition' given different historical and contemporary forms of social degradation? What is the sense of commemoration? Are there new forms of injustice, especially in a context of globalization? Learning from recent history, what kind of development is to be thought of? How does Gender equity inform new moves for development?

Arianne Michelle Djossou (Benin). Doctor of Philosophy PhD (1994) in Social, political and feminist theories/ Topic: *The philosophical tradition of human nature and the African woman* at Laval University (Quebec); Master of Philosophy, Topic: *Woman status in the city of Plato*. Professor in the Faculty of Humanities at Abomey-Calavi University (Benin). Responsible of Seminars, courses and research actions on "Human/Women Rights, Feminist studies, gender issues and social-political philosophy.

Bérard Cenatus (Haiti) enseigne l'histoire de la philosophie classique à l'École Normale Supérieure, Haïti. Directeur de rédaction de la revue « Chemins critiques ». Actuellement co-directeur de l'ENS.

Jacoby Adeshei Carter (USA) is assistant professor of philosophy, City University of New York (CUNY): John Jay College. His research interests include social and political philosophy, value theory (ethics) and pragmatism,

specifically Alain Locke and John Dewey. Most recently he has published articles dealing with contemporary philosophical discussions of war and terrorism.

Ebrima Sall (The Gambia) is the Executive Secretary of CODESRIA. Before his appointment as Executive Secretary, CODESRIA in April 2009, Dr Sall was Senior Researcher at the Nordic Africa Institute (NAI) in Uppsala (Sweden) and Director of the Centre for the Promotion of Village Savings and Credit Associations (VISAC) Gambia. He also taught at the University Gaston Berger of Saint-Louis (UGB) in Senegal for five years. He holds a Ph.D. in sociology from the University of Paris 1 Panthéon-Sorbonne (France), was promoted 'Maitre de Conférences/Senior lecturer in "Sociology-Demography" by the French National Universities Council (CNU) in 1992.

Miriam Gomes (Argentina) trabaja hace varias décadas en organizaciones comunitarias de africanos y afrodescendientes, a nivel nacional y continental y ha colaborado en la creación y fundación de varias de ellas. Fue delegada ante la Tercera Conferencia Mundial contra el Racismo, en Durban, Sudáfrica, en 2001, en la que se presentó un documento con las reivindicaciones de la comunidad negra de la Argentina. Es la actual presidente de la Sociedad de Socorros Mutuos "UNIÓN CABOVERDEANA", institución con 78 años de trayectoria, y fue la fundadora y primera presidente de la Organización de la Diáspora Africana en la Argentina. Ha difundido de manera intensa la temática de la negritud en la Argentina y denunciado actos de discriminación y racismo, a través de la incidencia en los diversos medios de comunicación y en numerosos foros. Tiene publicados varios artículos sobre estos temas y sobre la influencia de la cultura africana en la sociedad. Es profesora de Literatura Latinoamericana y posee una especialización en Literaturas Africanas en portugués. Durante el 2008/2009, dirigió el proyecto "Apoyo a la población afroargentina y sus organizaciones de base"; y en la actualidad, hace lo propio con el proyecto "programa de apoyo a la población afrodescendiente para la inclusión social", ambos con la subvención de la AECID-Agencia Española de Cooperación Internacional para el Desarrollo. Fue convocada por el INADI-Instituto Nacional contra la Discriminación, la Xenofobia y el Racismo para Coordinar la Campaña Nacional de Sensibilización para la Variable AFRODESCENDIENTE del Censo General de Población, Hogares y Viviendas, del 27 de Octubre de 2010

Arnold Farr (USA) is associate professor of philosophy, director of graduate studies and co-chair of Africana Studies at the University of Kentucky. He has recently published several articles and book chapters on race, critical theory, and German Idealism. His most recent book is *Critical Theory and Democratic Vision: Herbert Marcuse and Recent Liberation Philosophies*. He is currently at work on a book project entitled *Misrecognition, Mimetic Rivalry, and One-Dimensionality: Toward a Critical Theory of Human Conflict and Enlightened Social Pathology*.

Round Table 5

Oral cultures, languages and philosophy

The history of philosophy is often characterized as "logocentric" in the sense that it tends to discard what can not be clearly categorized as rational and based on a written tradition. The case of African and indigenous American intellectual traditions offers an infinitely rich field of study with this regard, because while dealing with oral cultures, sages philosophy, indigenous philosophy, etc., classic and logocentric norms and categories are challenged. What are the new fields opened up by this enquiry? How the classic philosophical dogma can be revised? How do people philosophize in a context of linguistic diversity?

