

CONTRIBUTIONS FOR AN AFRO-ABIAYALENSE PHILOSOPHY

Fernando PROTO GUTIERREZ

Translated by Paula Pepe

The present text has been updated, according to the investigations carried out in FAIA up to april 20, 2014. Consequently, it has been presented on May 7 at the First Conference on Latinamerican Thought, held at the Cahtolic University of Argentina (Puerto Madero- City uf Buenos Aires), in the panel: *New World, new thought. Issues and vacancies of investigation in the field of latinamerican thought*, conference that counted with the presence of Dr. Mauricio Beuchot (UNAM).

GENERAL OUTLINE

The Afro-Abiayalense Philosophy (Afrabian Philosophy = AFAP) is committed to a praxis of human liberation, founded on three situational aspects: indignation and resistance -in non-violent ways-, and socio-existencial proyect, conceived them as a starting point for a new radical-revolutionary thought.

The dialogic essence of Afrabian Philosophy co-implies its original opening and pluricovity to different inter-logics (or rationalities) –as part of a complex situated thinking-, and adscription to the *τελος* of the inter-cultural integration of our *pueblos* (people).

Liberation Philosophy (LP) in Latin America and in Africa, has recognized the european imperial-neocolonial ontological system, during the twentieth Century, as a primary interlocutor.

Afrabian Philosophy is, in this sense, “another beginning” of the LP, consistent in a) the critical-genealogical de-construction of the occidental instrumentalist system, b) the inter-categorical dialogue between the african and latin american LP and c) the resignification and creation of new categories for a latin american, african and also, afro-indo-american thought.

Cerutti-Guldberg makes a difference between the four lines of the Latin American LP: a) ontologicistic philosophy (Kusch), b) analectic philosophy (Dussel, Scannone), c) historicist philosophy (Zae, Roig), and d) problematization of philosophy (Cerutti-Guldberg), to which must be added the dialogue with inter-cultural philosophy (Fornet-Betancourt, Dina Picotti)[1].

In the same way, Eugenio Nkogo Ondó describes the own lines of the african LP: “Almost to the threshold of the twentieth Century, in 1919, panafricanism arises. In 1947, Kwame Nkrumah bursts in with his ideal of the total Liberation of Africa and, in 1957, fundates the movement of African Philosophy and ideology of consciousness. At that time several movements arise, among others: the strictly methaphysical, from Alexis Kagame, the one of the Philosophy of History, starring Cheikh Anta Diop, and the one of the african Theology, represented by Meinrad P. Hebga, Engelbert Mveng, Tshibangu, Vincent Mulago, etc., who proclaim the same doctrine as the Theology of Liberation, which takes place contemporarily in Latin America...”[2]

In this way, Afrabian Philosophy denotes the relevant dialogue on the levels: ontic-ontological, logical, theological and historical, around a radical thought for a liberating *praxis*, regarding the totalizing rationality and its all-exclusive system of domination.

CONTRIBUTIONS FOR AN AFRO-ABIAYALENSE PHILOSOPHY

In 1975, Enrique Dussel wrote about the *Elements for a Latin American Political Philosophy*, making clear that “as in island, by sea or by air, Latin America must connect with its equals: 4. China; 5. India; 6. Southeast Asia; 8. Arabic World; 9. Black Africa; our destiny is placed there”[3].

The African–Latin American dialogue had begun time befote the historical amnesia and the civilixing masking of the *stench* (R. Kusch).

In the homage to Ivan Sertima by Eugenio Nkogo Ondó, due to his death occurred in New York on May 25, 2009, the expected work was remembered: *They came before Columbus, the african presence in ancient America*, in referece to the initial afro-american link: “Between 1310 and 1311, important expeditions impulsed by the king Abubakari II set sail from Mali and, with “a fleet of large ships, well equipped with water and food”, they manage to board the Spanish (Haiti and Dominican Republic), where they did not only obtained the success they deserved, but also reached the the north east coast of Mexico and, heading south, passing through the Isthmus of Darius (Panama), they left the ineffaceable trace of their culture throughout the present Latin America” [4].

