UNESCO and Alain 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 and 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 indispensible 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

**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.

**TWITTER** and **FACEBOOK** will be used to publicize the event and to involve youth in the discussions on the conference topics before and during the meeting.
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

AGENDA

Monday 18 April 2011

Morning
Arrival of the participants

5 p.m. – 7 p.m.
Official opening ceremony
Timothy Sands, Provost, Purdue University
Susana Vidal, UNESCO Office in Montevideo (Uruguay)
Marema Toure Thiam, UNESCO Office in Dakar (Senegal)
Papa Toumané Ndiaye, Programme Specialist, Directorate for Culture and Communication, Islamic Educational, Scientific and Cultural Organization (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
Charles Romain Mbele (Cameroon)
Enrique Dussel (Mexico)
Anita L. Allen (USA)
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”.

Room 1
Issiaka-Prosper Lalèyê (Senegal)
Kahiudi C. Mabana (Barbados/DRC)
Lewis Gordon (USA)

Room 2
J. Obi Oguejiofor (Nigeria)
Dina Picotti de Camara (Argentina)
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, Room 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?

Room 1
Nkolo Foé (Cameroon)
Enrique Dussel (Mexico)
Leonard Harris (USA)

Room 2
Jean-Godefroy Bidima (Cameroon)
Ricardo Guillermo Maliandi (Argentina)
Rozena Maart (Canada)
Lusitania Martinez (Dominican Republic)

12:45 p.m. – 1:45 p.m.  Lunch Break

2 p.m. – 3:45 p.m.
### Round Table 3 – Stewart Center, Room 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?

Room 1
- **Irma Julienne Angue Medoux** (Gabon)
- **Agustin Lao-Montes** (Puerto Rico)
- **Todd Franklin** (USA)

Room 2
- **Mogobe Ramose** (South Africa)
- **Yamandú Acosta** (Uruguay)
- **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 218 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?

Room 1
- **Arianne Michelle Djossou** (Benin)
- **Joseph Dorsey** (Saint Lucia)
- **Jacoby Adeshei Carter** (USA)

Room 2
- **Ebrima Sall** (The Gambia)
- **Miriam Gomes** (Argentina)
- **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
**Wednesday 20 April 2011**

**9 a.m. – 10:45 a.m.**

<table>
<thead>
<tr>
<th>Round Table 5 – Stewart Center, Room 218 AB/CD</th>
<th>Oral cultures, languages and philosophy</th>
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<tbody>
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<td>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?</td>
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Room 1  
*Room 1*  
**Workineh Kelbessa** (Ethiopia)  
**Paulo Vinicius Baptista da Silva** (Brazil)  
**Blanche Radford-Curry** (USA)

Room 2  
*Room 2*  
**Mamoussé Diagne** (Senegal)  
**Hanétha Vété-Congolo-Leibnitz** (Martinique)  
**Tommy Curry** (USA)

**10:45 a.m. – 11 a.m.** Coffee break

**11 a.m. – 12:45 p.m.**

<table>
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<tr>
<th>Round Table 6 – Stewart Center, Room 218 AB/CD</th>
<th>Artistic explorations of reality</th>
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<td>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?</td>
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Room 1  
*Room 1*  
**Lucía Charun-Illescas** (Peru)  
**Issiaka-Prosper Lalèyê** (Senegal)  
**Paul Taylor** (USA)

Room 2  
*Room 2*  
**Tanella Boni** (Côte-d'Ivoire)  
**John Ayotunde Isola Bewaji** (Jamaica)  
**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

**Afternoon/Evening**  
Departure of the participants
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

SHORT BIOS OF THE SPEAKERS

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

Charles Romain Mbele (Cameroon) is Professor of Philosophy at the Higher Teachers' Training School of the University of Yaoundé I in Yaoundé, Cameroon. He has studied at the University of Yaoundé and has a doctorate in Philosophy from the Sorbonne in Paris and an advanced university teaching doctorate from the University of Strasbourg. In 2010 he published Essay on Postcolonialism as a Code of Inequality (Essai sur le postcolonialisme en tant que code de l’inégalité). In his research, Prof. Mbele seeks to build a critical link between modern African and European Philosophy, from the point of view of African objectives: freedom, equality, mastery of the world. He is currently completing a stay at Miami University of Ohio as a Visiting International Scholar in Black World Studies.

Enrique Dussel (Mexico)
Professor in the Department of Philosophy at the Iztapalapa campus of the Universidad Autóñoma 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 Fribourg 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.

Anita L. Allen-Castellitto (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.
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-Prospèr Lélèyè (Senegal) - Ph.D. in philosophy (Fribourg, Switzerland, 1970) and Ph.D. 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.

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).

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.


Dina Picotti de Camara (Argentina) holds a BA in Philosophy (Universidad del Salvador, Buenos Aires) and a Ph.D. (University of Munich). She is a member of faculty at public and private universities in Argentina. She is currently Director of the doctoral programme in philosophy at the University of Morón, Director of the Institute of Latin American Thinking of the National University of Tres de Febrero, consulting professor at the Universidad Nacional de General Sarmiento and head of the Political Philosophy Department. Her research focuses
on modern philosophy, philosophy of history and Latin American thought, and she has written
many works on those subjects and translated a number of Heidegger’s works.

**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.

| 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
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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?

**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, Brazil 2010) and at the Universidade Federal da Bahia
(Salvador, Brazil, 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

**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
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Fribourg 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.
Lusitania Martínez (Dominican Republic) is research professor at the School of Philosophy, Santo Domingo. She is the author of an anthology of the Dominican philosophy from the 18th century till today (2010).

