



VI INTERNATIONAL COLLOQUIUM 2025 (Relocated to Cotonou, Benin)

Organized by the Groupe de Recherche et d'Études Latino-américaines (ED-SCALL/EA-PAMELCHID) of Félix Houphouët-Boigny University (Ivory Coast), the Laboratoire de Recherche Retrospective-Afrique and the Groupe de Recherche sur l'Afrique et la Diaspora (EDP-ECD) of the University of Abomey-Calavi (Benin), in collaboration with the Cátedra Unesco de Estudios Afroiberoamericanos of Alcalá University (Spain); the Groupe de Recherche et d'Études sur les Noir-e-s d'Amérique Latine (GRENAL-Axe Sociétés, Langages et Mobilités/CRESEM) of Perpignan University (France), the Laboratoire d'Étude des Migrations Africaines (LemAfriQ) based in Madrid (Spain), the Associação Brasileira de Antropologia (Brazil) and the Asociación de Estudios Americanos del Principado de Asturias, Oviedo University (Spain).

Date: Monday 24 – Saturday 29 November 2025

Venue: University of Abomey-Calavi, Cotonou, Benin

CALL FOR PAPERS

Canons, libraries and african and afrodiaporic heritages: between reconfigurations, emergences and dissidences (19th-21st centuries)

*Nous les peu
Nous les rien
Nous les Nègres
Qu'attendons-nous
Pour jouer aux fous
Contre la vie stupide et bête
Qui nous est faite*

Léon Gontran Damas « Nous les gueux » (Poème)

In general, what takes the place of “canon” (corpus, practices, hegemonic visions, international mediations, civilizational prisms, periodizations, agents, diffusion, price, etc.), whatever the fields of knowledge, of understanding, competence and the experiences that are considered, raises at least three related questions. That of its genesis and institution; that of the models plebiscited and instituted to follow absolutely, even to duplicate or “mimic”. To this is added the question of the hermeneutic, socio-political and imaginary effects of consecration and/or symbolic disqualification, exclusion and political erasure that inevitably engender the «canon», in its existence and perpetuation. Without any exclusivity, the “libraries” (V. Mudimbe) African, Afro-European and African-American have suffered, and still suffer in different ways, the effects of the Euro-Occidental “canon”, Arab-Muslim, Asian. It is the case in literature, arts, historiography, philosophy, fashion, education, forms of social organization and political struggle, memorial practices, worship, cultural and religious practices, in the places of enunciation, the practices of transmission, museification and archiving, not forgetting the channels of knowledge, symbolic, racial and cultural capital, etc.

The unfailing link between these three questions requires recognizing that the “canon” is endowed with a symbolic power, socio-political and imaginary recognition and indisputable institution. In the light of history, it is equally undeniable that the institution/naturalization of a



“canon” is always and already subject to the emergence of counter-models, unlabeled or catalogable, which constantly contest its legitimacy and hegemony. There is also that the “canon”, or the canonical readings, practices and visions, hardly escapes the work of the social and critical time bearing demands for renewal and fair representativeness. Moreover, the “canon” is equally confronted with the emergence of new subjects and new epistles which aim less, in principle, to transfigure the Being-“canon” or to constitute itself as a “new canon” than to propose or generate visions and practices, hope, transformative, liberating and inclusive.

The next edition of the International Colloquium in Abidjan (2025), relocated for the first time to Cotonou (Benin), has as its fundamental objective to question what “canon” means in a “global moment” that would plead, apparently, for the dilution or dislocation and contestation in all directions of everything that, from near or far, is akin to the institution of a “canon”.

At the last edition of the Abidjan Colloquium (2023), it was agreed during the General Assembly that beyond anathemas and sweeping judgements, questions relating to “canon” and multiple effects should be addressed to the “Afro scene”, namely the experiences and socio-cultural, intellectual, political, artistic, imaginary African, Afro-American, Afro-Caribbean and diasporic experiences and formations. Obviously the “Afro scene” is not closed on itself. On the contrary, it is open and crossed by the rustling and contradictions of the “*Tout-Monde*” (E. Glissant) of which it is part while being a carrier of specificities, aspirations and legitimate differentiated struggles. Do the experiences, formations and productions of “Afro”, at large, escape the effects of “canon” in their existence, emergence, commitments, perceptions and circulation?

We are waiting for multidisciplinary proposals of communication, based on a reflection of concepts, theories, methods and sources. These proposals should focus on imaginary and political issues in the fields of humanities, literature, art (cinema, painting, music, living arts), history, sociology, philosophy, etc.

The Colloquium is mainly addressed to researchers, scholars, doctoral students and collectives who place the issues at the heart of their debates, questions and struggles

The discussion will be structured around fourteen main axes, which are –not exhaustive–:

1. Epistemocentrism: Local production of knowledge/Knowledge
2. Educations/Pedagogies
3. Teaching and research programs
4. Philosophies/Literatures
5. Endogenous oral resources
6. Museology/Arts: Practices
7. Historiographies/Cartographies
8. Cyber-activism/social and political movements
9. Cultural practices/Religious practices
10. Sexualities/Corporalities: dissidences, reconfigurations
11. Afro ecological humanities
12. Cultural Modes and Reappropriation
13. Memorial Expressions/Commemorations
14. Knowledge Ecology/Epistemic Justice



SUBMISSION OF PROPOSALS

Languages of the Symposium: French, Spanish, Portuguese and English.

Proposals for papers should be sent jointly to the following addresses: **kontnon@gmail.com** and **medenoubasile@gmail.com**

The scientific council reserves the right to accept proposals.

They should include: Name and surname, institution, e-mail address, title of proposal, summary of 250 words and a brief bibliographical reference. All proposals must be original and unpublished.

PD: The Proceedings of the Colloquium will be published, according to the publishing standards, which will be communicated later, after a selection of texts by anonymous **evaluators** at the international level.

Deadline for submission of proposals: February 28, 2025

Notification of acceptance: before March 31, 2025

Confirmation of attendance deadline: May 31, 2025

Registration deadline: July 31, 2025

REGISTRATION (MANDATORY AND INDIVIDUAL)

- **Researchers, Professors, PhD:** 30.000 Francs CFA (50 euros/55 USD)
- **Collectives:** 30.000 Francs CFA (50 euros/55 USD)
- **PhD Candidates:** 10.000 Francs CFA (20 euros/22 USD)
- **Students (MA):** 5.000 Francs CFA (10 euros/12 USD)

* **These fees cover participant's kit, attendance certificate, coffee, and lunches. Accompanying persons and auditors who wish to benefit from these advantages will be subject to the same conditions as the attendees.**

* **Payment will be made in local currency FCFA —Benin currency— (upon arrival for foreigners) at Cotonou to Dr Patrick Adjivessodé (contact: +22941564309/+22994586999), Dr Nathalie A. Aguessy (contact: +22997016635/+22995858485) and to Prof. Kouamé N'Guessan Estelle at Abidjan (contact: +225 0788303641/+225 0505786074).**

***To obtain the "Attendance Certificate", one must have attended at least 85 percent of all the total sessions.**

***Further practical information concerning duration of exposés, travel, accommodation, Visa, Vaccines, etc. will be given to you in the second circular.**

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