Conference Program

Africa & its Diasporas’ Contributions to the World Civilization

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Panel I: Coloniality of Power and Development /Colonialité de pouvoir et développement

Africa in the Anthropocene Debates: Atlantic Slavery, Diasporic Formations, and Black Life-Worlds

Zubairu Wai, Associate Professor, University of Toronto

This presentation demonstrates the intersection of uneven global development and planetary ecological crises through an examination of the centrality of trans-Atlantic slavery, and its afterlives in both the diaspora and in West Africa, to the social-ecological systems foregrounded by the Anthropocene framework. Specifically, it calls the Anthropocene to account for neglecting to consider how the underlying social-ecological relations and logics structuring ongoing crises of both ‘development’ and ‘ecology’ have been forged and reproduced through racialized colonial power that both appropriates, and conceals, African world-making capacity. This limitation will be challenged by demonstrating how trans-Atlantic agricultural systems, that have been integral to the ‘development’ of the Global North and the ‘underdevelopment’ of the African continent, depend upon the appropriation of African agro-ecological knowledge and the concealment of such knowledge through the racialization of Africans into a category of nature external from human society. At the same time, this presentation suggests that such racialization has been subject to historical contestation by practices of cultural retention and historical memory, in both the diaspora and West Africa, that offer a potential ground from which to build towards inclusive forms of earth sustaining development futures. Concretely, the significance of both the appropriation and erasure of African agro-ecological knowledge to uneven development and ecological crises, and the restoration/resurgence of such world-making capacity to sustainable development futures, will be demonstrated through a specific consideration of the repressed sociohistorical and cultural ties between the Gullah/Geechee communities in the Carolinas and Georgia and the rice growing communities in West Africa’s ‘grain coast.’ The centrality of the ‘resurgence’ of African agro-ecological knowledge and practice is revealed in emergent Black food sovereignty movements in post-industrial spaces of the diaspora and in the ‘systemic rice intensification’ sustainable agricultural development approach that has emerged on the African continent.
Food “un”sovereignty: farmers rights to seed sovereignty
Abena Offeh-Gyimah, Ph.D. Student, Sociology, University of Guelph

Many African farmers already know how to save and keep indigenous seeds. This act of seed saving is not new, within many cultures across the African continent, seed saving is woven within the fabric of agricultural and communal activities. With the introduction of the new Green Revolution for Africa, many farmers through agricultural policies are forced to adopt genetically modified seeds (GMO) over their own indigenous seeds. The impacts of climate change and population growth on the African continent have prompted pressures for many African countries to embrace the new Green Revolution as a means of promoting food security (Adati, 2007; Ignatova, 2017; Dawson et al, 2016). The first Green Revolution in the 1960’s focused on plant breeding in rice production in Asia, and extended to Latin America (Dawson et al, 2016; Toenniessen, 2008; Yapa, 1996). The new Green Revolution for Africa, with its early beginnings in 2006, similarly aims to increase food production, largely through use of improved (often genetically modified) seeds designed to be grown with chemical fertilizer and pesticides. African indigenous seeds in the hands of African farmers are threatened under the New Green Revolution for Africa. Seeds are shifting from the hands and fields of the farmers and their communities to that of private companies and corporations. For many African communities, seeds are as much as a part of the cultural and ancestral practices as it is to biodiversity. My presentation will highlight the work of local organizations and collectives strengthening their community seed system, conserving biodiversity, and enhancing local food sovereignty, in particular, the Beela Project in the Upper East Region of Ghana.

The Roots of Environmental Law in Jamaica: Post-Colonialism, Rastafarianism and Land Use
Tameka Samuels-Jones, Assistant Professor, Law, Governance & Accountability
Associate Director, Center for Research on Latin America & the Caribbean, York University

As a mechanism of power, law has been crucial to colonial and postcolonial relations. Legal theories of state authority are concerned with the discourses and strategies of institutionalized power that informs elites’ perpetuation of their position and their hierarchical relations within civil society. During imperial colonial rule, such legal narratives rationalized the imposition of “civilized legal”
order on so-called primitive and under-developed society. More recently, the transference of legal doctrines and models to developing countries such as Jamaica has taken the form of environmental law. Crucial to the success of inclusive environmental protection in post-colonial states such as Jamaica, is a sound understanding of the factors that both promote and hinder adherence to state environmental policy and regulations. This requires the recognition of the complexities and local conditions that shape resource use, as well as the legacies of colonial legal regimes which may impact state regulatory compliance. This is particularly relevant in Afrocentric communities within post-colonial societies, such as Rastafarian communities, which view the enforcement of environmental law as an extension of colonialism cleverly disguised as ‘environmental protection.’ This paper explores the relevance of post-colonial theory in analyzing conflicts regarding land use through state environmental law, particularly among Rastafarians in Jamaica - the birthplace of Rastafarianism. Post-colonial theory then provides a point of departure for a deeper analysis of how conservation policy’s new arm - heritage culture, may adversely impact rather than protect this important community in the African diaspora.

Examining social justice as a tool for Africa social development
Sofowora, Olujimi Aduranire, Ph.D. Student, Religious Ethics & Philosophy, Adeleke University Ede

The paper examines the genesis of Pan-Africanism movement in Africa for their struggles against the colonialism, slavery, racism, inequality, social injustice against Africans and among Africans; Also, Africans’ need of social justice as a tool for Africa social development and the review of challenges for today’s pan-Africanism to redefine and give new orientation to bright the bigger picture of African’s future through social justice and equity. The study deployed historical analysis approach via secondary sources of data and using historical analysis approach help us to critically examining the previous studies and the selected materials were deliberate for it contain reliable information needed for the study and also it helped in making the information sourced authentic, reliable, possibly reduce every biases. Findings and going forward: Africans should be committed to be their brothers’ keeper and be able to accommodate fellow Africans. Every act of xenophobic and brutality treatment among African citizens should be curtailed. African core values of moral values, social justice, tolerance, fairness, respect for human dignity and value for human lives be everybody’s goal. Women gender inclusiveness in political leadership, and freedom of women from men slavery, abuse, relegation, domination. In a nutshell, the papers’ argument is that if social justice is properly channel into human affairs, it can be tools for Africa social development.
Panel 2: Coloniality of Migration / Colonialité de la migration

White Africa/Black Africa: Housing and Racial Capitalism Redux
Khalid Madhi, Resident Faculty, Phillips Exeter Academy

In November 2020, less than a month before the United States’ recognition of Morocco’s sovereignty over the Western Sahara and its promise to promote opportunities in the region, the Moroccan military had already secured capitalist flows through the buffer zone of Guergarate. For the Moroccan state, the West’s necropolitical practices in the Sahel provide an impetus to reinscribe its war against the Sahrawi people within the global war on terrorism. In addition to land annexation, the capitalist expansionism of the Moroccan monarchy and bourgeoisie targets urban communities in West Africa. This study draws attention to the incorporation of the Moroccan middle and upper classes into the regimes of neoliberal racial capitalism. Empirically, I aim to explore a particular field of capitalist intervention by the Moroccan bourgeoisie; namely, the housing and construction markets in cities like Dakar, Abidjan and Conakry. Theoretically, this study seeks to re-contextualize racial capitalism away from its North Atlantic milieu. In its scramble for a privileged proximity to Whiteness, racial capitalism on the periphery builds on the same racial hierarchies that manufactured the West and normalized its hegemony. Critical race scholars have problematized national bourgeoisies in (North)West Africa, arguing that a mimetic relationship exists between the two iterations of racial capitalism: that of the Metropole and its subaltern homologue. This paper aims to explore whether, and to what extent, mechanisms of racialization undergird the Moroccan capitalist operations in West Africa.

An Intracontinental Migration Analysis of African Diasporic Presence in Nunavut, Canada.
Jordanne Amos, PhD Student, Factor Inwentash School Of Social Work, University of Toronto

As more and more African diaspora migrants continue to move to Nunavut from the Canadian Global South, there is a need to critically examine and document the push pull migration factors driving the Black diaspora to Northern Indigenous remote regions in Canada. Not enough attention is given to intracontinental migration patterns that take place within Canada and the complexity of transnationalism for the Black diaspora when this occurs in remote Indigenous communities. Considering this, I would like to conduct an intracontinental migration analysis on Black diasporic presence in Nunavut.
To answer these questions, I will be doing a content analysis of popular media reporting of anti-Black racism in Nunavut. I will also incorporate a narrative research model where I narrate my own “personal is political” account of my experience living in Nunavut to further explore the research questions given that there is a lack of pre-existing literature on this topic.

**The increasing role of the Somali diaspora in shaping up a new (and better) Somalia**

Dr Cristiano d’Orsi, Lecturer and Senior Research Fellow. South African Research Chair in International Law (SARCIL) Faculty of Law University of Johannesburg South Africa.

