UM6P | CENTER FOR AFRICAN STUDIES

THE WORLD SEEN FROM AFRICA SEMINAR

2024/2025

24/10/24
Ali Benmakhlouf
CAS - UM6P
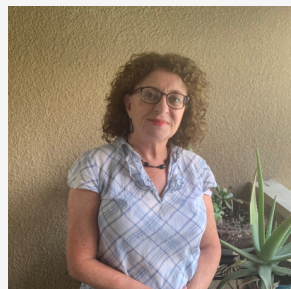IBN KHALDUN: HOW TO SHAPE A UNIVERSAL PARADIGM OF HUMAN SCIENCES FROM THE HISTORY OF MAGHREB COUNTRIES?

16/01/25
Fréderic Viguier
New York University
AFRICAN ACCESS TO INTERNATIONAL EDUCATION : PATH DEPENDENCIES AND NEW DEVELOPMENTS

07/11/24
Oumelbanine Zhiri
University of California, San Diego
BEYOND ORIENTALISM, AHMAD IBN QASIM AL-HAJARI BETWEEN EUROPE AND NORTH AFRICA.

17/04/25
Sabrine Hakam
CAS - UM6P
DEVELOPING AN URBAN THEORY FOR THE "GLOBAL SOUTH"

28/11/24
Sabrine Hakam
CAS - UM6P
DECOLONIZING THE CURRICULUM: A VIEW FROM THE 'GLOBAL SOUTH'

15/05/25
Salim Abdelmadjid
Université Toulouse-Jean Jaurès
AN AFRICAN CONCEPT OF WORLD.

12/12/24
Aomar Boum
University of California, Los Angeles
SAHARAN FAMILY ARCHIVES ON RACE AND RELIGION

📍 **TC-G-16/Teaching Center**
🕐 **From 5pm To 7pm**

@ **cas@um6p.ma**
🌐 **cas.um6p.ma**

The World Seen From Africa
2024-2025 Seminar
Center for African studies

Thursday October 24, 2024

Ali Benmakhlouf (UM6P) : Ibn Khaldun: How To Shape A Universal Paradigm Of Human Sciences From The History Of Maghreb Countries?

The conference will assess the most contemporary readings on the one hand, and 19th, 20th century appropriations on the other. But it will also look at how ibn Khaldun's text offers new 14th-century concepts for thinking about human society (Al Umrân), historical fact and the elements that promote or threaten social ties (Al Asabiyya). It's a conceptual approach with universal value, proposed by an author who belongs to a Maghrebean cultural axis which, in the eyes of Western thought, has remained a minor axis.

Thursday November 7, 2024 :

Oumelbanine Zhiri (University of California San Diego, UCSD): Beyond Orientalism, Ahmad Ibn Qasim Al-Hajari Between Europe And North Africa.

Ahmad ibn Qasim al-Hajari was Morisco, born in Spain around 1570, who made a life and career first in Marrakech, then in Tunis, where he died after 1640. He was an official in the Saadi makhzen, an envoy to Europe, a translator, and a writer, who produced a fascinating autobiography. His story and his cultural role are not only interesting in themselves, they also help understand the time in which he lived. Most importantly, they illustrate the exchange and interactions between the Maghreb and Europe in the early modern period, in terms of diplomatic, intellectual, and technical cultures. Ahmad al-Hajari is an emblematic figure of his time, who is now getting the attention he deserves. Through his life and work, one can go beyond the Orientalist views that still define our understanding of the relations between North Africa and Europe, and describe these connections in a more complex and balanced way

Thursday November 28, 2024 :

Sabrine Hakam (UM6P): Decolonizing the Curriculum: A View From The 'Global South'

This talk explores the imperative of decolonising the curriculum, emphasizing the integration of subaltern voices—feminist, southern, postcolonial, and 'other'—within academic institutions. By recontextualizing traditional Eurocentric narratives as vernacular expressions of northern academia, we challenge the universality of northern theory and engage with southern knowledge to dismantle hegemonic structures. Specifically focusing on urban geography, we confront the discipline's 'unbearable whiteness' and embrace the transformative potential of the 'undercommons,' which includes black, indigenous, poor, feminist, and subaltern voices. This talk will interrogate who gets to represent the 'global south' in historically Eurocentric disciplines, aiming to elevate subversive intellectual work and contribute to a more pluralistic understanding of the 'global south.'