Workineh Kelbessa (Ethiopia) is an Associate Professor of Philosophy at Addis Ababa University, Ethiopia. He obtained his BA degree in Philosophy from Addis Ababa University, Ethiopia, his Master's in Politics of Alternative Development Strategies from the Institute of Social Studies, the Netherlands, and his Ph.D. in Environmental Ethics from Cardiff University, UK. He published two books, and many articles in referred journals and chapters in books. He is a former Fellow of the Alexander von Humboldt Foundation, and a member of the executive committee of the International Development Ethics Association.

Paulo Vinicius Baptista da Silva (Brazil) - Bachelors Degree in Psychology (1991), Masters in Education (1996) and Ph.D. in Social Psychology (2005). Researcher of National Council of Scientific and Technological Development,

representing the Southern Region on the board of the Brazilian Association of Black Researchers and is a professor at the Federal University of Parana, coordinating the Post-Graduate Education; member of Center for Afro-Brazilian Studies.

Blanche Radford-Curry (USA) received a PhD in philosophy from Brown University. Currently an Associate Professor of Philosophy at Fayetteville State University, her research interests include Social and Political Philosophy, Moral and Social Value Inquiry, Multicultural Theory, and Feminist Philosophy.

Mamoussé Diagne (Senegal) Ancien ministre, Chevalier de l'Ordre national du Lion. *Critique de la raison orale* (Paris, Karthala, 2005). *De la philosophie et des philosophes en Afrique noire* (2006). "Le soleil se lève à l'ouest : Obama et nous" (Présence Afr 2009). "Cogito africain" (colloque international Etudes Afr. 2009). "L'Afrique et la gouvernance mondiale" (Festival mondial 2010)

Hanétha Vété-Congolo-Leibnitz (Martinique) is Associate Professor of Romance Languages at Bowdoin College, Maine. Dr. Vété-Congolo earns a Ph.D in general and comparative literature from the Université des Antilles et de la Guyane. She teaches French, Francophone, Caribbean and African literatures and cultures. Using the comparative and a strong interdisciplinary methodology, her scholarship focuses principally on Caribbean and African literature and orality. A special emphasis is placed on women literary production, on the portrayal of Caribbean and African women in French, West African and Caribbean literatures and oral texts. Her articles are published in refereed journals and anthologies such as among others *MaComère*, *Wadabagei*, *Anthurium*, *Présence francophone*, *Négritude: Legacy and Present Relevance*, *The Caribbean Woman Writer as Scholar*, *Postcolonial Text*, *Images de soi dans les sociétés postcoloniales*, *The Caribbean Woman as Scholar: Creating, Imagining, Theorizing*, *Marronnages et métissages dans l'œuvre de Suzanne Dracius*, *Les Cahiers du GRELCEF*, or *Erotique Caribbean: An Anthology of Caribbean Erotica*. Dr. Vété-Congolo's academic book, *L'interoralité caribéenne: le mot conté de l'identité*, is forthcoming with Ibis Rouge publisher. Her poetry collection, *Avoir et Etre : Ce que j'Ai, ce que je Suis* was published with Le chasseur Abstrait Publisher, 2009.

Tommy Curry (USA), Texas A&M University, College Station, Texas, Curry's work spans across the various fields of philosophy, jurisprudence, Africana Studies, and Gender Studies. Curry's primary research interests are in Critical Race Theory and Africana Philosophy. Looking at the later works of W.E.B. DuBois, Paul Robeson, and Frantz Fanon, Curry's scholarship argues that racial realism—the idea that racism is in fact a permanent feature of American society—was an accepted social political philosophy well into the 20th century. In Africana philosophy, Curry's work turns an eye towards the conceptual genealogy of African American thought from 1800 to the present, with particular attention towards the scholars of the American Negro Academy and the Negro Society for Historical Research. This historical focus towards the intellectual history of African descended people in America and the Caribbean aims to account for the origins of prominent Africana traditions like: Pan-Africanism, African-centered thinking, Africana Womanism, Black Feminism, Black Nationalism, the Caribbean School of Economic Thought, Critical Race Theory and Hip-Hop Radicalism. Curry is working on republication of William H. Ferris' *The African Abroad or, His Evolution in Western Civilization: Tracing His Development Under Caucasian Milieu*.