With an estimated two million people of Somali descent living abroad an understanding of migration and transnational practices is central for grasping Somali society. Mobility and mobile means of support have been important aspects of Somali life for centuries. Yet, international migration and transnational socio-economic practices (such as remittances, news and communication between Somalis in the Horn of Africa and away) to have intensified from 1988 on, due to the civil war and the subsequent decades of conflict and instability from which emergencies of various types derived. Against this backdrop, my work sheds lights on three crucial aspect of the Somali diaspora vis-à- vis the conditions of the country. First, I focus on remittances. If remittances reduce poverty they can also replicate existing inequalities. Moreover, the effects of remittances are unfortunately slowed down by excessive securitization measures and high transfer costs still in force that, on the other side, do not avoid, for example, phenomena as money laundering. Second, in my work I highlight that return migration may nurture development but can also result in struggles over resources between returnees and those who never left the country. Challenges following return must, however, be addressed without marginalizing or excluding returnees.

Third, I do not have to underestimate that the future of Somali diaspora engagement is unclear and could be shaped by both generational changes and broader regimes of migration, transnational mobility and security. More in detail, I am very interested in analyzing the future of transnational engagement of Somalis in the diaspora, predominantly with regard to generational change. Whether the younger generations, who have lived most or all of their lives outside Somalia, will continue to send remittances and be transnationally engaged is a key question among Somali diaspora groups and for programming the future of the country.
Finally, the future of diaspora engagement is also contingent on global and regional regimes of asylum and migration policies along with securitization measures. These factors not merely affect access to asylum and transnational migration processes but also the opportunity for other kinds of transnational engagement by the diaspora that I am going to explore in my work more into depth.

**Too Perilous to Proceed, Too Ashamed to Return: Stories of Black African Migrants Stranded in Morocco**

Stacey Wilson-Forsberg, Associate Professor, Human Rights Program, Wilfrid Laurier University, Director, Tshepo Institute for the Study of Contemporary Africa, and Fellow, Balsillie School of International Affairs. Co-author: Abderrahman Beggar, Wilfrid Laurier University

Based on the life stories of 36 men, women, and unaccompanied minors, our proposed presentation will provide a window into the lives of irregular migrants from Sub-Saharan Africa who are stranded in Morocco unable to complete journeys to Spain. For this presentation, we will focus specifically on how these individuals negotiate and resist their positioning as Black Africans in a reception context where dominant racial ideologies determine their social ranking. We will further highlight how they discover and build solidarity with each other through a sense of pan-Africanism to reformulate their dreams, revise their aspirations, and reinvent themselves in Morocco and the Moroccan (Western) Sahara. Once outside of Sub-Saharan Africa, migrants must adopt a new cultural identity that is not based on tribe, nationality, or language, but rather the colour of their skin. Our presentation will demonstrate how these men and women experience the process of “becoming Black” (Ibrahim 2003) in a society where “Moroccan-ness” is defined as explicitly non-African and racially Arab. Understanding their unique experiences in Moroccan spaces is not only critical for safeguarding the human rights of those who remain trapped there, but also for states that must contend with rapidly growing populations of vulnerable residents lacking claims to basic social services. Life stories will reveal useful contextual information for policymakers and practitioners to apply when working with racialized people in precarious immigration situations. The stories will capture voices and emotions, making them a powerful way to persuade an audience of the urgency of this situation.
Panel 3: Gender, Migration and Blackness / Genre, migration et “blackness”

Ghana, the home for a return of the African diaspora: chronicling the events of the Year of Return 2019 to date through the media and its impact on Ghana’s tourism industry.

Vivien J. Bediako, Graduate program in Geography Faculty: Faculty of Environment & Urban Change
Affiliation: York University, Toronto, Canada

In view of the fact that the United Nations internationally declared 2015-2024 as the Decade for Peoples of African Descent, this paper provides a historical background of how the Year of Return was initiated by the government of Ghana and a US-based group Adinkra in 2019, and has now come to stay as an annual event. Historically, records show that August 2019 marked 400 years of the Transatlantic Slave Trade to the Americas. In 1619 the first slave ship landed in Jamestown, Virginia, USA. Since then, Africans in the diaspora have had a personal connection to their countries of heritage where they want to construct their identities and strengthen their ties to their ancestry through homecoming events to Africa. Making a trip to the African continent starts with the nation of Ghana as the country is recognized as the gateway to Africa, as well as it being recognized as the primary point of departure on the West African coast during the slave trade. In recent years, the emergence of new digital platforms has transformed the Ghanaian tourism industry whereby almost all tourist activities and engagements have been captured or documented digitally in the media space to encourage visits to the ancestral motherland. This paper conducts a review of all or almost all the information captured by electronic and print media for the Year of Return 2019 to date. The results of the review indicate that the online digital space has contributed tremendously to championing the campaign on a return to the motherland as well as boosting tourism in the country.

A diasporic intergenerational exploration of making home in a hostile environment.
Alya Harding, Social Activist and Founder of Valued Minds

In a world where multicultural Britain presents the functioning of a harmonious nation welcoming people of different cultures, traditions and ethnicity; the history of the British Empire is relegated to a violence of the past. Yet, the operation of political economy through British governance is one that continues to produce exclusionary methods of belonging; as seen with the approach to the Ukrainian refugee crisis and the UK – Rwanda asylum plan.
Thus, the diasporic intergenerational exploration of making home in a hostile environment aims to centre experiences through recollections of memory belonging to Black African migrant communities. Furthermore, making home in a hostile environment chooses to celebrate African and Black women’s modes of survival, much like Akina Mama Wa Afrika, one of the first Pan-African women's movements in Europe. It reveals the tension between theory and practice as separate entities and chooses to produce new undertakings of liberation, especially for first generation “British” children.

Most specifically the study traces the intimate recollections of memory between grandmother and granddaughter of Sierra Leonean, Krio heritage to contest 21st century realities shaped by the legacies of the British Empire along racial, gendered and national lines. The aspect of ‘home’ in this context is symbolic of a fluid space but also a grounded space reflective of an archive, a site explored to gain further understanding around the physical and metaphorical boundaries that restrict a sense of belonging.

(Re)conceptualizing Home for the Ghanaian in the diaspora: tourism narratives of Ghanaian Canadians on their return visits to Ghana.

Vivien J. Bediako, Ph.D. Candidate, Graduate program in Geography Faculty: Faculty of Environment & Urban Change York University

On asking the questions “Where is home?” and “What does home mean to you?” to my research participants during my recent fieldwork, I received varying answers. In response, some of the answers given included: Home is where I was born; Home is where I currently live; Home is where my family is; Home is where I feel comfortable; Home is where I feel safe and have peace of mind; Home is where one’s heart is; Home is where I grew up with family and friends; Home is where I have a great social network. Fond memories, recollections, and nostalgia have been part of Ghanaian immigrants in their host society and their ultimate longing for undertaking return visits to their homeland for holidays, visiting friends and relatives, reconnecting, and participating in other activities including tourism. Drawing on my ongoing research where I am conducting qualitative semi-structured interviews and focus group discussions on first-generation Ghanaian immigrants living in Canada and their second-generation adult children, this paper discusses the meanings these Ghanaian Canadians attach to home, how they construct and negotiate home, their sense of belonging and place attachment on their return visits to the homeland. It also examines some differences and similarities from the perspectives of each generational cohort.
Panel 4: Decolonizing Global Health / Décoloniser la santé globale

NGOs working on public health

Nadia Fazal, Ph.D student in Graduate of School of Public Health, University of Toronto.

Background: Goma, in the Democratic Republic of Congo, is largely dominated by the presence of international non-governmental organizations (INGOs), many of whom work with global health researchers and/or practitioners. Until recently, ongoing colonial dynamics shaping this work has been largely overlooked. Overall, my work aims to contribute to ongoing calls to decolonize the global health field.

Main focus: Arts approaches have become common in global health, but they are less commonly examined from a critical and/or decolonial perspective. I propose that global health workers adopt a ‘critical social science perspective influenced by an applied decolonial framework for health promotion’ (CSSP-ADF) when engaging in arts approaches to help re-shape relationships among actors and facilitate the integration of core global health community concepts (community participation, community ownership, and community assets) in order to strengthen community action for health.

Methods: Grounded in the Goma context, I engaged in a multimodal critical discourse analysis of the audio and visual discourses in the film Kwa Nini Art?. I looked at the discourse surrounding arts-based INGO collaborations, with an analytical focus on the role of power in shaping aspects of core global health community concepts.