Jean-Godefroy Bidima (Cameroon) is a philosopher and former Programme Director at the International College of Philosophy (Paris). He holds a Chair at Tulane University (New Orleans), and is an associate member of the Centre of African Studies (Paris). His research focuses on philosophy, art and the imaginary in Africa; issues relating to argumentation in anthropological, legal and historical debate on Africa; and normative and ethical presuppositions in the discourse on disease in Africa.

Ricardo Guillermo Maliandi (Argentina) was born in La Plata, where he read for an undergraduate degree in Philosophy. He earned a doctorate from the University of Mainz, Germany. Specializing in ethics, he has written some 200 articles and 15 books on the subject, developing his theory of “Convergent Ethics” (Ética Convergente (2010), Buenos Aires, Las Cuarenta). He has also written a number of literary works. He was a professor at the University of Buenos Aires and the National University of La Plata. He is currently Professor of Ethics at the National University of Mar del Plata. He is a member of the National Academy of Sciences of Buenos Aires and President of the Argentine Association of Ethics in Research.

Rozena Maart (Canada) is a South African writer, and professor, currently living between Cape Town, South Africa and Guelph, Ontario, Canada. She has been recognized for her writing, and for her work opposing apartheid and violence against women. She has lectured throughout Canada, the United States and many parts of the world. In 1987 when she was 24, Maart was nominated for the “Woman of the Year” award hosted in Johannesburg, for her work opposing violence against women and for starting, with four women, the first Black feminist organization in Cape Town, Women against Repression (WAR). She moved to Canada in 1989 and published her first book of poetry in 1990, Talk about It! She won the Journey Prize in 1992 for her short story "No Rosa, No District Six", which later appeared in her debut short story collection Rosa's District Six. She is the author of several books of poetry, short fiction, non-fiction and novels, most recently the novel The Writing Circle, published in 2007 (TSAR Publications), which is being made into a feature film. Rosa's District Six made the weekly bestseller list in Canada in 2006 and the HOMEBRU 2006 list in South Africa.

Leonard Harris (USA). Professor of philosophy at Purdue University. Executive director of Alain Locke Society.

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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) received her Ph.D. in 2008. Teaching and research assistant at the University of Paris VIII, and subsequently an assistant lecturer in the Department of Philosophy at Omar Bongo University (Libreville, Gabon). Her publications include Richard Rorty, un philosophe consequent (Richard Rorty, a logical philosopher), Paris, L'Harmattan, 2009; Richard Rorty. La fin de la métaphysique et la pragmatique de la science (Richard Rorty. The end of metaphysics and scientific pragmatism), in collaboration with J.R. Eyene Mba, Paris, L'Harmattan, 2007; and several articles.

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.

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.

Yamandú Acosta (Uruguay) was born in Montevideo, 1949. He is a Professor of Philosophy and has a Master’s Degree in Human Sciences and Latin American Studies. Full-time professor at the University of the Republic. He is an active researcher, ranked level 2 in the Uruguayan national research ranking. He has written books, chapters and articles on topics relating to his specialization which are published in 17 countries.

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 Bemasoni 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 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?

Arianne Michelle Djossou (Benin). Doctor of Philosophy Ph.D. (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.

Joseph Dorsey (Saint Lucia). Professor of History at Purdue University.

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) has worked for decades in African and Afro-descendant community organizations, both in Argentina and South America, and has helped to establish many of them. She was a delegate at the Third World Conference against Racism, held in Durban, South Africa, in 2001, where she presented a document containing the grievances of Argentina’s Black community. She is currently President of the Unión Caboverdeana Friendly Society, an institution established 78 years ago, and founded the society “African Diaspora in Argentina”, of which she was the first president. She has spread the topic of negritude far and
wide in Argentina and denounced acts of discrimination and racism in her appearances in the media and several forums. She has published a number of articles on those issues and on the influence of African culture on society. She is a professor of Latin American Literature, specializing in African Literature in Portuguese. In 2008-2009, she headed a project to assist the Afro-Argentinian population and its grass-roots organizations; and she is currently heading a programme to assist the Afro-descendant population with social integration, both with the backing of the Spanish Agency for International Development Cooperation (AECID). She was called upon by the National Institute against Discrimination, Xenophobia and Racism (INADI) to coordinate the national awareness-raising campaign to include African ancestry in the national population census, conducted on 27 October, 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 Ph.D. 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)** is a former minister, and holds the title Chevalier de l’Ordre national du Lion. Publications include Critique de la raison orale (Critique of oral reason), Paris, Karthala, 2005; De la philosophie et des philosophes en Afrique noire (Philosophy and philosophers in Black Africa), 2006; Le soleil se lève à l’ouest: Obama et nous (The sun rises in the west: Obama and us), Présence Africaine, 2009; Cogito africain (African Cogito), international symposium on African Studies, 2009; and L’Afrique et la gouvernance mondiale (Africa and world governance), World Festival 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 Guayane. 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 Ma Comère, Wadabagei, Anthurium, Présence francophone, Negritude: 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’Aï, 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.
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?

**Lucía Charun-Illescas (Peru)** - Born in Lima, Peru, 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)** holds a Ph.D. and is Professor of Philosophy at the University of Cocody in Abidjan. She is currently a visiting professor at the Institute for Advanced Study (IEA) in Paris. A poet, novelist, essayist and critic, her interests include human rights, art and cultures, women's issues and gender, the relationship between ethics and politics, and Africa's role in globalization. One of her most recent books is *La diversité du monde, essais sur l’écriture et les questions de notre temps* (The diversity of the world: essays on writing and the issues of our time), 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)


**Issiaka-Proper Lalèyé (Senegal)** - Ph.D. in philosophy (Fribourg, Switzerland, 1970) and Ph.D. 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.