Round Table 6

Artistic explorations of reality

Africana philosophy has extensively reflected on aesthetic experience. What is the specificity of the latter in the experience of thought? Do arts have a power in energizing people towards liberation? What kind of communication is possible in artistic work between Africa and the Americas?

Jean-Luc Aka-Evy (Congo-Brazzaville) - Spécialiste de Philosophie et d'Esthétique, le Professeur Aka-Evy est Docteur d'Etat es Lettres de l'Université de Paris1 Panthéon-Sorbonne. Il est également Professeur à la Formation Doctorale de Philosophie à la Faculté des Lettres de l'Université Marien NGOUABI. Ancien Commissaire Général du Festival Panafricain de Musique. Actuellement Directeur Général de la Culture et des Arts, il est aussi membre du Comité de Rédaction de la revue Présence Africaine.

Lucía Charun-Illescas (Peru) - Born in Lima, Perú 10.19.1950, studied journalism. Lived since 1980 between Peru, USA, and Germany. Published articles, short stories and the historical novel "Malambo". The first woman of African descent who has written a novel in Peru.

Paul Taylor (USA), Associate Professor of Philosophy at Penn State University, is a specialist in race theory, aesthetics, pragmatism, social and political philosophy, and Africana philosophy. A graduate of Rutgers University in New Brunswick, NJ, he is also a founding member and Senior Fellow of the Jamestown Project.

Tanella Boni (Côte-d'Ivoire) Docteur ès Lettres, Professeure de Philosophie (Université de Cocody, Abidjan). En 2011 Professeur invitée IEA, Paris. Poète, romancière, essayiste et critique. Centres d'intérêt : droits humains, arts et cultures, question féminine et genre, rapports entre éthique et politique, place de l'Afrique dans la mondialisation. Parmi ses derniers livres parus : *La diversité du monde, essais sur l'écriture et les questions de notre temps*, Paris, l'Harmattan, 2010.

John Ayotunde (Tunde) Isola Bewaji (Jamaica) received his training in Philosophy at the Universities of Ife and Ibadan in Nigeria, PGDE, MA Distance Education from COL/IGNOU India and Postgraduate Certificate in Philosophy for Children from Montclair State College, New Jersey. He is Coordinator, Philosophy Section at UWI, Mona. He is the author of *Beauty and Culture* (2003) and *An Introduction to the Theory of Knowledge* (2007) and numerous essays in journals and books. He is currently Simon Guggenheim Research Fellow in Philosophy, Former Caribbean Exchange Scholar (Hunter College, CUNY), Former Citizen Ambassador in Philosophy to Hungary and Russia, Former Rhodes Visiting Lecturer in Philosophy, UWI, Mona, Former Visiting Scholar, University of Botswana, Gaborone, Botswana, Editor, *Caribbean Journal of Philosophy* and Member, National Bioethics Committee of Jamaica (UNESCO)

Lee McBride (USA), College of Wooster, Wooster, Ohio, McBride specializes in American philosophy (particularly, pragmatism) and social and political philosophy. His current research focuses on pragmatist ethics, the philosophy of race, feminism, the philosophy of food, and the teaching of philosophy. His publications include, "Putting Some Peirce into Symbolic Logic", *Transactions of the Charles S. Peirce Society*, Spring 2008, Vol. 44, No. 2, pp. 212-214; "Locke, Alain," *American Philosophy: An Encyclopedia*, eds. John Lachs and Robert Talisse. New York: Routledge, 2007; "Collectivistic Individualism: Dewey and MacIntyre," *Contemporary Pragmatism*, June 2006, Vol. 3, No. 1, 71-85. He is currently working on "Leonard Harris: Insurrectionist Ethics."



The support of



PHILOSOPHICAL DIALOGUE BETWEEN AFRICA & THE AMERICAS

“AFRICA AND ITS DIASPORA”

**WITHIN THE FRAMEWORK OF THE INTERNATIONAL YEAR
FOR PEOPLE OF AFRICAN DESCENT, 2011**



**18 – 20 APRIL 2011
PURDUE UNIVERSITY, WEST LAFAYETTE, USA**

ALAIN L. LOCKE SOCIETY, COORDINATION

Monday 18 April 2011

Morning

Arrival of the participants

5 p.m. – 7 p.m.