Conclusion: I conclude that decolonial discourse in arts-based INGO collaborations can contribute to fostering core global health community concepts. I provide a set of reflexive questions (organized thematically and grounded in a CSSP-ADF) that international global health workers can engage with when seeking to employ arts approaches in their research and/or practice to strengthen community action for health.

Gender-based violence during the COVID-19 pandemic in South Africa and its complications

Thizwilondi Josephine Mudau* - senior lecturer and acting head of the Department of Youth in Development at the Faculty of Humanities, Social Sciences and Education, University of Venda, South Africa,

Vivien Bediako- a Ph.D. candidate in the Graduate program in Geography at the Faculty of Environment and Urban Change, York University in Toronto, Canada.
Gender-based violence (GBV) has been receiving increasing attention in recent times. Gender-based violence is defined as including acts that inflict physical, or sexual harm or suffering, threats such as acts, coercion and other deprivation of liberty. Those mostly affected by GBV are women and girls. It often takes the form of domestic violence, physical violence, femicide, sexual violence, and psychological violence. This is a result of the unequal distribution of power between men and women in society. The COVID-19 pandemic hit hard and affected everyday life globally not excluding the nation of South Africa. A major lockdown was put in place to curb the rapid spread of the disease in the country. Although crime levels were said to have declined during the lockdown in South Africa, another form of crime was seen to have shot up and this is GBV against women and children. Gender-based violence continues to plague many women in South Africa, and this type of violence is always swept under the carpet due to many reasons. This paper seeks to understand the rise in cases of GBV during the periods when there were stringent lockdowns and to determine the actions that can be done to reduce the violence against women and girls in South Africa. This paper uses a qualitative research methodology whereby purposive sampling and semi-structured interviews in a focus group were used to collect data from participants.

Pan-African Approaches to Gender-Based Violence: A Conversation with Black Women
Kendra-Ann Pitt, SW, PhD, University of the West Indies, St. Augustine, Trinidad and Tobago
Zanda Desir, Food Scientist and Women's Rights Activist, International Network for the Reduction of Abortion Discrimination and Stigma, St. Lucia
Nobukhosi Zulu, LLB, LLM, Human Rights, Gender and Technology Consultant, South Africa
Halimah DeShong, PhD, University of the West Indies, Cave Hill, Barbados

Gender-based violence (GBV) is a global problem that transcends race and class. For Black communities in Africa and the Diaspora, experiences of colonization have had diverse implications for how this violence is conceptualized, experienced, and responded to across regions. The persistent perception of Black communities as hyper violent, the limited attention to historically rooted structural violence, and the continued struggles to respond in ways that attend to violence and its prevention in emancipatory ways, are preoccupations that are centrally linked to this legacy. This panel discussion will explore the interconnections and departures of Black women's responses to GBV as they aim to craft decolonial praxis that addresses these and other contemporary realities of GBV in their communities. This dialogue will engage multidisciplinary perspectives of Black women from Africa, North America, and Latin America and the Caribbean as we explore this central concern through reflection on our research and practice across our diverse contexts. In the spirit of solidarity and collective power, the panel will be an interactive discussion between panelists and audience members that welcomes dialogue.
Panel 5: Black Resistance (1): Cultural Production / Résistance noire: production culturelle (1)

Calypso as Music of Resistance, Empowerment and Change
Henry Gomez, activist – York university, Harriet Tubman Institute

The European transportation of Africans from the continent to the Caribbean and the Americas as a commercial enterprise, against their will, triggered many acts of resistance and well-documented feats of heroism among Africans in the diaspora. Despite formidable forces, and under very harsh conditions some Africans resisted their enslavement not only through physical acts of sabotage and rebellion, but also through cultural practices such as drumming, song and dance which they brought with them from the continent. Over the years, as they adapted to their new environment in the English-speaking Caribbean, their songs evolved into the Calypso art form. While many are familiar with the entertainment value and non-threatening characteristics of this genre of music, they remain unaware of its subversive power during the nineteenth and twentieth centuries, in the Caribbean, and its continued role as a music of resistance in North America today. This paper/presentation which includes live performances, will examine several calypsos from Trinidad (now Trinidad and Tobago or Trinibago), Barbados and Toronto in the context of resistance, empowerment and change over a period of almost two hundred years.

The Future is in Pleasure: Mrs. Bradford's House of Entertainment in early-twentieth-century Ontario, Canada
By Emilie Jabouin, Ph.D. Candidate, Communication and Culture, Toronto Metropolitan & York Universities

Black women have historically been pillars of the community, organizers of civil rights and fierce caregivers, though sidelined by history. The turn of the twentieth-century marked the rise of Black Consciousness and women's rights' organizing. American club women, including Mary Church Terrell, the first president of the National Association of Colored Women and Ida B. Wells, journalist and advocate against lynchings are known, yet Black Canadian women are hard to position in political struggles. Apart from nineteenth-century abolitionist revolutionaries including Mary Ann Shadd Cary, Black women's organizing prior to the 1940s is only scarcely covered for instance with recent research on Black women writers including Amelia Etta Johnson (Harris, Black Canadian Contexts).
In the Black-owned twentieth-century newspaper, the Canadian Observer 1914-1919, Black women wrote themselves into contemporary political narratives by highlighting their businesses, artistic practices and community-building efforts, as a way to offset racial and gendered oppressions. By suggesting that their work helps to imagine and build a strong Afro-centered future, this intervention takes a deeper look at businesswomen in Ontario who embraced the merging of their enterprises and pleasure. Mrs. Bradford was a burlesque dancer and ran a hotel and entertainment house in 1914 out of Chatham, Ontario. The Bradford House was a space of safety, pleasure and refusal of anti-black violence/death and poverty. How were black women's performance a challenge to and a component of twentieth-century respectability and racial uplift? How did their cultural expressions raise discussions about the inner workings of black community survival and prosperity?

Les Musiques de l'Atlantique noir
Ansfrid Tchetchenigbo, conseiller culturel en musique, Montréal

Cette présentation a pour but de mettre en lumière le rôle des musiques noires tant sur le plan culturel/esthétique que sociologique et politique. Nous proposons d'identifier et d'expliquer la spécificité des musiques dites noires :

-les musiques africaines ; - les musiques caribéennes ; - les musiques africaines-américaines
Tant sur le plan formel (via une analyse musicologique), que sur le plan culturel (via une analyse faisant appel à des théories d'études culturelles.) Nous nous intéresserons ensuite à leur incidence sur les luttes des personnes noires, ces musiques ont été (pour l'essentiel) créées dans un contexte de domination, elles sont donc des éléments de contre-culture qu'il est intéressant d'étudier.
Nous aborderons, l'appropriation des musiques noires par les cultures hégémoniques, leur place centrale dans les musiques populaires du XXème et XXIème siècle et finalement les questions qui découlent de notre analyse.
Peut-on encore créer des musiques noires dans un contexte d'homogénéisation culturelles ?
Sont-elles encore des musiques porteuses d'un contre discours ? Quels futurs pour les musiques noires ?
Dogs, Gods and City Hall: The Racialized Legacy Of The Displaced Africville Community 
And The Unconscionable Actions At City Hall
Cyrus Sundar Singh, Doctoral Candidate, York University and Toronto Metropolitan University Joint Graduate Program in Communication & Culture

Dogs, Gods and City Hall is a collaborative 50-minute co-creative presentation that engages practice, theory and performance in the framing of the narrative. The participants are immersed in experiential learning that places them inside Canadian history thereby complicit in creating, disseminating, and archiving the narrative. It is a participatory-performative-liveness that is based on the author’s ongoing research with the community of Africville. The presentation contains verbatim transcripts from interviews conducted by the author. All audio elements of this presentation were also captured by the author on multiple research trips to Africville, Nova Scotia spanning five years. Dogs, Gods, and City Hall traces the racialized legacy of the community of Africville, Halifax, Nova Scotia: an impoverished Africanadian or Afro-Canadian community that was systematically demolished during the 1960s; its homes razed, and its residents forcefully evicted in the name of progress. Four decades later, the City of Halifax officially apologized and accepted its culpability in the destruction of Africville and returned three acres of appropriated lands for a commemorative Africville Park. In addition, the city allocated funds to build a replica of the Seaview United Baptist Church, the heart and soul of the community, which was bulldozed in the middle of the night.

The triumvirate of story, performance, and audience is used to create an interactive and immersive live-documentary experience incorporating oral storytelling, poetry, musical score, archival materials and television. For the duration of the performance, the audience becomes the community of Africville. This is a 40-minute performance plus a 15 minute reflection with a Q&A.

