

29.03.2011



## 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

#### DRAFT PROGRAMME

**Monday 18 April 2011**

#### *Morning*

Arrival of the participants

#### *5 p.m. – 7 p.m.*

#### **Official opening ceremony**

Tim Sands, Provost, Purdue University

Angela Melo, Director, Human Rights, Philosophy and Democracy  
Division, UNESCO

Representative of US National Commission for UNESCO

Papa Toumané Ndiaye, ISESCO

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

#### **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)**

**Lazare Marcelin Poamé (Cote d'Ivoire)**

**Ricardo Guillermo Maliandi (Argentina)**

**Tuesday 19 April 2011**

**9 a.m. – 10:45 a.m.**

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”.

Moderator for Room I: To be defined

Moderator for Room II: To be defined

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

**10:45 a.m. – 11 a.m.      Coffee break**

**11 a.m. – 12:45 p.m.**

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?

Moderator for Room I: To be defined

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Moderator for Room II: To be defined

<b>Africa</b>	<b>Latin America &amp; the Caribbean</b>	<b>North America</b>
Room 1 <b>Jean-Godefroy Bidima</b> (Cameroon/USA)	Room 1 <b>Enrique Dussel</b> (Mexico) <b>Lusitania Martinez</b> (Dominican Republic)	Room 1 <b>Lucius Outlaw</b> (USA)
Room 2 <b>Nkolo Foé</b> (Cameroon)	Room 2 <b>Ricardo Guillermo Maliandi</b> (Argentina)	Room 2 <b>Rozena Maart</b> (Canada)

*12:45 p.m. – 1:45 p.m. Lunch Break*

*2 p.m. – 3.45 p.m.*

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?

Moderator for Room I: To be defined

Moderator for Room II: To be defined

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

*3:45 p.m. – 4 p.m. Coffee break*

*4 p.m. – 5:45 p.m.*

## 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 descendants 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?

Moderator for Room I: To be defined

Moderator for Room II: To be defined

<b>Africa</b>	<b>Latin America &amp; the Caribbean</b>	<b>North America</b>
Room 1 <b>Arianne Michelle Djossou</b> (Benin)	Room 1 <b>Bérard Cenatus</b> (Haiti)	Room 1 <b>Jacoby Adeshei Carter</b> (USA)
Room 2 <b>Ebrima Sall</b> (The Gambia)	Room 2 <b>Miriam Gomes</b> (Argentina)	Room 2 <b>Arnold Farr</b> (USA)

**5:45 p.m. – 7 p.m.**

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

### Wednesday 20 April 2011

**9 a.m. – 10:45 a.m.**

## 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?

Moderator for Room I: To be defined

Moderator for Room II: To be defined

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<b>Africa</b>	<b>Latin America &amp; the Caribbean</b>	<b>North America</b>
Room 1 <b>Workineh Kelbessa</b> (Ethiopia) <b>Papa Toumané Ndiaye</b> (ISESCO)	Room 1 <b>Paulo Vinicius Baptista da Silva</b> (Brazil)	Room 1 <b>Blanche Radford-Curry</b> (USA)
Room 2 <b>Mamoussé Diagne</b> (Senegal)	Room 2 <b>Hanétha Vété-Congolo-Leibnitz</b> (Martinique)	Room 2 <b>Tommy Curry</b> (USA)

*10:45 a.m. – 11 a.m. Coffee break*

*11 a.m. – 12:45 p.m.*

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?

Moderator for Room I: To be defined

Moderator for Room II: To be defined

<b>Africa</b>	<b>Latin America &amp; the Caribbean</b>	<b>North America</b>
Room 1 <b>Being identified</b>	Room 1 <b>Lucía Charun-Illescas</b> (Peru)	Room 1 <b>Paul Taylor</b> (USA)
Room 2 <b>Tanella Boni</b> (Côte-d'Ivoire)	Room 2 <b>John Ayotunde Isola Bewaji</b> (Jamaica)	Room 2 <b>Lee McBride</b> (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*

**Afternoon/Evening** Departure of the participants