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GLOBAL  AFRICA

Doctoral school of Les Ateliers de la Pensée and Global Africa

Promotion 2024

**"New economic paradigms: rethinking and
reinventing the economic order"**

July 8 to 13, 2024
Dakar, Senegal

Les Ateliers de la Pensée & Global Africa

Since 2018, **Les Ateliers de la Pensée de Dakar (ADLP)** in association with the Consortium des Instituts pour les Humanités (CHCI) have set up a Doctoral School whose primary objective is to contribute to the empirical, methodological and theoretical imagination renewal in the study of Africa and, more generally, the dynamics of transformation in contexts of instability and uncertainty. A place of intensive learning, the Ateliers de la Pensée doctoral school is an interdisciplinary platform dedicated to training new generations of researchers, at the interface between the humanities and the life sciences, the study of technology, the environment and habitat, climate change, new forms of migration and mobility, the health sciences and the disciplines of the imagination (literature, music, cinema, art history). In particular, the School aims to introduce participants to contemporary transnational debates on new knowledge and global issues, from a continental and diasporic African perspective.

This 2024 edition will be held in partnership with the Global Africa program, supported by Université Gaston Berger (Senegal), IRD, UIR and LASDEL. Global Africa's **Junior Researchers' Institute (JRI)** has been set up to help young African researchers integrate into scientific communities in the social sciences, thereby enabling them to play an active role in shaping the world's knowledge. The Junior Researchers' Institute is an essential component of the Global Africa project. It is placed under the responsibility of LASDEL (Laboratoire d'études et de recherches sur les dynamiques sociales et le développement local), an independent laboratory with a sub-regional vocation, based in Niamey, which is responsible for its design and implementation with the other Global Africa partners.

The Junior Researchers' Institute was set up to build the capacity of young researchers in scientific writing and publishing.

It has the following objectives :

- To encourage the emergence of well-trained researchers on the continent, capable of producing high-level articles that can be published in Global Africa, as well as in other journals of good scientific quality. These publications must be relevant to national, regional and global issues.
- To be a crucible for the training and promotion of young researchers, with a view to their gradual integration into the academic world with the intellectual resources required in this field. The Junior Researchers' Institute aims to contribute to the renewal of knowledge about Africa and the promotion of well-trained young researchers. The promotion of young researchers involves publishing their work, as well as strengthening their publishing and writing skills in a stimulating working environment conducive to fruitful scientific exchanges.
- To provide a solid capacity-building framework for young researchers, and sustainable support through a mentoring process.

The work resulting from the joint ADLP & Doctoral School will be the subject of a special issue to be published in March 2025.

TOPIC

"New economic paradigms: rethinking and reinventing the economic order"

CONCEPT NOTE

I. Rethinking the axiological foundations of mainstream economics.

We are experiencing a global ecological and economic crisis. Social, economic and environmental unbinding is one of the major challenges facing the contemporary world. An instrumental relationship with "nature", inherited from the mechanistic cosmology of Western modernity, has led us to overexploit the resources of the biotope and endanger the conditions for the reproduction of life on earth. In this context, the need to rethink not only the place of the economic order, but also its nature, is imperative. The first observation is the entropic nature of a global economy whose metabolism has a negative impact on the biotope. **How, then, can we conceive of an economic order that, while metabolizing the biotope's resources, preserves its durability and capacity for regeneration? How can we conceive of an economy whose aims include the order of the living world as a whole (axiology, theory and praxis)?**

The second observation is that the world economy is experiencing a crisis of purpose. This is reflected in the fact that the dominant economic system does not allow the majority of human beings to satisfy their basic needs with dignity. The "crisis" lies in the fact that, as an order of means (knowledge and know-how), the world-economy is not only failing to provide adequately for the needs of communities, but is also jeopardizing the ends it has set itself (well-being). One of the most significant manifestations of this crisis of ends is to be found in the worldwide inequalities in income and well-being that this system is structurally generating.

Awareness of this double limit – ecological and societal – of the economy – as it is thought of in the dominant frameworks, as it is practiced – is not new. For several centuries, numerous research projects and social experiments have attempted – with varying degrees of success – to challenge or even overcome it. Today, the "commons" theme federates both a critique of market rule as the sole form of economic organization, and the exploration of alternatives.

Because of its history and its place in international relations, Africa is particularly concerned by economic issues. It is also a place from which to invent other conceptions and practices.