**Official opening ceremony, Leonard Harris
Purdue Memorial Union, PMU, Faculty Lounge**

Timothy Sands, Provost, Purdue University

William McBride, President of the International Federation of Philosophical Societies (FISP)

Papa Toumané Ndiaye, Program Specialist at the Culture and Communication

Directorate, ISESCO

Susana Vidal, Program Specialist, Sector for Social and Human Sciences, UNESCO

UNESCO

Marema Touré Thiam, Chief of Section, Social & Human Sciences Division,

Key Note Dialogue

Dialogue on common contemporary ethical challenges in Africa and the Americas by the leading philosophers in the regions

Anita L. Allen (USA)
Enrique Dussel (Mexico)
Charles Romain Mbele (Cameroon)

Tuesday 19 April 2011

9 a.m. – 10:45 a.m.

Round Table 1: Stewart Center Room 218 AB/CD
Africana Philosophy: a New Discipline?

Previous generations of Africana philosophers have argued over the meaning of African Philosophy, African-American Philosophy and Caribbean/Latin Philosophy as well as local formations such as Bantu, Akan or Yoruba philosophy. Considering the diverse schools of thought and interpretation of these “philosophies,” how have these enquiries evolved? What are the dominant new perspectives? What is the place of Africana philosophy within the academic offers at universities in Africa, North America and Latin America and the Caribbean today? How does Africana philosophy associate itself with international endeavors in favor of the “commemoration” of painful historical events? Considering this debate from the perspective of the African Diaspora in the Americas, one also has to reflect on how multiculturalism has contributed to shape what might be simplistically called “African Philosophy”, “African-American Philosophy” and “Caribbean/Latin Philosophy”.

Africa	Latin America and the Caribbean	North America
Room 1 Issiaka-Prosper Lalèyê (Senegal)	Room 1 Kahiudi C. Mabana (Barbados/DRC)	Room 1 <i>Moderator</i> Lewis Gordon (USA)
Room 2 J. Obi Oguejiofor (Nigeria)	Room 2 Dina Picotti de Camara (Argentina)	Room 2 <i>Moderator</i> Charles W. Mills (USA)

10:45 a.m. – 11 a.m. *Coffee break*

11 a.m. – 12:45 p.m.

Round Table 2: Stewart Center Rm 218 AB/CD
Philosophy Born of Struggle: American, African and Latin American Philosophies of Liberation in Debate

Historically, African people and African descendents endured racialized colonization, enslavement and oppression; but their positive efforts of recovery, exploration and critique engendered new forms of thought and political actions. To what extent does their specific philosophical approach question/transcend the frontier between theory and practice? Does the concept of “liberation” still have a political meaning today, especially from the postmodern point of view? What is the impact of such a philosophical move, which is fundamentally critical, on contemporary societies in Africa and Latin America? How is the legacy of the Liberation philosophers transmitted to youth today? What are the philosophical links between Liberation philosophy and indigenous philosophy?

Africa	Latin America and the Caribbean	North America
Room 1 Nkolo Foé (Cameroon)	Room 1 Enrique Dussel (Mexico)	Room 1 <i>Moderator</i> Leonard Harris (USA)
Room 2 Jean-Godefroy Bidima (Cameroon)	Room 2 Lusitania Martinez (Dominican Republic)	Room 2 <i>Moderator</i> Rozena Maart (Canada/ South Africa)

12:45 p.m. – 1:45 p.m. Lunch Break: PMU West Faculty Lounge

2 p.m. – 3.45 p.m.

Round Table 3: Stewart Center Rm 218 AB/CD
Fragmented Communities: one History, several Memories

Globalization paradoxically highlights the divides between groups of peoples. Whether economic, social, cultural and technological, divides between the centre and the periphery are perceived as more acute because geographic mobility and new ITCs permit extensive interaction, comparison and competition. What is the effect of such an evolution on communities who share a common history but who live on different sites, often unable to trace common ancestry? How does the state of “Diaspora” redefine “identity” and “community” in relation with the origins and the new conditions? How does linguistic diversity existing among Africans, African descendents, and North and South American communities affect the sense of community? What should “community” mean?