Also in: *Africans, afrodescendants or the historical and cultural symmetry* [5], as part of a dialogue within Carlos Manuel Zapata Carrascal and Eugenio Nkogo Ondó, is defined the founding aspects of the historical link between Africa and Latin America.

In the enumeration of antecedents, it is accurate to underline the meritorious work of Dina Picotti, Director of the Latin American Thought institute of Argentina (LTI), in which it has been instructed the Mastery in Afro-american Studies and the Mastery in Cultural Diversity –as part of the Postgraduate Program of the Tres de Febrero University-.

Dina Picotti is an Essential referent when pointing out antecedents of the inter-cultural philosophical dialogue between Africa and Latin America; among others, she has written: *The african presence in our identity* (1998).

The contributions of the inter-cultural philosophy (Fornet-Betancourt, Dina Picotti and Raimon Panikkar), are considered very valuable methodological instruments and so, paths –in the heideggerian sense-, for the –not progressive- deployment of the dialogue between the african and Latin American LP.

Development and liberation, possible utopias for Africa and Latin America (2003), from Kande Mutsaku Kamilamba, is one of the axes –from the LP perspective- to frame a challenging inter-categorical dialogue: colonization, poverty, discrimination/racism and liberation, are shown in this work as starting points to think about what Juan Carlos Scannone calls “future seeds”.

The indo-american and afro-american studies have proliferated in the last three decades, alleged the tasks performed by historical revisionism, anthropological specialization, a greater self-consciousness identity and recognition of the situatedness of those neglected by exclusionary policies favored by the *capitalist-technical matrix*, in its colonialist, imperialist and neo-colonialist phases.

Coinciding with some of the categories proposed by Kande Mutsaku Kamilamba in the excellent essay: *From Latin American to African Philosophy: Tracks for an intercultural philosophical dialogue*, Jose Santos Herceg puts the conditions of possibility for the philosophical dialogue between both continents under the de-centralizing opening that enables the interconnectedness between peripheral thoughts : “Thus, it outlines a course from certain traces or tracks that would allow to put interculturality into operation, put it to work in a particular case: the relationship between Latin American and African philosophy” [6].

Thus, the dialogical joint of Afrabian Philosophy assumes the intrinsic rationality of the next levels:

1. **Ontic-ontological.** According to the work of african and american Ethnophilosophy/Anthropology – with exponents like Alexis Kagame and Rodolfo Kusch-
2. **Logical.** Co-implicating the historical debate on the nature of the Philosophical/Philosophy Wisdom in Africa and Latin America: its sources, its method (e.g. polymorphic dialectic or anadialecical).
3. **Theological.** Involves the study of: 1) ancient religions, on either side of the Atlantic 2) Afro-Indo-Christian syncretism in America and Africa 3) Islam in North Africa and the so-called "Arab World" 4); African and Latin American Theologies of Liberation (TL).
4. **Historical.** Referred to re-revisionism and reporting what Martin Bernal called "Aryan-racist historiographical model" as well as structuring a story committed to truth, justice and historical memory, and therefore, free from aprioristic structures.
5. **Ethical-Political.** Committed to dialogue between african and latin american LP, in its political line, aspect that includes liberating *praxis*.

In the now extinct group of thought *Culture of the Future* (1982), composed among others by Gabriela Rebok and Agustín de la Riega, three elements are highlighted, namely “freedom, difference and interconnectedness” as principles that would put the pedagogical-educational paradigm of the twentieth Century in order.

The quotation that adheres to the articulation of the different levels of Indo-Afro-American thought, from the perspective of an Inter-cultural Philosophy, implies the deployment of a complex thought in the achievement of inter-disciplinary and located studies. Thus, the hermeneutical reflection spaces -from e.g. historical and ontological sciences, or even, from a theological perspective-, will interlace their ways of thinking in order to mix a choral polyphony.

So, to think in an Afrabian Philosophy requires, first and foremost, to “think from-in and with the victims” of the Holocaust (or devastation, in the strict sense: Shoáh), successively perpetrated by the imperialist and neo-colonialist action; secondly, to convene inter-cultural dialogue between our philosophical categories and the creation of new ones which allow interpreting the *situatedness* of "Our Abiyala" and "Our Africa" and discern areas of political-ethical action.