Panel 6 : Decolonizing Education (1) / Décoloniser l’éducation (1)

Changing the Narratives: Celebrating Black Africa and its Diasporas through written word
Channon Oyeniran, PhD Candidate, Georgraphy and planning. Queen’s University

With its future being re-envisioned and re-defined, Black Africa and its Diasporas is at a critical juncture as it reflects on its past and integrates lessons learned for a hopeful and equitable present and future. However, what lessons can be learned throughout time from the innovative and impactful contributions of Black Africa and its Diasporas in fields such as education, the arts, technology, and many others?
Additionally, how can we share, teach, and educate people on these contributions? As a Historian, I consistently seek out ways in which to honour and highlight the richness of Africa, its history, its people, and their experiences. Changing the narratives that children are being taught through books and stories that are representative of Africa’s (and its Diasporas) rich history, culture, and experiences, is necessary to shape a future that we envision.

This paper will explore how creating and writing a book series on Black Africa, its Diasporas, Black history, and culture, can aid in decolonizing the education system in Canada. My chapter book for children, The Time Travel Adventures of Ara: Harriet Tubman and the Underground Railroad, is the first book of a five-part series, based on a young Black Canadian boy, who travels back in time and meets various Black historical figures in different locations. The process and importance of writing and creating a children’s chapter book will also be highlighted and will demonstrate how this is an impactful way of celebrating and connecting the history, stories and experiences of Black Africa and its Diasporas across time, space, and geographical location.

**Rethinking critical mathematics education with Sub-Saharan African youth**

Oyemolade Osibodu, Assistant Professor, Faculty of Education, York University

The purpose of this qualitative research was to study if and how Sub-Saharan African youth use mathematics in understanding social issues related to the African continent. I co-explored with five Sub-Saharan African youth over the course of a semester and leaned on what Koro-Ljungberg (2012) termed methodological fluidity. I drew on decolonial theory from an African perspective (Ndlovu-Gatsheni, 2015, 2018) and African [decolonial] frameworks (Ubuntu, Sankofa, Fela Anikulapo-Kuti Methodology (which I developed)) to center the perspectives of the colonized Other, decenter power within the research space, seek clarity on what we sought to disrupt, and find joy in the research space.

Unlike previous research in this field, this study does not focus on learning new mathematics, rather, I sought to investigate what knowledges youth draw on in their exploration of these social issues. The findings of this study highlight the focus of Sub-Saharan's youth need to re-read and re-write their African world with and without mathematics. Youth were invested in re-writing false narratives about the African continent by calling forth African Indigenous ways of knowing. This rewriting led to epistemic freedom and cognitive justice – an essential component of social justice – that redresses the loss of Indigenous knowledges. Despite this, there was still tension in both recognizing and accepting African Indigenous ways of knowing along with the belief that school mathematics is neutral.
Education and liberation: Black supplementary schools and Pan-African pedagogy as a tool for liberation in the Black British community.

Montel Gordon, PhD Candidate, Sociology, University of Glasgow

As Marcus Garvey once regarded, “a people without knowledge of their history are like a tree without roots.” The English education system is historically and contemporarily known for perpetuating negative stereotypes of Black people playing into the imperial notions of Black inferiority. In the early days of post-war migration, the Black Caribbean communities faced severe racial discrimination at the hands of the education system, which pushed these students out with little to no qualifications. Thus, out of this hostility, the Black supplementary school movement was founded with a radical Pan-African ethos/curriculum which sought to combat teachings of Africa as the ‘dark continent’ and provides positive narratives of Africa(n) history and the diaspora across the Caribbean and the Americas. Despite their decline during the 90s, the legacy is long-lasting.

Following the BLM protests in June 2020, attention is turned towards the colonial English school curriculum and poorer academic attainment of Black Caribbean students. With the continued disproportionate exclusion rates for Black students and the marginalisation they faced in schools, Black supplementary schools are needed more than ever. This paper examines the historical legacies of the Black supplementary school movement, the role of Pan-Africanism in the curriculum and ethos, and how this can be used as a tool of liberation for the Black British community.

The Social Reproduction of Anti-Black Racism in Post-Secondary Institutions

Fardosa Warsame, Ph.D. Candidate, Gender, Feminist and Women's Studies, York University.

This conference paper will investigate key areas of critical race theory that will support the perception of the social reproduction of anti-black racism through the policing of black bodies in unionized university campus spaces. In the book, "In the Wake: On Blackness and Being," Christina Sharpe (2016) draws on dominant racial and migration discourses to highlight how black lives become disposable due to capitalism and anti-black racism. Each section of the book focuses on the historical and contemporary experiences of anti-black racism that has forced slavery onto black bodies through the middle passage. To be in the wake, one must acknowledge the lasting effects of slavery that seep through our present, a particular importance Sharpe (2016) emphasizes. Sharpe (2016) illustrates "that to be in the wake is to occupy and to be occupied by the continuous and changing present of slavery's as yet unresolved unfolding" (Sharpe, 2016; pg.13–14).
The takeaway from this book is looking at how, as Sharpe states, "violence proceeds and exceeds blacks" (pg.14) and how we as a society approach issues regarding racism and how the healing process looks like in a white-centric institution, including post-secondary institutions. We can analyze how approaches institutions take are not taken with the intention of healing but instead with the dishonest desire to be "inclusive" and "progressive." What is dangerous about this is that no fault is placed on colonial history, which fuels the idea of white supremacy within our society. The reproduction of whiteness within academia correlates with policy frameworks that contribute to the policing of black bodies. This norm is correlated with policy frameworks of law. Whether it be university policies or governmental policies/laws, we see time and time again the reproduction of anti-black violence. Within the context of academic institutions, there is a sharp increase in the renewal of tactics of policing activists on campus, mainly racialized students. This conference paper aims to gather strategies that racialized people in post-secondary institutions can use to implement anti-racist policies.

**Panel 7: Identity and Blackness (1) / Identité et “blackness” (1)**

Theorizing anti-Blackness Through School Expulsion
Camisha Sibblis; PhDc at York University (Social Work), Assistant Professor at University of Toronto (Black Studies: Sociology, Criminology, Law & Society)

This paper will centre a discussion of the Black body in space, in relation to one way in which the human is defined: the movement out of nature. The questions that are fundamentally engaged in considering how this relates to race are: who moves and who does not? And as Sherene Razack aptly asks: how are people kept in their place? And how does place become race? I explore these in relation to self-concept and mental health, primarily through the works of Frantz Fanon, Silvia Ferreira Da Silva and Radhika Mohanram. Focusing specifically on racialized Black students and their production as raced and subjugated subjects in and through expulsion programs as carceral spaces. These programs situate prisons inside of the schools with reference to the school-to-prison pipeline. In this paper, I tease out the collisions and coalescences between the school and the prison. Using both a theoretical and empirical approach, it engages a spatial analysis raising questions about the discursive space of the expulsion programs and schools at large and how power is organized within; the dialectical relationship between space and bodies; and the concurrent construction of excluded identities. This paper’s ontological and epistemological logics offer the beginnings of a theory for the application of anti-Blackness. Theory as a general framework filling the gaps left by Critical Race Theory as it pertains specifically to Black bodies.
Chantal Mouffe has dedicated much of her academic career to reshaping democracy in ways that better represent radical thought, however, her blind spot in this endeavour is that she predominantly only looks to existing institutions for insight. In this article it is my aim to build off of what Mouffe has outlined by utilizing resistances lead by Black and Indigenous folks in order to build what I call Agonism Noir. I will also be analysing Black theories like Transnational Marronage to reconceptualize what resistance can look like. Finally, I will be utilizing the subversive theme of Madness as characterized by Richard Ingram to highlight the need for a democracy that is not afraid of Madness but adopts it into its framework. If we do not look at the contributions of Black and Indigenous revolutionaries to the decolonial project, then how can we begin to do the work of reconceptualizing a democracy that is made with Agonism in mind. Finally, after shaping this theory I will also be adding strategies for implementation at a local level.

Le vodou, la trace significative de l'africanité à l'origine de l'identité haïtienne

Gustave Rodady, Ph.D. Student Doctorant en Cotutelle Université Grenoble Alpes / Université d'État d'Haïti et rattaché aux laboratoires CESICE et LADIREP.

Le vodou haïtien comme forme d'organisation sociale, politique et culturelle est né dans et de la cérémonie du Bois-Caïman. Il est par ailleurs appelé le « mythe fondateur » du vodou et celui de la nation haïtienne. Loin d’être pessimistes, les captifs auront bien compris que leur libération passe par une responsabilisation à la fois individuelle et commune. Arrachés de diverses tribus d’un géant continent, les Africains ont dû, pour communiquer et mieux résister, se forger une culture commune.