Africa	Latin America and the Caribbean	North America
Room 1 Irma Julienne Angue Medoux (Gabon)	Room 1 Agustin Lao-Montes (Puerto Rico)	Room 1 <i>Moderator</i> Todd Franklin (USA)
Room 2 <i>Moderator</i> Mogobe Ramose (South Africa)	Room 2 Yamandú Acosta (Uruguay)	Room 2 Kristie Dotson (USA)

3:45 p.m. – 4 p.m. Coffee break

4 p.m. – 5:45 p.m.

Round Table 4: Stewart Center Room AB/CD
“People of African descent: recognition, justice and development”. What can philosophy do?

The international impetus given by the proclamation of the International Year for African Descent provides grounds for reflecting on the conditions, the role and the contributions of African descendents in shaping contemporary multicultural societies. The fights for political recognition and the struggle against racial discrimination; the critical appreciation of the modalities of recognition and recovery achieved, be it political, cultural, social, academic, etc.; and the aspiration to benefit from the multifaceted progress of development, demand that we enquire on how philosophers have reflected on the nature of 'development' and 'progress'. This requires that fundamental questions are raised: What still needs to be recognized today? What is the

nature of 'recognition' given different historical and contemporary forms of social degradation? What is the sense of commemoration? Are there new forms of injustice, especially in a context of globalization? Learning from recent history, what kind of development is to be thought of? How does Gender equity inform new moves for development?

Africa	Latin America and the Caribbean	North America
Room 1 Ariane Michelle Djossou (Benin)	Room 1 Joseph Dorsey (USA)	Room 1 <i>Moderator</i> Jacoby Adeshei Carter (USA)
Room 2 Ebrima Sall (The Gambia)	Room 2 Miriam Gomes (Argentina)	Room 2 <i>Moderator</i> Arnold Farr (USA)

5:45 p.m. – 7 p.m.

Wrap up of round tables 1, 2, 3 and 4 and avenues for future action

7 p.m. – 9 p.m.

Dinner: Stewart Center Rm 302/306

Wednesday 20 April 2011

9 a.m. – 10:45 a.m.

Round Table 5: Stewart Center Rm 218 AB/CD

Oral cultures, languages and philosophy

The history of philosophy is often characterized as “logocentric” in the sense that it tends to discard what can not be clearly categorized as rational and based on a written tradition. The case of African and indigenous American intellectual traditions offers an infinitely rich field of study with this regard, because while dealing with oral cultures, sages philosophy, indigenous philosophy, etc., classic and logocentric norms and categories are challenged. What are the new fields opened up by this enquiry? How the classic philosophical dogma can be revised? How do people philosophize in a context of linguistic diversity?

Africa	Latin America and the Caribbean	North America
Room 1 <i>Moderator</i> Workineh Kelbessa (Ethiopia)	Room 1 Paulo Vinicius Baptista da Silva (Brazil)	Room 1 Blanche Radford-Curry (USA)
Room 2 Mamoussé Diagne (Senegal)	Room 2 Hanétha Vété-Congolo-Leibnitz (Martinique)	Room 2 <i>Moderator</i> Tommy Curry (USA)

10:45 a.m. – 11 a.m.

Coffee break

11 a.m. – 12:45 p.m.

Round Table 6: Stewart Center Rm 218 AB/CD
Artistic explorations of reality

Africana philosophy has extensively reflected on aesthetic experience. What is the specificity of the latter in the experience of thought? Do arts have a power in energizing people towards liberation? What kind of communication is possible in artistic work between Africa and the Americas?

Africa	Latin America and the Caribbean	North America
Room 1 <i>Moderator</i> Issiaka-Prospér Lalèyê (Senegal)	Room 1 Lucía Charun-Illescas (Peru)	Room 1 Paul Taylor (USA)
Room 2 Tanella Boni (Côte-d'Ivoire)	Room 2 John Ayotunde Isola Bewaji (Jamaica)	Room 2 <i>Moderator</i> Lee McBride III (USA)

12:45 p.m. – 1:45 p.m. Wrap up of round tables 5 and 6 and avenues for future action

1:45 p.m. – 3 p.m. *Lunch Break: PMU, West Faculty Lounge*

Afternoon/Evening Departure of the participants

Purdue Support of Special Note:
 Timothy Sands, Provost, Purdue University
 Arden Bement, Global Public Policy Institute
 Venetria Patton, African American Studies and Research Center
 Dean Irwin Weiser, College of Liberal Arts
 Matthias Steup, Head, Department of Philosophy