It happens, however, that in the XXI century, victims of the *capitalist-technical* matrix do not only inhabit the periphery: *cybernetic ontology* -which is instrumental reason in the neocolonial phase-, also absorbs Europe today, and even more, extends its appetite of power on a global scale under the scepter of homogenization of the "other" and the devastation of the Earth, adding to the Afrabian Philosophy dialogue schools of thought related to: Eco-Philosophy or Deep Ecology.

The LP in the XXI century is facing new challenges, whose complexity requires paratactic coordination and schools of radical thought fully articulated around a liberating *praxis*, replacing an occidentalist narrative/reading of History (Dussel), by a correlative resignification for the purposes of decision, choice and action by victims of every Holocaust, and in accordance with inter-cultural integration that creates fraternal bonds between humans: that co-implies an open, dialogical, complex and situated philosophizing, namely as an *Afro-Abiyalense thought or Afrabian Philosophy*.

RESEARCH

Since January 20, 2012, FAIA has become a place of inter-continental dialogue aimed at building a new thought from Europe, Africa and Abia Yala, with authors like: Josef Estermann, Marcelo Colussi, Juan Carlos Scannone, Flavio Dalosto, Raúl Isman, Jesús Chucho García, Álvaro Escoria Arrieta, Carlos Julio Pájaro, Ambrosio Sebastián Abeso-Ndjeng, Dolcey Romero Jaramillo, Jaime Arocha Rodriguez, Joseph-Désiré Otabela Mewolo, Rafael Perea Chalá, Simón Martínez Urbaners, María Eugenia Jordán

Chelini, Nicolás Ramón Contreras Hernández, Ricardo Pobierzym, Matías Mattalini, Eugenio Nkogo Ondó, Fernando Proto Gutierrez, etc.

About what is strictly referred to the investigation field structured *a priori*, AFAP has worked interdisciplinary and dialogically on the following aspects:

1. Ontic-ontological. Studies on “relationality” and pachasophic experience in the Andean region (Josef Estermann), and on the properties of Ubuntu (Zulú) ontology, in its link with the notion of ahimsa (India). Studies on Kusch were developed in the possibility of a new thought from the abiyalense “*kay/kashay*” (Maria Eugenia Chelini), in dialogue with the criticism to phenomenological philosophy (Heidegger) made by Fernando Proto Gutierrez, through the book *El pensamiento de Agustín de la Riega*.

The ecosophic key to think ontologically finds the dialogue between Josef Estermann and Ricardo Pobierzym, in the ontological complicity between the death of god, the demystification of nature and the possibility of Andean Philosophy as an *alternative paradigm* of cosmic coexistence and Good Living.

2. Logical. With the studies of Emilio Saura Gómez: *Some aspects of the Platonic Mediation* give way to a radical revision of the Platonic mathematical thinking, especially about the allegory of the line (in The Republic) and the geometric construction of the world; this dialogue occurs with Eugenio Nkogo Ondó and Fernando Proto Gutierrez, revealing a new Plato, not only in the strict reading of his mathematics, but in light of afroegyptian philosophy and an imperious review of the transition from *myth* to *logos*.

The dimension of the philosophical studies in AFAP also operated with Octavi Piulatis in the relationship between *ritual encirclement* and ana(dia)lectical, while investigating the link between negative dialectic (Adorno) and polymorphic dialectic (African ontology), in *Systematic synthesis of African philosophy*, by Eugenio Nkogo Ondó .

On another plane, the common problem between Africa and Abia Yala, regarding the use of the term “philosophy” is recorded, while Nkogo Ondó finds in the community of Ishango a trace of logical-rational thought.

In the methodological order, and beyond the distinction and use among analectic, polymorphic dialectic and encirclement, investigations concerning phenomenology and interculturalism (Mattalini) are structured, while the category “*Nosotros estamos*” (*we are here*) (Kusch, Scannone) is used as a fundamental *a priori*.

3. Theological. Eugenio Nkogo Ondó investigates *The philosophical aspect of the African theocentrism* while the investigations of Flavio Dalosto concerning the sacredness in the History of the Qom community are glimpsed.