Cette proposition mettra l’accent sur la trace significative de l’Afrique dans la construction identitaire haïtienne. L’histoire de la société haïtienne est donc à la fois le réceptacle et le lieu d’intervention du vodou. Ainsi, le vodou se présente plus qu’un patrimoine à tous, genre de legs culturel qui, dans des séquences successives, serait devenu un héritage se transmettant de père en fils, de génération en génération, à la société haïtienne. Son extension va au-delà d’une simple vision culturaliste sur la réalité sociale du pays. La naissance du vodou est en quelque sorte engendrée par un système social, dans lequel un groupe opprimé en état de résistance interrompue se dresse devant un groupe oppresseur. Serait-il possible de comprendre ces deux signets identitaires: le vodou et la langue créole sans se référer à l’Afrique ? La compréhension de certains éléments de la mentalité haïtienne, de certaines danses et pratiques haïtienne n'exigerait-elle pas un retour vers l'héritage africain?
### Black woman's body carrying the legacy

Sharon Henry, Ph.D. Candidate, Sociology, York University

Historically there is resounding evidence that Black Women's bodies were put under colonial control. Although life for all began in Africa, the legacy of slavery and colonization perpetuates unrelenting assaults on Black Women's bodies. The case of Saartjie (Sarah) Baartman, (1789-1815), a KhoiKhoi woman taken from South Africa in 1810 and exploited through freak show exhibits across Europe, (Holmes, 2016), in life and in death is problematized from a critical disability gendered lens. Saartjie's lived experiences serve as a connecting point of representation of the global historical treatment of Black Women, the silencing of their voices, and the colonial gaze, leading to consideration of contemporary treatment of Black women within systems of care and interactions with medical practitioners.

Currently, in Canada and across the diaspora, there remains a diminishing of Black women's voices, more specifically, the treatment of Black Women within care systems. While violence against women is well published globally and in Canada, the suppressing of Black women's voices generally, as exemplified in the case of Saartijii necessitates exploration. Research in this area remains scantily examined, therefore, requiring interdisciplinary exploration, through historical, sociological and a social determinant of Health, (SDoH), lenses. A key question in this research focuses on: How has the violence enacted on Saartijii been reflected in contemporary treatment of Black women? The transnational diaspora treatment in the current climate concerning Saartijii, echoes in the lived experiences of the primary sources of key informants on the doctor-patient relationship between Afro-Caribbean women and their doctor.

### Anti-Black Racism

Kay Tracey, Ph.D. Candidate, Department of Social and Political Thought, York University

My studies found the common denominator related to Black folks is often linked to the law and race. But why? If we live in an equal and equitable society. My dissertation focuses on equity and equality, considering anti-racism frameworks relating to Black folks and their identities in Canada and the Caribbean.

Since the start of time, Black folks have always had to wear some form of mask of conformity or had to pass “safely.” This means Black folks find themselves on a lifelong journey of self-awareness, changing identities and shifting depending on the space they are entering. In researching and investigating the past and the transition of “masking and passing” by using scholars such as Fanon, Baldwin and Du Bois, et cetera, I intend to learn the history and the constructs so that I may apply this to my writing and activism with an intersectional lens, hoping to start change while creating awareness.
Pan-Africanism, Black Female Internationalism & Informalized International Relations
W. R. Nadège Compaoré, Assistant professor, Department of Political Science
University of Toronto

Pan-Africanism tends to be viewed as merely a political ideology that speaks to Black resistance and self-determination globally. Much of the literature on the topic emanates from African studies and Black Studies, without systematically linking such debates to International Relations (IR) scholarship. Moreover, dominant narratives of Pan-Africanism have mostly highlighted the role of male leaders such as W. E. Dubois and Kwame Nkrumah, while largely erasing key Black female contributions. These women have thus been doubly erased from existing discourses. This paper argues that pan-Africanist female leaders have mainly operated via channels that have been rendered informal and/or unofficial, even when they were in fact, formal and official channels. The implications of this informalization of Black female internationalism has remained understated and undertheorized in IR literature. By retracing the intellectual and political leadership of pan-Africanist pioneer Ida Gibbs Hunt (1862-1957) as an empirical point of departure, the paper takes a critical epistemological approach anchored within informal processes of IR and informed by Black, postcolonial, feminist thought, to examine the erasure of race and gender dimensions within/from key narratives of Pan-Africanism, Black female internationalism, and American foreign policy, particularly around three historical foreign policy priorities promoted by Ida Gibbs Hunt, namely: (1) decolonization, (2) Black diplomatic representation, and (3) disarmament.

In Search of Identity: Jessie Faucet and the rise of a Pan-Africanist political Consciousness
Korka Sall, Ph.D. Assistant Director / Directrice Adjointe, Minnesota Studies in International Development (MSID-Senegal), West African Research Center (WARC)

The Harlem Renaissance, also known as the New Negro Renaissance, was a cultural, philosophical, and intellectual movement that gathered black artists and writers in Harlem between the end of World War I and the late 1930s. During those years, there was an artistic explosion with the publication of the most bold, beautiful and daring photographs, books, essays, poems, drawings, music from many black artists including Jessie Redmond Faucet. Faucet played a major role within the black community in Harlem engaging in themes of cultural celebration, race consciousness, racial solidarity, mobility, race, gender and sexuality.
In this paper, I will first examine Faucet's role in the Crisis magazine (as she was hired by W.E.B Du Bois in 1919 to be the Literary Editor of the magazine) during which she showed how crucial the Harlem Renaissance was in the development of black internationalism. The second part of the paper examines the phenomenon of passing in Jessie Faucet's novel Plum Bun: A Novel Without a Moral in 1929. Angela Murray, the protagonist, passes for white because she has a lighter skin. Passing has been a frequent practice in the black community for those who look white. Angela moves to New York which allows her to join the white community. Through Angela’s story, Fauset highlights the complex and precarious futures for people of mixed race. This also puts forward themes of mobility, travel and the transcendence of race through a journey to identity formations within the black diasporic community.

Panel 9 : Decolonizing Research / Décoloniser la recherche

Expériences de chercheures issues de la diaspora africaine dans la production des savoirs : 
Un dialogue réflexif

Belporo Lydie C., Candidate au PhD en Criminologie, École de Criminologie, Université de Montréal
Paquita Sadjo, Candidate au PhD en Études féministes et de genre, Institut d'Études féministes et de Genre (IÉFG), Université d’Ottawa
Zombré Inès, Inf., M.Sc., Candidate au PhD en Santé des populations, École Interdisciplinaire des Sciences de la Santé, Université d’Ottawa

Les africain.e.s de la diaspora sont des acteur.rices du développement et contribue de manière significative aux dialogues scientifiques à l’échelle mondiale. Malgré ces apports à la création des savoirs, force est de constater leur faible reconnaissance. Il demeure important de dé-invisibiliser la participation des chercheur.e.s racisé.e.s issu.e.s de la diaspora à la construction et à la diffusion des savoirs. À travers un dialogue réflexif sur les savoirs expérientiels acquis en tant chercheures issues de la diaspora africaine évoluant dans un contexte académique nord-américain, cette communication propose une réflexion méthodologique transdisciplinaire au croisement de 3 positionnalités. Les échanges s’ancrent dans les domaines de recherche que sont : la Criminologie, les Études féministes et de genre, la Santé des populations, et permettront d’enrichir le débat sur la contribution de la diaspora à une société juste et équitable pour les personnes et les espaces considérés comme “minoritaires”. Cette discussion s’articulera essentiellement autour de l’analyse critique des notions d’objectivité, de neutralité, du rôle d’alliée minoritaire dans un contexte de recherche autochtone au Canada, des défis méthodologiques de la recherche “chez soi”, de la posture et de l’identité de chercheure racisée dans une recherche avec des sujets racisés. Ce dialogue intersectionnel s’inscrit dans une logique de décolonisation du processus de production des savoirs, par la déconstruction de la notion de (non) privilège dans la recherche et la critique de la normativité de la recherche en science “normale” andro et occidentalo-centré.
Oralité, poésie et récit africain dans l’œuvre d’Amadou Elimane Kane. En quoi le patrimoine de l’oralité contribue-t-il à la renaissance africaine?

Docteur Coudy KANE, Enseignante-chercheur à l’Université Cheikh Anta Diop de Dakar (UCAD)

Le concept de la narration africaine comporte des facteurs de création qui s’appuient sur une historicité antique. La tradition orale est un usage culturel de la transmission de la mémoire africaine tandis que l’expression poétique va puiser dans la symbolique narrative du monde négro-africain. Ces deux pratiques constituent le mécanisme de l’imaginaire africain et de son histoire. Le travail esthétique et littéraire d’Amadou Elimane Kane, écrivain, poète et enseignant chercheur, s’articule sur la refondation du récit africain à partir de l’écriture, de l’oralité et de la transmission des valeurs de justice cognitive pour faire rayonner la renaissance africaine. Il offre un champ très large d’analyse pour relever l’importance de la valorisation du patrimoine culturel et historique africaine et permet à l’auteur de combiner, de manière systémique, son œuvre littéraire, et la poésie en particulier, à une méthodologie de la transmission du récit africain auprès d’un large public : écoliers, collégiens, lycéens, étudiants et enseignants.

