

*THE PRESENCE-ABSENT OF THE RADICAL THINKING IN THE
"AFROEUROPEANS IV: BLACK CULTURES AND IDENTITIES IN
EUROPE, 1-4 OCTOBER 2013"*

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Speaking of the presence absent is, from the metaphysical point of view, as contradictory as talk of being and non-being at the same time and under the same conditions. However, it is clear that in determining the accuracy of our knowledge, regardless of its truth or falsity, and the conceptualization of the objects in space and time, sometimes the present or actual pass us by unnoticed, ignored, discriminated... I tend to believe that it is what happened with the Radical Thinking in that Conference. As expected, the *Afroeropeans IV: Black Cultures and Identities in Europe* took place from 1 to 4 October 2013, at the Institute of English Studies, School of Advanced Studies, University of London, Senate House, Malet Street, London WC1E 7HU.

I arrived at Gatwick, south terminal airport on October 1 in the morning, and took the train to Victoria Station, where I took the subway that took me to Russell Square. A few minutes later, I showed up at the reception building of the School of Advanced Study, I noticed with the point of the meeting and gave 8 of my works to one of the members that was in the booth, whose titles were: 2 copies of *Sobre las ruinas de la República de Ghana*, 2 of *L'humanité en face de l'impérialisme*, 2 of *La encerrona, experiencia pedagógica del maestro Juan Latino*, and 2 of *Le génie des Ishango, synthèse systématique de la philosophie africaine*.

Despite this, my effort did not give the expected result. The development of the conference program gave me a bittersweet impression, but more sour than sweet. In the latter feeling I had the honor and pleasure of meeting old friends and brothers, like the Equatorialguinean journalist and writer Paco Zamora, his son and his brother; the profesor Mbare Ngom, from the Morgan State University, Baltimore, Maryland, USA; Marta Sofía López, Leon University, and Maya García de Vinuesa, Alcalá de Henares University, Madrid. At the same time I established contacts with other speakers such as John Mateer, poet and writer born in South Africa and living in Australia, with Christel N. Temple of the University of Pittsburgh, USA; with Abioseh Michael Porter

of the University of Philadelphia; with the members of my panel 6C Literature and Philosophy (Spanish session), in which I had to present a paper amongst the following members: Assumption Aragon, as panel's Chair, University of Cadiz, Maria Gallego Durán of Huelva, Susana Just Barreira of Santiago de Compostela, Mbare Ngom, the Morgan State University, and with many other speakers and attendees, whose names I do not remember. Similarly, in the dining room and in the lobby of the George Hotel, Cartwright Gardens, where I was staying, I had other contacts, including, I remember Henry Matthews, Architectural Historian, author of *Mosques of Istanbul*, Scala 2010, and his wife Susan Platt, U.S. residents visiting family in the city, etc...

I attended these concerts warmly: the poetic with Paco Zamora, Thomas Zmeskal, etc., the comedian with Ava Vidal and the musical with Shirley J. Thomson and especially Alexander D Great.

I attended with concentrated attention to many presentations.

In the positive side, I visited the George Padmore Institute, where archivist Sarah Garrod and his partner Kate Duncan welcomed me with open hands, but they did not have any of these stellar works: *The Life and Struggles of Black Toilers*, *How Britain Rules in Africa* and *Africa and World Peace*. However, they allowed me to photocopy some extracts of the Panafricanist great leaders works, making balance of their principal Conference. At the same I photocopied the speech delivered by Kojo Tsikata in occasion of the anniversary of the "George Padmore Research Library on African Affairs", founded by Dr. Kwame Nkrumah, on the 30th June 1961, after the death of this great african and panafricanist... Taking advantage of the visit, I was in the New Beacon Books, specialized in African and Afro-American themes, where I bought the following books: *George Padmore, Pan- African Revolutionary*, edited by Fitzroy Baptiste and Rupert Lewis and *The 1945 Manchester Pan- African Congress revisited* by Hakim Adi and Marika Sherwood, *With Colonial and ... Coloured Unity*, edited by George Padmore. Finally I spoke twice with Mrs. Sarah White, director of these two foundations, to whom I explained the project of the English translation of my work, *Le Génie des Ishango, synthèse systématique de la philosophie africaine*, and the search of an English Editorial that might eventually take over the publication. But there was no compromise on the issue.

On the opposite side, the organization of the event reminded me of my teaching experience explaining modern European philosophy to my students, whose program always included, among other matters, rationalism and British empiricism. My stay in London for the third time brought to mind that in the same way that English empiricism with its idea of world upside down, opposed to continental rationalism, the representative institutions in the UK still believe that it is not necessary to study languages, or the values of other cultures... Hence this insurmountable deficiency adversely affects their educational system... Talking to the London people about that issue, they always said: "That is very bad." Our Conference took place in these circumstances, with its shortcomings. Among them, I remember patiently endured The Third John La Rose Memorial Lecture: Resisting Metaphysical Empire: Language as war zone, Ngûgî wa Thiong'o.

Speaking of the language domination and completely forgetting that the real imperialism currently slaughters our continent's economic, military and political, is an error that prevents jump right into the issue and just, therefore, in superficiality. It is an asset to the neo -colonial Western powers ... Since the dawn of the twentieth century, we have learned the true philosophy of language; to clarify the scope of human language, it is necessary from the *Cours de linguistique générale* of Ferdinand de Saussure, who explained very well that the linguistic sign is composed of a sound, *meaningful*, and a concept image or an idea, *meaning*, which are essential elements of the speech circuit and all rational communication.

The speaker can talk to an individual, group, national, international, finally, to all mankind listener. In other words, his message becomes a universal code. Thus, for example, and redundancy, *The Neo -colonialism, the last stage of imperialism* of Dr. Kwame Nkrumah, along with *L' impérialisme, stade suprême du capitalisme, essai de vulgarisation* of Vladimir Ilitch Oulianov (Lénine) has had an almost worldwide repercussion ... Ignore the unlimited extension of language is to go over the hills of Ubeda. These are some of the aspects that we discussed in the debate that took place between the speakers of our panel.

In the other plenary session, that of Professor Dominic Thomas of the University of California, on "African in / and Fortress Europe", it was clear that as head of French and Francophone Studies Department at the university, he had no intention of unraveling

bank that has converted *La Françafrique* in *le plus long scandale de la République* (the FranciaÁfrica, *the greatest scandal*, not only of the French Republic, but also throughout Francophone Africa). In the brief conversation I had with him I pointed out that the issue required a thorough analysis of colonial and neocolonial disaster because "the neo -colonialism is more dangerous than the colonialism " (K. Nkrumah) ...

I found it very curious that the School of Oriental and African Studies was next to the Institute of English Studies and the School of Advanced Study, where the Conference was located, and the students of the three centers demonstrated no interest about it. The panel where I presented on "The Radical Thinking and its afroplanetaria dimension" had no audience. The panel was attended by two students from one of the speakers who left due to school hours, and three professors, one of them was Marta Sofia... Any objective observer can sense that neither African philosophy, as we have seen, that is in the origin European or Western philosophy, much less their new approaches had nothing to do with "Black Cultures and Identities in Europe". This was disconcerting tone that summed up the atmosphere.

Ultimately, I am inclined to believe that the main organizer of the symposium, Ms. Sharmilla Beezmohun of Wassafiri, the Magazine of International Contemporary Writing, London, UK, did his best to comply with their sponsors ... With this new learning, I returned to Spain on October 7.

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