Similarly, the death of God as a structural axis of the post-modern thought, occupies ontological dimensions linked to the idea of *Shoáh* and devastation and, then, with new technologies and the exercise of power as a surrogate phenomenon.

4. Historical. There were develops an extensive dialogues between Bruce E. Johansen and Andres Valdes respect of the Iroquoian origin of modern democracy; Nkogo Ondó, Nicolas Contreras Hernandez and Carlos Manuel Zapata Carrascal do the same in *African, African Descent or historical and cultural symmetry*, about the black diaspora in America, their traces and actuality.

Nkogo Ondó also writes a radical document on the legacy of the social philosophy of the Mandingo Empire, in which the first Charter of Human Rights written in Africa, centuries before the French Declaration, is detailed.

Rudy Amanda Hurtado Garcés develops an extensive research on the anthropological narratives built around the categories of race, culture and identity of the black people of Colombia, while Andonny Castillo writes about the genetic dimension of the black diaspora in the world, from a decolonial perspective.

5. Ethical-Political. Studies in political matters have been multiplied, as they have been subject to the African and Latin American context, investigating on current Pan-Africanism in the XXI century, the neocolonial pact in South Africa and Mandela's death; the Bolivarian revolution and Chavez's death and the meaning of the Latin American pope from the perspective of a theology of the people; marxism and peronism: Reform, Revolution and National Liberation movements today, issues of Sovereignty and Human Rights (Luis Britto), argentinian politics in Antartica (María Eugenia Jordan Chelini); Thematics on integration and socialism, hemispheric and geopolitical proposals (Marcelo Colussi), uprisings in North Africa, outraged, communication media, etc.

Around the constitution of a new thinking and a Philosophy of liberation for the XXI century, AFAP states:

- a. The Afro-Asian origin of Western philosophy (Martin Bernal, Eugenio Nkogo Ondó, Proto Fernando Gutierrez) and a critique to the classical Aryan-racist reading of the transition from *myth* to *logos*.
- b. The homeomorphic equivalence between the terms: *Pacha*, *Ubuntu* and *Ahimsa* as ethical structuring for thinking from the "*Nosotros estamos*" (*we are here*) (Kusch, Scannone), that is, to think of a situation (Casalla) -from the *people*-.

From here, one thinks of a new pachasophic paradigm (ecofeminine: Carlos Manuel Zapata Carrascal) of living well (Josef Estermann), beyond the death of God and Western nature (Ricardo Pobierzyn),

drawing a decolonial African Indo-American parallel (Luis Britto), respect of the liberating caring of all forms of life.

c. In relation to b., Eugenio Nkogo Ondó finds in the Charter of Mandé, from the old Mandingo Empire, the first *Universal Declaration of Human Rights*, extended to life care in general. Based on this and on the *Pacha-Ubuntu-Ahimsa* tripartite relationship, Fernando Proto Gutierrez enacts the legal status of artificial living in the context of a taxonomy that reveals the colonial character of the instrumental rationality in the XXI century, through Cybernetics.

d. To the precession of the Bill of Rights it is historically established the presence and peaceful exchange between Native Americans and Africans, prior to the process of European conquest and colonization (Ivan Sertima, Nkogo Ondó, Carlos Manuel Zapata Carrascal –The last one, especially in: *History of Bajo Sinu-*), and genetically, the black diaspora in the world – from a de-colonial perspective (Andonny Castillo)-.

e. In relation to d, it is investigated with Bruce E. Johansen and Andres Valdes the Iroquoian origin (indigenous/abiayalense) of the concept of modern democracy (Euro-American), also pointing out forms of democracy in egyptian *nomos*, previous to the *agora* or greek *polis*.