Storytelling: Sankofic Rituals for Locating the Self & Community

Myrtle Sodhi, Ph.D. student, Faculty of Education, York University

Malidoma Somé (1999) frames African storytelling within a ritual that boosts imagination, supports our efforts to locate the self, connects us to ancestral knowledge, and supports the re-envisioning of our society. Storytelling is an “indigenous technology that is aimed at returning people to their origin - the Spirit world” (Somé, 1999, p. 71). Storytelling then becomes a localizer and a transporter at the same time—a trans-temporal practice. African storytelling practices have found several iterations in diasporic communities. Afro-Caribbean Indigenous storytelling practices such as Kwik Kwak and Tim Tim Bwa Sek invite collaboration and connecting to trans-temporal communities. They also serve as a means of locating the self and communities in their efforts to connect to the “common energy of Spirit”. These storytelling practices speak to African Indigenous values of relating, reciprocity and interconnectedness. Dylan Robinson asserts that “(s)ensory experiences...(are) relational at its core - a form of...sensing and being sensed” (Robinson, 2017, p.87). It is this interconnectedness through sensing that allows the audience a return and serves as repatriation work that seeks the return of the audience from a sonic-trans-temporal exile caused by the imposed values of colonization in the arts.
Conference Program / Programme de la Conférence

**Black cultural epistemology**

Zahn Ade Jackson-Garrett, based in Dakar – helping emerging, Black and Indigenous thought leaders develop liberatory technology for racial identity reparation.

In September I made the transatlantic journey and flew up over the shores of this Black city on the water. I had come from Baltimore. Here in Dakar, I see the iconicity, the pure genius, the inconceivable beauty of Black life. I witness that which is universal of Black society. I see the watermelon diasporic, and the Black boys in the street defying gravity on their bicycles. I witness the unbridled genius of those who generate the landscape of daily commerce with their very hands. I learn how not to waste. It is a fact that there is always enough Thiebou Dieune for everybody to eat. By whom is “Africa considered a problem-ridden continent?” By whom is “Africa dehumanized?” And are they relevant to our discourse? Is this conference not the very site of Black being…the location of Black futures?

My name is Zahn Ade Jackson-Garrett. I am neither an artist, a writer, a technologist, nor a poet. My profession has no name; my title is Zahn.

I work to spark generativity & collaboration for the economic and material development of Dakar as a center of Black cultural epistemology and thus of the development of:
- transcultural knowledge forms; Black canon (do we read Wynter?);
- new modes of tourism in the global south;
- international port-city partnerships and creole futures;
- Black identity reparation through transformative gatherings; diasporic social media futures;
- standardized mechanisms for creative & cultural output

**Appartenir**

Lorrie Jean-Louis, Artist, Activist, and Poet, based in Montreal, Quebec

Par sa bulle Romanus pontifex datant de 1454, Nicolas V est souvent accusé d'avoir condamné les Noirs à être esclaves à perpétuité. Les doutes sur l'influence de cette bulle nous empêchent de nous prononcer sur son véritable impact historique, mais nous invite à se demander : La véritable condamnation n'est-elle finalement pas d'avoir fait des Noirs des esclaves éternels, mais plutôt des étrangers perpétuels?

La traite négrière transatlantique est certes terminée, mais l'esclavage ne peut être circonscrit comme objet historique avec un début et une fin précise. Nous le voyons plutôt comme une structure qui détermine jusqu'à aujourd'hui les rapports raciaux dans le monde, et qui maintient les personnes Noires dans un statut perpétuel d'étrangers.
Kër Nomad entend questionner cette étrangeté douloureuse par le truchement de l’angle féministe en traversant les angles artistiques, psycho-sociaux et communautaires contemporains ou qui nous précèdent. En tant que collectif nous aimerions creuser la question de ce non-lieu qu’est l’étranger par le biais des voix de femmes noires, tel que Toni Morrison propose avec “Étranger chez soi”, pour ne donner qu’un exemple. Nous aimerions aussi explorer la notion d’appartenance, le choix subversif de voyager et de circuler afin de répondre à la question : « Où est-ce que la personne noire se sent-elle chez elle ? » Si Kër Nomad existe c’est pour questionner ce nomadisme « forcé » mais aussi pour s’offrir un espace de réflexions et d’actions nous permettant commes afrodescendantes et africaines d’appartenir à des espaces réinvestis d’un dessein qu’il nous reste encore à définir.

Afrobeats in Western popular culture: Exploring rhetoric’s of Africa as the future as re-framing of ongoing extractive relationships with the continent.
Amarachi Chikwu, PhD. Candidate, Gender, Feminist and Women’s Studies York University

Thinking about the ubiquitous nature of various African popular music styles generally referred to under the umbrella of ‘Afrobeats’, in Western mainstream popular culture recently, I want to explore the ways rhetorics of Africa as the future are potentially used to re-articulate and positively reframe relationships of extraction between the West and the African continent.

The global order that has largely been shaped by white supremacist violence and logics both historically and presently is one that survives through re-articulation and adaptation even if it requires perfunctory inclusivity of marginalized perspectives and knowledges. For this reason, inclusion and an allowance for African perspectives or in this case talents and influence, within the confines of Western dominant culture which is often offered as the best way to include marginalized voices, can arguably be seen as “masquerad[ing] as emancipatory while in reality serving the perpetuation of coloniality.” (Nhemachena et. al, 2016). Imagining an African future in pop culture and understanding the complexity of music as a space where influence and inspiration complicate critiques of extractive relationship, I hope to explore what it looks like when Africa is actually at the centre as opposed to being the site from which resources, people, and talents are drained for the benefit of others. What does inclusion of Afrobeats music in the West look like when rooted in parity?
ATLANTICS: Blackness and Birth in the Life Aquatic
Jellissa Rickness, Ph.D Student in Social and Political Thought, York University

Though water can and often is seen as a site of destruction (Hurricanes), death (Igbo landing), and rupture (the Trans-Atlantic Slave Trade) it is also a site of healing (holy water, Florida water), spirituality (baptisms, Oshun), and safety (Wade in the Water). As Rinaldo Walcott stated in his 2021 article “The Black Aquatic:” “Tides and waves both bring in and take out elements from the shore to the sea, but importantly, tides and waves leave elements behind as well, resulting in new and different formations” (72) In A Map to the Door of No Return, author Dionne Brand expresses her belief that there is too much emphasis placed on origin. She argues that origin often reproduces nation-state violence. In my essay, I argue that origin is not only important, but it is critical and propose that rather than doing away with the concept of origin completely, it may be more constructive to reconstruct and decolonize our relationship to it. One that is not nationalistic, but embodied, and navigationally accessed through the Black spirit. Further, I will explore the extent to which water can be seen as origin of contemporary Black life.

I will support my argument through a trans-diasporic inquiry into water and the relationship it has to Blackness and resilience. This inquiry will include films such as Moonlight, and the archaeological work of Senegalese scuba divers documenting and exploring sunken slave ships. The written work will be supplemented by a 3-minute visual essay that illustrates my argument.

Blueprints for Haiti on the World Stage: Representing Race and Nation at the 1900 Exposition universelle
Matthew Randolph , Ph.D Stanford university, PhD Candidate in History department

The plans of Haitian diplomats to (quite literally) step up on the world stage during the 1900 exposition universelle in Paris mattered for Africa and its diasporas. International fairs empowered governments and individuals alike to reflect on their allegiances to both racial and (trans)national senses of self and community. However, citing financial constraints, Haiti did not move forward with a pavilion at a geographically symbolic locale in the heart of the French capital. This article offers a close reading of a curious item in the French national archives - what one might consider a book of lost dreams - a collection of blueprints and correspondence of Haitians, alongside other Latin American and African nations, that ultimately never participated in the exposition universelle. I also juxtapose Haitian
aspirations in relation to W.E.B. Du Bois’s pavilion about the Black American experience, and assess other convenings where Haiti had a more solid presence, such as the Chicago’s World’s Fair in 1893 and London’s First Pan-African Conference in 1900. By unraveling nuanced strategies at nation-building, we might historicize the malleability of Blackness as a border-crossing bridge during the rise of Pan-Africanism at the turn of the century. As the first Black republic with a century-long legacy of freedom leading up to the 1900 exposition, Haiti’s representations reverberated for perceptions of people of African descent everywhere. Even with dashed dreams for a pavilion, Haitian thought at this time contributes to our understanding of the workings of race, nation, and transatlantic legacies of European colonialism.