II. What is a good economy for Africa?

African countries are caught up in a detrimental global economic system. They face major challenges in terms of education, health and employment for young people, as well as the need to meet the continent's present and future economic needs. Despite the huge availability of resources on the African continent, the way in which African countries are integrated into this global economy, and the structural conditions under which these economies operate, mean that they are unable to respond adequately to their economic and social needs. This is not the only reason for the continent's difficulties in securing economic prosperity, but it is a significant one.

This raises the question for African countries of the right economic system to adopt, the right economic practices that take account of ecological constraints, but also of the rich heritage of economic knowledge and know-how produced on the African continent over several centuries, and on which it is necessary to build. This integral archive could serve as a resource for **thinking up new economic forms**; relational economies, embedded in territories and socio-cultural practices; in short, economies capable of meeting the needs of human communities while not adversely affecting the biotope and the order of living things.

The reign of the market is not a historical invariant, it's the product of history. In Europe, mercantilism in the 18th century laid the foundations for the commodification of labor and land (Polanyi). Colonization forced the monetarization of societies with other forms of economic organization. As economic anthropology has shown, this did not produce individualistic societies, but rather the reconstruction of relational networks within which economic activity takes place. Questions of land appropriation, relationships between individuals and collectives, and the entrenchment and dis-enchantment of the economy, are particularly vivid here, even as the violence of a neoliberal economy is visible on a daily basis.

To think in terms of new economic forms, we need to think in terms of a new paradigm that would bring about a change in the normative regime, in the analysis and evaluation grids, but also in practices in the field of economics. It's a question of changing discursivity, criteriology, indicators and scales of value.

The doctoral school proposes to reflect on a certain number of questions to be resolved.

III. Issues to be solved

Reimagining new economic paths is necessary for Africa and the world. The ecological and social limits of capitalism are putting humanity at risk. We therefore need to undertake epistemological work on the economic order (but also on the order of the imaginary), which consists in **asking anew the question of what a good economy is for life** (human communities and the living world as a whole). Beyond Africa, but starting from it, the aim is to contribute, in dialogue with contemporary research, to this critique and refoundation.

- How can we rethink the insularity of mainstream economics and its relationship with the other human and social sciences? How might the ecological crisis affect the epistemological status of economics? Could economics become a science of interdependence?
- Alternative practices to the entropic economy already exist (short circuits, agroecology, the commons economy, the circular economy, etc.). There are also questions linked to transition (ecological, energetic, political). These could reverse the trend, but aren't they destined to remain marginal? Should this emerging new economic order be systematized? Should it be theorized?
- Should these practices be homogenized, or should a plurality of economic relationships and economicities coexist? Should we work towards a low-frequency, homogenizing culture, or towards high-frequency, singular cultures that coexist and exchange?
- In this context, what is **the role of university research** (by researchers in economics, the life sciences, the environment, ecology, the humanities and social sciences)? It must go beyond the objective of making its objects intelligible and predictable, and contribute to :
 - **Thinking about the sustainability of life and the enhancement of its quality.** To do this, we need to think about the conditions for new forms of life, and new relationships with living things. The economic order plays a key role in this new relationship with life.
 - **Propose models that allow us to De-automatize the economic gesture and Reconscientize it.**

This work is necessary for Africa and the rest of the world.

This is the set of tasks that the ADLP 2024 and Global Africa Doctoral School will be tackling.

APPLICATIONS by email edadlpapply@gmail.com

The 2024 Session of the Doctoral School will take place in **Dakar** (Senegal) **from July 8 to 13, 2024.**

All costs associated with the School will be fully covered by the ADLP and the JRI of GA. The working languages are **French** and **English.**

Session 2024 will bring together participants from Africa and its diasporas. Priority will be given to those in the early stages of their thesis, as well as to more advanced doctoral students and post-docs.

The selection of the 20 applications will be based on the candidates' ability to identify and justify their research theme in relation to the theme of this session of the Doctoral School, to explain their problematic and their questions, and to detail the methods they intend to use. **Particular attention will be paid to themes requiring fieldwork, and to dossiers describing how this fieldwork will be carried out.**

The dossier must include:

- A note (5-7 pages maximum) clearly indicating (1) the theme of the research; (2) the state of knowledge or literature on the theme; (3) the problematic or main questions to which the research seeks to answer; (4) the survey methods chosen.
- A letter of recommendation from your supervisor.
- Proof of registration for a doctoral thesis or research/creation thesis.

Schedule :

Receipt of submissions : January 24 to **March 25, 2024 at 12h00 am (UTC)**

Replies to applicants : April 15, 2024

Mentoring : May-June 2024

Doctoral School : July 8-13, 2024 (arrival in Dakar on July 6/7)

ADLP + GA

2024

DOCTORAL SCHOOL #3



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