Thursday, December, 12, 2024 :

Aomar Boum (University of California Los Angeles, UCLA): Saharan Family Archives On Race And Religion.

Unlike the general colonial perception that (pre)-Saharan Northwest African oases had virtually no Islamic intellectual heritage, the corpus of personal family manuscripts highlight a long history of Islamic learning and intellectual production in the region. After the gradual adoption of Islam by local populations in pre-Saharan and sub-Saharan regions and the steady Islamization of urban and rural societies, writing and paper became a significant part of learning in the region. Paper manuscripts were circulated across Saharan, pre-Saharan and West African communities with the increasing arrivals of Islamic merchants. Yet, and unlike Timbuktu where many private libraries have been saved thanks to the efforts of international organization and digitization, personal family libraries in southern Moroccan and Mauritanian oases are still threatened by temperature variations, termites, lack of scientific conservation and sand dunes. In this talk, I highlight indigenous cases of Islamic[2] conservation in the absence of state initiatives and support.

Thursday, January, 16, 2025 :

Fréderic Viguier (New York Univeristy) : African Access To International Education : Path Dependencies And New Developments

This presentation investigates this history of higher-educational mobilities in Africa from the 1950s (shortly before the era of independence) to today. We will consider countries across the entire African continent, and describe the evolution of host countries over time, both within Africa, and outside of Africa, in Europe, Asia, and America. We will interpret this data with a host of variables that determine access to international higher education: language and diasporic connections, income and costs, gender, and student visa policies. We will ask ourselves to what extent old, post-colonial path dependencies have been loosened in the last few decades.

Thursday, April 17, 2025 :

Sabrine Hakam (UM6p) : Developing An Urban Theory For The 'Global South'

An urban theory of the 'global south' rejects the northern experience of urbanisation as the primary articulation of global urbanism and promotes the development of new paradigms and methodologies for the study of southern urbanism. Emerging theories on southern urbanism destabilise and decentre geographies of knowledge by 'provincializing' hegemonic urban theory. Cities across the 'global south' are developing in ways that challenge predominant theories and models of urban policy and planning. Therefore, the task we face is to develop a methodological repertoire to better understand the emergence of new place-making politics. To this end, this talk explores how we can a) challenge urban theory by identifying lacunas in analyses of southern urbanism; and ii) elaborate, trial and evaluate a research agenda built around 'cityness' to inform an urban theory of the 'global south.'

Thursday, May 15, 2025 :

Salim Abdelmajid (Université of Toulouse-Jean Jaurès) : An African Concept of World.

This presentation proposes a concept of world based on African history and the African situation. Its elaboration begins with the observation of the contradiction between the concept of world, which presupposes its unity, and the reality of this world, i.e., its division, eminently revealed by the asymmetry of borders between the so-called global north and south, and singularly intense in Africa: literally, it must be said, the world does not exist. The other side of this contradiction is that between the inexistence of the world and the existence of the concept of world: the unity of the world is a regulative idea of reason. By relating these contradictions to each other, we can hypothesize a tendency from inexistence to the existence of the world, which could appear with singular clarity in Africa. African history and the African situation reveal indeed a link between what we could call 'African negativity', i.e., the Africa-unifying and liberating productivity of the African negation of the colonial European negation of Africa, and 'world negativity', i.e. the world-unifying and liberating productivity of the negation divided of the dividing negation of this world. This link could be the main component of an African concept of world that would integrate the elaboration of a common concept of world.

UM6P

CENTER FOR AFRICAN STUDIES

SCAN HERE
TO REGISTER

— THANK YOU —