**Artistic performances, Oral History and Remembering Political Violence in Haiti**

Célia Romulus, Professeure Institut d'Études Féministes et de Genre/École de développement international et mondialisation, University of Ottawa.

Duvalierism (1957-1986) was characterized by systematic violations of human rights, redefined state policies and greatly influenced migration patterns out of Haiti (Trouillot, 1990). For societies emerging from state repression like Haiti, memory sometimes travel to the forefront of public debate. Indeed, since Duvalier’s return to Haiti in 2011, some civil society organizations have actively supported transitional justice initiatives aiming to rebuild and nurture memory through exhibits and conferences or by creating space for survivors’ voices. These organizations have attempted to provide answers to critical questions: how will repression be remembered? What are the contemporary legacies of this violent past? How can a society heal?

Nonetheless, the restricted scope of that work and of available scholarship contrasts with the extent of the rupture brought about by Duvalierism and its impact on society as a whole. By analyzing how narratives of political violence originating from family stories and publicly available testimonies have become the center of artistic approaches coconstructing a memory of the dictatorship in Haiti between 2015 and 2019, this paper explores the ways in which the dictatorship is remembered in Haiti to demonstrate that artistic performances and oral history play a central role in the memorialization of political violence.

**Unveiling records of un-healing wounds**

Yvonne Simpson, Ph.D. Candidate, Graduate Program in Critical Disability Studies, York University

This paper unveils Indigenous and Black workers in the archive and traces the fictive production of homogeneous disability through ideologies of settler colonial "discovery, immigration, colonization and nation building."
I engage records, images and journals, which serve as discursive sites of inquiry into the structural legacies of racism, and the occlusion of ethno-racial identity the nation's present-day occupational health and safety systems. This paper is drawn from a larger study involving interviews with 22 key informants in OH&S and advocacy organizations; the 2016 census; and 10 years of workplace fatality data from the Ministry Labour. I argue for the exigencies of new historiographies and epistemologies, including Black Disability Studies and Indigenous Studies, for unsettling colonial and white supremacist histories of work, workplace injury, and social benefits in Canada.

Panel 12 : Decolonizing Education (2) : Africanizing the Curriculum / Décoloniser l'éducation (2) : africainiser le programme

Decolonizing Post-Secondary Curriculums in Africa: Lessons from the Indigenous Field of Study Master's Program, Wilfrid Laurier University, Canada

By Dr. Lamine Diallo is a Senegalese scholar, professor emeritus and past Program Coordinator of the Leadership Studies Program at Laurier, Brantford, WLU.

Dr. Gus Hill is an Indigenous scholar, full professor and past Associate Dean of the Indigenous Field of Study at the Lyle S. Hallman Faculty of Social Work, WLU.

Dr. Ginette Lafreniere is a settler-ally, associate professor and current Associate Dean of MSW Programs at the Lyle S. Hallman Faculty of Social Work, WLU.

Slavery, colonialism and neo-colonialism are factors which continue to impact the African continent within its' political, social and economic structures. Despite enormous challenges, many African and Indigenous nations have attempted to disengage themselves from Western dominance. This domination has been maintained through systems of education which privilege a Eurocentric worldview to the detriment of colonized peoples all over the world. The idea of African educational institutions decolonizing their curriculums is not a novel idea; what is challenging, is the resistance to do so and where to start. Many efforts are necessary to push back on centering Afrocentric worldviews within multiple curriculums. This presentation seeks to present the feasibility in so doing as we are inspired by First Nations intellectuals in Canada that have developed a formula which can inspire African post-secondary institutions to create spaces of Afro-centric learning both in Africa and within diasporic spaces in order to redress and reject the colonizers’ stranglehold on what is knowledge and more importantly honor African Indigenous knowledges compatible with the intellectual needs of African students and Afro-centric allies.
Les contributions de l’Afrique et ses diasporas à la civilisation mondiale
Mme Mougoula, épouse Essongue Yvette Gracia, Professeur de Français et Doctorante en Lettres Modernes, à l’Université Omar Bongo de Libreville (Gabon).
Parcours : Lettres, Langues et Imaginaires Culturels.B.P.8486

L’Afrique regorge de richesses humaines, matérielles et culturelles illimitées et peut être considérée comme le continent incontournable du troisième millénaire. En partant de ce postulat de base, notre communication consistera à répertorier les actes diasporiques intradiégétiques des écrivaines afro féministes, qui ont eu une incidence internationale constructive, afin d’en élucider les mécanismes, les processus, et supputer sur une nouvelle dynamique panafricaine globale. Pour mieux cerner les imaginaires culturels diasporiques, nous nous appuierons sur l’analyse du discours des romans Rouge impératrice de Léonora Miano, Marianne face aux faussaires de Fatou Diome et de l’essai Femmes noires francophones, une réflexion sur le patriarchat et le racisme aux XX-XXIè siècles d’Odome Angone.

Transformar la Historia desde el Afrofeminismo. Aportaciones del Afrofeminismo español a la reparación de la verdad histórica del Estado”
Elena García

Atendiendo a la cada vez mayor normalizada presencia de personas africanas y afrodescendientes en el Estado español y a sus huellas en la literatura, el arte, la investigación, la ciencia y la cultura de ayer y hoy, se propone una ponencia sobre las capacidades de transformación de la narración histórica que los Estados hacen sobre sí mismos que posee el Afrofeminismo en el Estado español.
La ponencia se basará en la reciente transformación tras el Conversatorio “Feminismos diversAs”, celebrado en el Museo Nacional de Antropología (MNA) el 17 de marzo de 2022, de dos elementos “problemáticos” en dos museos estatales: la modificación definitiva de la Sala de Orígenes del Museo Nacional de Antropología, donde se exponían aún restos humanos, y la eliminación de una cartela en el Museo de América que hacía referencia a la “emigración africana” hacia América a partir de 1.531 en vez de al secuestro, la esclavización y la trata de seres humanos por parte de España y las potencias europeas.
Mediante esta exposición se persigue mostrar la capacidad de transformación de la realidad y la verdad histórica que tiene el Afrofeminismo en el Estado español y su contribución al enriquecimiento y desarrollo del mismo, en aras a lograr un análisis más complejo y riguroso de la realidad que contribuya, por tanto, a la civilización mundial y a la relectura contra-narrativa de la misma.

Madrid, 1 de enero de 1982. Licenciada en Filosofía y Licenciada en Antropología por la Universidad Complutense de Madrid, Máster en Cooperación al Desarrollo por la Universidad Carlos III de Madrid y Postgrado de Especialista en Género en Cooperación por la Universidad de Córdoba. IMA, Instituto Madrileño de Antropología

PALABRAS CLAVE: Afrofeminismo, racismo, verdad, justicia, identidad, reparación histórica

Sociología de las fronteras sociolingüísticas en Argelia desde las actitudes hacia las lenguas
Pr. Rabéa BERRAGHDA Loucif, Universidad de Argel 2- Argelia

El objetivo de nuestra modesta contribución consiste en presentar una visión sociolingüística de los idiomas presentes en Argelia y las políticas lingüísticas estatales hacia ellos. De igual modo, esbozamos la pluralidad de las relaciones y actitudes de los usos sociolingüísticos diversos, partiendo del árabe clásico y dialectal, el francés y el tamazight (bereber). Por ello, damos una mirada retrospectiva sobre la historia de la configuración lingüística del país durante su historia contemporánea, ya que sería provechoso para comprender los asuntos políticos y sociales que caracterizan la cartografía lingüística actual, además ponemos el foco en la definición del panorama lingüístico institucional de uso social y académico. Más bien, valoramos la recomposición de la diversidad y su traducción empírica con sus complementariedades, dicotomías y oposiciones.

Palabras clave: Argelia; actitudes; lenguas; multilingüismo; políticas lingüísticas; sociología.

Panel 14 : Feminism (2) / : Féminisme (2)

Ti dife boule sou feminism ayisyen - Leçons du mouvement féminisme haïtien

Nathalie Coicou - Psychologue clinicienne, Port-au-Prince
Veika Donatien - Candidate au doctorat en administration publique à l’École d'Études Politiques de l'Université d'Ottawa
Katia Henriys - Psychologue clinicienne - candidate au doctorat en psychologie sociale critique au Graduate Center au City University of New York
Sabine Lamour - Professeure de sociologie - Université d’État d’Haïti, Port-au-Prince
Cette table ronde s'inscrit dans une mouvance de valorisation de savoirs issus des expériences des féministes haïtiennes et se propose d'identifier les principales stratégies d'action historiquement employées par celles-ci localement et à l'étranger. Elle abordera cette riche et complexe histoire contemporaine ainsi que les défis. En soulignant les héritages historico-politiques issus de moments-clés de mobilisation, tels que les résistances à l'occupation américaine (1915-1934) et à la dictature duvaliériste (1957-1986), cette table ronde analysera des modes de mobilisation féministes de la fin de la dictature duvaliériste à nos jours. Ces résistances politiques et épistémiques se sont déployées dans plusieurs théâtres, évoluant selon les périodes, les gouvernements, les oppositions etc.