From a philosophical perspective:

f. Nkogo Ondó systematizes African philosophy, analogous task did by Josef Estermann with Andean Philosophy. Meanwhile, Proto Gutierrez systematizes ancient egyptian philosophy -identifying colonialist bias in the historical interpretations-.

g. Nkogo Ondo points out the african theological systems –in its different periods-and their interlinking with philosophical thinking.

h. The encirclement (Octavi Piulats), the anadialectic (Scannone, Dussel) and the polymorphic dialectic (Nkogo Ondó) are investigated, as they belong to the link between Pacha-Ubuntu-Ahimsa, historically contextualized.

i. Two models of intercultural thinking are described: 1. Phenomenological- reductive (Mattalini) 2. Habencial-liberating (Proto Gutierrez). Simultaneously, the ontological precedence between "there to be" , "being " and "donation" (Candusso, Proto Gutierrez) is being dialogued, as a categorial *a priori* to distinguish the aforementioned models.

j. Afrabian Philosophy is presented, and also is, strictly speaking, an Afro-Indo- Abiayalense radical- revolutionary thought, as an overcoming moment (no longer in a progressive-verticalist sense)

of the post-metaphysical/post-modern thought, situating itself in the hermeneutical context of the de-colonial spin –from an inter-continental perspective-. AFAP is, so, a Cross-cultural (comparative) Liberation Philosophy.

k. AFAP extends in the XXI century, the term victim to oppressed and oppressor, pointing the oppressive and dehumanizing nature of cybertic ontology and, thus, requiring a necessary revision of the categories of: trans-ontology (Dussel), ontology and sub-ontology (Fanon), subject to the heideggerian ontological-colonialist difference.

From an ethical- political perspective:

l. AFAP is a pachasophic ethics of Ubuntu and of Ahimsa, oriented to the care of the Other that in the XXI century is a victim of the deadly enjoyment given by the technical-capitalist matrix.

m. The discourses of oppression (modern, post-modern and contemporary) are investigated, according to the genealogical method and the complex thought (Morin and Carlos Reynoso), as operationalized as practices of power in social interactions.

n. The practice-discourses of power in *Nuestramérica* are noticed in an effectively and contextualized way, with specialized contributions from Nicolas Ramon Contreras Hernandez, through the Caribbean Independence Network; in this sense, a south-caribbean strategical cooperative alliance is established in Abia Yala, according to which we can describe the events that happen pertinently.

o. AFAP implies thinking *from, in* and *with* an inter-continental dimension, in the paradigmatic conception of dialogue with the Other-Victim, towards an integrated socio-existential liberation, through a political praxis based on non-violence and non-cooperation with the oppressor agent, to reveal the violent nature of all forms of colonization.

FAIA has published *Cross-cultural Philosophy: Interculturality, Ecosophy and Liberation, The Radical Afroabiayalense Thought: Human Rights, Pachasophy and Education*, as thematic compilations of the articles published in 2012 and 2013, respectively.

Bibliography

- [1] SCANNONE, J-C, La filosofía de la liberación: historia, características, vigencia actual. *Teol. vida* [online]. 2009, vol.50, n.1-2 [citado 2012-01-28], pp. 56-73. Disponible en: <http://www.scielo.cl/scielo.php?script=sci_arttext&pid=S0049-34492009000100006&lng=es&nrm=iso>. ISSN 0049-3449. doi: 10.4067/S0049-34492009000100006.
- [2] Correspondencia (2/2). Al más joven de los filósofos del siglo XXI, *FAIA*. VOL. I. N° I. AÑO 2012
- [3] DUSSEL, E, Elementos para una filosofía política latinoamericana, *Revista de Filosofía Latinoamericana y Ciencias Sociales*, N° 1 – Enero/Junio – 1975
- [4] Al Dr. Ivan Sertima: eco del primer descubrimiento de América, *GuinGuinBali*, Ghana, 2010, Disponible en línea (20/06/2013): http://www.guinguinbali.com/index.php?lang=es&mod=news&task=view_news&cat=2&id=1245
- [5] NKOOGO ONDÓ, E, Africanos, Afrodescendientes o la simetría histórica y cultural, *FAIA*. VOL. I. N° I. AÑO 2012. Disponible en línea: <http://www.editorialabiertaia.com/faia/>
- [6] HERCEG, J, *De la Filosofía latinoamericana a la africana: Pistas para un diálogo filosófico intercultural*, *Estudios Avanzados* 13: 131-149