

**CALL FOR
ABSTRACTS**

جامعة سيدي محمد بن عبد الله بفاس
UNIVERSITÉ SIDI MOHAMED BEN ABDELLAH DE FÈS
كلية الآداب والعلوم الإنسانية سايس – فاس
FACULTÉ DES LETTRES ET DES SCIENCES HUMAINES SAÏS-FÈS



THE DEPARTMENT OF ENGLISH STUDIES

Organizes

An International Conference

On

**New World Order: New Realities, New
Challenges, and Pathways to Collective Futures**

**December, 17-18, 2025
FLSH Sais-Fes, Morocco
Conference Room(Library)**

**The Conference Chairs:
Prof. YECHOUTI Yahya, Prof. EL AIDI Abdellatif**

**Conference Fees:
Free**

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Background and Rationale

History does not unfold in linear continuity. It ruptures, disorients, and reforms. The Italian theorist Gramsci (1971) described such historical turbulence as *interregna*, moments when the old is dying and the new cannot yet be born. We find ourselves in precisely such an interregnum. The early 21st century, bracketed by the global trauma of 9/11 and the contested return of Trumpism in 2025, signals the breakdown of post-Cold War consensus. The liberal international order, once presumed stable, now buckles under the weight of geopolitical rivalry, democratic erosion, and epistemological fragmentation. The world no longer speaks with a single voice.

This is not mere disorder. It is what Mignolo (2011) calls the *decolonial turn*, a refusal to submit to Eurocentric regimes of knowledge, legitimacy, and futurity. Today, BRICS and other Global South formations contest Western hegemony not only economically but also politically and ontologically. They demand other ways of knowing, being, and organizing. At the same time, the entrenchment of illiberal governance (Hungary, India, Argentina, and the U.S. as examples) has instrumentalized democracy, with an increasing fascination for autocracy. Technologies once hailed as emancipatory, such as artificial intelligence, blockchain, and biometric governance, are increasingly enmeshed in surveillance, extraction, and the privatization of sovereignty. As Spivak (1988) anticipated, *epistemic violence* takes institutional form: defunding critical scholarship, dismantling diversity infrastructures (DEI in the US, for example), and delegitimizing academic dissent through politicized narratives of "anti-wokeness" and anti-universalism.

And yet, as the adage goes, every crisis is an opportunity. Resistance is gathering momentum, manifested in the resurgence of indigenous epistemologies, feminist uprisings, youth-led climate movements, and diasporic solidarities. They point to what Mignolo calls a pluriversal horizon—a constellation of worlds, not a singular Western narrative. This requires reinventing international institutions (e.g., UN Security Council reform) and centering historically marginalized voices.

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Western hegemony is, indeed being challenged and contested, with a call for a *Non-Aligned Movement 2.0*, one attentive to universal values, human dignity, ecological justice, and ethical emerging technologies. It is in this fraught yet fertile context that this international conference is convened. It calls scholars, artists, policymakers, and activists to rethink the architectures of the global, to challenge monocultures of reason, to reimagine multiculturalism not as inclusion but as co-creation, and to insist on the reinvention of institutions such as the United Nations from the perspective of the dispossessed.

MENA and Morocco's Role

The Middle East and North Africa (MENA) region must not remain a site of contestation only. It must emerge as a site of articulation. The recent events starting with the World Football Cup organized in Qatar, and more recently Saudi Arabia and Turkey hosting decisive international political summits, attest to this dynamic. Morocco, the host of this conference, also exemplifies this pivot. Positioned at the confluence of Africa, Europe, and the Arab world, Morocco's diplomatic strategy, soft power, cultural capital, and renewable energy leadership make it a strategic node in South-South cooperation. Its embrace of heritage alongside innovation provides a living case study of how tradition and modernity might not clash but collaborate.

As the world grapples with ideological, cultural, and epistemological ruptures, the conference offers a vital lens through which to interrogate and reimagine the New World Order. It invites participants to explore how literature, anthropology, historiography, and post-colonial theory can not only diagnose global fractures and dislocation but also cultivate alternative visions of collective futures.

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The following axes are conceived as overlapping terrains of debate. We welcome proposals that speak to any of them (or push a little beyond).

1. Narratives of Power: Rewriting Histories, Contesting Hegemonies
2. Decolonizing knowledge production: Challenging Eurocentric canons in literature and historiography
3. Media manipulation, lobbies and weaponized narratives
4. The Digital Sphere: AI, Sovereignty, Censorship, and New Publics
5. Migration, Diaspora, and the Crisis of Belonging
6. Populism, neo-fascism, and “the grand replacement” theories
7. Cultural Resistance and the Reclamation of Identity
8. Language Wars: Linguistic Imperialism vs. Pluralism
9. The Sacred and the Secular: Clashing Modernities

Submission Guidelines

- Send a **250–300 word abstract** outlining your paper’s main argument, approach, and relevance to the conference themes.
 - Include a brief **bio (100 words max)** with your name, institutional affiliation (if any), and area of work or research.
 - Submissions are accepted in **English** mainly, but **Arabic** and **French** are also welcome.
- Please send both the abstract and bio in a single MS Word or PDF document to: conferencenewworld@gmail.com

Important Dates

Deadline for Abstracts: 21 September 2025

Notifications of Acceptance: 10 October 2025

Optional Full Papers Due: 15 November 2025

Conference Dates: 17–18 December 2025

Publication

A selection of presented papers will be considered for inclusion in an edited volume or special issue exploring new frameworks for understanding global power, resistance, and future-making in the 21st century.