Ces actions ont mené à la création d'espaces qui ont favorisé l'agentivité des femmes et des féministes, provoquant ainsi des changements politiques et culturels importants. Elles ont aussi souvent suivi la tradition des solidarités internationalistes haïtienne. Ce panel abordera des questions essentielles à la poursuite du travail d'autonomisation des femmes et de démocratisation de la société et des mécanismes politiques, dont les suivantes : Quelles stratégies ont historiquement été mobilisées par les féministes ? Comment continuer à les documenter et assurer la transmission intergénérationnelle ? Comment mobiliser ces leçons apprises pour orienter la lutte à l'aune de la gangstérisations sociale et politique ? Quels moyens utiliser contre l'impunité et la recrudescence des violences faites aux femmes ? Comment articuler les revendications féministes face à la montée des fondamentalismes et au poids de l'impérialisme dans la politique intérieure ?
Panel 15: Afrofuturism(s) / Afrofuturisme(s)

Afrofuturism(s): Solidarity, Imagination & Decolonial Praxis

Dr. Sylvia Bawa, Associate Professor, Sociology, York University, Canada.
Dr. Grace Adeniyi-Ogunyankin, Associate Professor, Geography & Planning and Gender Studies, Queen’s University, Canada.
Dr. Nadege Compaore, Assistant Professor, Department of Politics, University of Toronto, Canada.
Dr. Molade Osibodu, Assistant Professor, Faculty of Education, York University, Canada.
Dr. Comfort Azubuko-Udah, Assistant Professor, English and African Studies, University of Toronto, Canada.

Black Panther, a Hollywood Marvel Comics movie released in 2018, marked the ‘Owambe Buga’ arrival of Afrofuturism on the global stage. While novelists, artists, creatives and musicians have long engaged futuristic praxis in their work, critically acclaimed cinematic success such as Black Panther, and Wakanda Forever, can be defined as the crowning moment of these discourses. For instance, in addition to a symbolic and positive representation of African artistry, the socio-economic, political and cultural capital it provided were unparalleled. These movies, novels and art contribute significantly to bridging African diasporas and forging solidarity. Taking as a point of departure from what Adeniyi-Ogunyankin (2018) calls Afropolitan Imagineering, panelists on this roundtable will discuss the impact of Afrofuturism from decolonial, intersectional and international political economy and interplanetary perspectives. Each panelist will speak to the genre from the perspective of their research.

Panel 16: Decolonizing Knowledge Produced on Africa and its Diasporas (I)
/Décoloniser le savoir produit sur l'Afrique et ses diasporas

V.Y. Mudimbe and the challenge of the colonial library: Aesthetics of resemblances and the production of colonial difference.

Dr. Zahir Kolia, Assistant Professor: Department of Criminology, Toronto Metropolitan University; Adjunct Professor, Social and Political Thought, York University. (TMU)

In his The Idea of Africa, V.Y. Mudimbe’s states that “African discourses have been silenced radically or, in most cases, converted by conquering Western discourses. The popular local knowledges have been subsumed critically by ‘scientific’ disciplines.” For some of his critics, they ask: where do you go from here?
In other words, some critiques suggest that tracing the contingent colonial power/knowledge relationship to invent, objectify, and explain “Africa” and its people is a politically impotent theoretical exercise that immobilizes anticolonial forms of theory and praxis. This paper suggests that these potential critiques fail to consider Euromorphism or border thinking whereby Mudimbe appropriates ostensibly European methods and concepts for his own radical critique of the colonial library. In another register, those that do account for Mudimbe’s border thinking vis-a-vis the colonial library typically start with difference: that Africa has always been framed through a discourse of radical otherness. Contrasting this position, my paper argues that Mudimbe does not start with difference or otherness, but rather similitude or resemblances, and I show this by highlighting Mudimbe’s brilliant notion of “aestheticization” through his analysis of key European artistic productions. Finally, I end with a consideration of his In the House of Libya as being expressive of Mudimbe’s attempt to subvert the colonial library by viewing the West as a margin of Africa as opposed to always viewing Africa as a margin of the West.

Mainstreaming the Mystic: Gendered Power through Rituals in Igbo Nigeria

Ifeyinwa (Ify) Okadigbo, PhD Researcher, School of Gender Sexualities and Women’s Studies, York University, Toronto, Canada

“Decolonization is a multi-pronged process of liberation from political, economic, and cultural colonization. Removing the anchors of colonialism from the physical, ecological, and mental processes of a nation and its people” (Tamale, 2020: xiv). My work uses a decolonial historical approach to problematize the nature of African power, by challenging the inaccurate Western conceptualization, which fails to acknowledge the presence of robust modes of power that exist in the continent. Most specifically, my project aims to document the power that women exerted in precolonial Igbo communities through several rituals including Ichu Aja, a ritual that was exercised to protect the realm from war and hardship. Igba Afa, a ritual that gave women the ability to “see” beyond the physical to ward off famine, drought, or sickness and to attract prosperity, and trade. This work is particularly invested in locating the uniqueness that existed in how power was enacted and negotiated before Black peoples encounter with slavery and colonization. This unfortunate encounter resulted in the framing of Africans especially African women as powerless victims devoid of agency, but most significantly in the erasure of African modes of power that corresponded with African ways of being. African power that has its origins in spirituality is often described as intangible, ‘invisible’ silent, and embedded (Hason, 2002; Uchendu, 2006; Achebe, 2005). This mode of power relies on complementarity between the living and the dead. It recognizes that power transcends beyond domination and or subjugation and most importantly that power must corresponds with the African way of life.
At stake in decolonial thinking is the question of how to understand the impact of slavery and colonialism, not as an episode, but as a global process of dismemberment, subjectification, control, and exploitation. The task of decolonizing power is central in understanding and acknowledging that Africans were not and have never been victims but have remained resilient and powerful in the face of extinction. The acknowledgement of African modes of gendered power will contribute to the rich but whitewashed literature on power, to center discourses on mainstreaming African modes of power.

Sortir de la « périphérisation » de l’Afrique dans les Relations internationales
Moda Dieng, Professeur agrégé, École d’études de conflits, Université Saint-Paul, Ottawa, Canada,

Les pays en développement occupent une place marginale dans les principales théories des Relations internationales (RI), qui préfèrent étudier les grandes puissances et leur politique étrangère. Le continent africain, tout comme les autres régions du Sud, est demeuré un lieu d’importation de théories occidentales en RI. Jusqu’ici, la tâche a consisté à mettre à l’épreuve les approches formulées dans le monde occidental, en les confrontant aux réalités africaines. Comme dans la science classique des RI, l’Afrique ne semble pas non plus avoir une grande audience dans les théories critiques. En RI, les théories non-occidentales ont deux principaux défis : 1) s’ériger en système de pensée pour les faits sociaux internationalisés ; 2) s’ériger en système de pensée pour le reste du monde. Après avoir examiné les raisons pour lesquelles l’Afrique occupe une place marginale dans les théories des RI, cette communication examine s’il existe une approche africaine des RI et à quel point cette approche pourrait gagner en popularité au point de pouvoir penser l’Afrique et servir de cadre de référence dans l’interprétation des faits sociaux internationalisés et pour le reste du monde.

¿Cuáles son las lenguas del panafricanismo?
Jeffrey Abé Pans, activista panafricanista

Cuando hablamos de la Francofonía, solemos centrarnos en los ejes políticos (gobiernos neocoloniales) y económicos (CFA) de dicho fenómeno, sin prestarle mucha importancia a la estrategia lingüística que aplica la Francofonía en todos los países africanos de habla francesa. Esto sucede mientras Emmanuel Macron, Presidente de Francia, asegura que “el francés es la lengua del panafricanismo”, o lo qu’es lo mismo, que una lengua colonial es la lengua de la lucha de liberación africana.

Esta afirmación no tiene nada que ver con el enfoque panafricanista de autores africanos como Cheikh Anta Diop, Ngugi wa Thiong’o o Ousmane Sembène, dedicados en cuerpo y alma a impulsar las lenguas africanas en el contexto africano y universal.

¿Cuáles son las lenguas del panafricanismo?
Programme de Conférence

Les contributions de
L'Afrique & ses Diasporas
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