

Organizes its first international conference on:

**“Values and Society”:**

*Morals (Al-akhlāq) and building the New Humanity*

17-18 December, 2024

**Call for Papers**

The focus on "what is" and the exclusion of "what ought to be," along with the removal of restrictions on individual desires and self-interest, which were solidified by Western modernity/coloniality (Enrique Dussel, Walter Mignolo, Aníbal Quijano), have led to the marginalization of morals and the exclusion of its role in shaping the individual and guiding his/her behavior towards lofty, universal goals beyond the interests of the individual or the community, and the organization of society politically, economically, and socially in a harmonious manner. The exclusion of morals from various areas of life has led to ugly freedoms (Elisabeth Anker, 2022) that have turned into chaos, which modern social institutions and the law have failed to control. Similarly, the distinction between fact and value introduced by modern science has led to the emergence of a sovereign science, entangled with the power system (Wael Halaq: 2017), indifferent to higher universal ethical principles. This has relieved scientists of their ethical responsibility for the destruction caused by their morals silence, as well as their scientific research and technological innovations in various fields.

Researchers have long been skeptical of modernity's ability to construct an ethical system, as it has pushed aside previous forms of ethical behavior without providing alternatives (Charles Taylor, 2014: 503). Nevertheless, Arab Islamic societies have followed the path of modernity in organizing their affairs, willingly abandoning their morals system and disregarding the problem of modern ethics, which researchers have raised, describing modern societies as morally blind (Zygmunt Bauman and Leonidas Donskis, 2022).

Even though the return to ethics has embodied, after revealing the negative consequences of relegating morals to the margins, the desire to preserve human dignity and limit enslavement, subjecting individuals to dangerous or deadly medical experiments, exposing them to health, environmental, and industrial risks, and the destruction of collective resources or their privatization, and the depletion of nature, etc., this return has remained constrained by the goals of lism (Ulrich Brand, Markus Wissen, 2021), capitalism in its neoliberal stage has embraced ethics to renew its mechanisms. Instead of morals serving as an entry point for thinking about a better societal alternative that transcends the current situation and charting a horizon for building the new human (Taha Abderrahman), modern ethics (business ethics, trade ethics, environmental ethics, and others) have become an "innovative" means to increase capital accumulation, marketing consumer products that cater to fabricated needs, justified only by the frenzied pursuit of relentless growth levels that are destructive to nature and threaten the future of humanity. competitive and destructive production and consumption. Just as ecological thinking has been co-opted to create green capita

The return to ethics does not only involve an awareness of the importance of ethics and the establishment of committees to reduce the effects of destruction and aggression against humans and nature. For several thinkers, morals has been considered a crucial foundation for reconfiguring the Western intellectual system responsible for the crises of the contemporary world and the modern view of the world - materialistic, instrumental, and rational. This has contributed to launching numerous theoretical discussions about morals, ethics, post-morals society, building new selves, and revisiting Western critical theory in the light of ethical and morals questions.

The reconsideration of morals among ethical thinkers has been closely tied to the critique of the troubled morals system established by Enlightenment and modernity (Jonathan Israel, 2022: 155). Few researchers in the Maghreb region and many Arab and Islamic countries have embarked on a similar path, possessing a rich morals heritage. In the view of these researchers, this heritage serves as a foundation for reinterpreting Western morals thought and highlighting the shortcomings of contemporary intellectual currents that propose solutions to the crises of the modern world and envision possible policies for change.

Thinking about morals is inseparable, in part, from questioning modernity, postmodernity, and other contemporary intellectual trends. While modernity has displaced morals to a marginal level and established secularized ethics, which are a set of procedures agreed upon by members of society to achieve individuals' desires and personal interests, postmodernity pushes this trend to the extreme limits, because it only recognizes hedonistic and changing ethics for limited groups (Michel Maffesoli, 2017: 14), within the framework of post-ethical societies. It does not recognize duty in its Kantian and Rousseauian forms and does not believe in lofty purposes.

In this way, morals research can serve as a basis for evaluating many prevalent intellectual trends globally, such as postcolonial studies, post-structuralism, and decolonialism, while simultaneously leading to an interest in alternative critical currents that place morals at the center of their concerns. Through morals, researchers, as the conference aims to do, can reexamine critical social theories and contribute, alongside their fellow liberation-minded researchers, to establishing an Arab Islamic cultural position for the production of a new critical discourse, free from Western centrality, unburdened by the weight of justifying discourse production from outside the Western mainstream, which has, often unconsciously, been imposed by the dominant academia on thinkers of the Global South.

It seems unlikely, for researchers in the Global South in general, and in the Maghreb and the Arab-Islamic region in particular, to contribute alongside their Western counterparts to morals discussions and guide them, unless they revisit the issues they face, and that the world faces, from a different civilizational perspective that establishes a different cultural position for proposing possible societal and human alternatives. Based on this, the conference suggests a reconsideration of the topic of morals by raising many interconnected questions, such as: Has modernity succeeded in establishing an alternative ethical system that can address the world's crises? What alternatives do other civilizations



offer? Can the ethics of modernity assist in constructing new ethical selves that are not dominated? What is the relationship between ethics and morality, and can the latter compensate for ethics? From which perspective or perspectives is the question of ethics raised in the Arab region? Has Arab-Islamic and Western thought witnessed shifts in morals thinking beyond the ethics of modernity? What possible revisions of ethics are there in light of the rich Islamic morals heritage? How can ethics be constructed from the abundant Islamic moral heritage? What possible critical reviews of Western critical theory exist in light of the ethical question?

### Objectives

- To contemplate new references for building selfhood and a new humanity.
- To reexamine critical social theories and contemporary intellectual trends in the light of the moral question.
- To enable Maghrebi, Arab, and Muslim researchers, along with their fellow liberation-minded researchers from other parts of the world, to contribute to the exploration of alternatives to contemporary issues.
- To establish an Arab-Islamic cultural position for the production of a new critical discourse, free from Western hegemony and unburdened by the weight of justifying discourse from outside the Western mainstream.

### Suggested Topics

- Pluralism Policies in the Light of the Islamic morals Heritage
- Morals Turning Points in Western Thought and Contemporary Arab-Islamic Thought.
- Ethics of Modernity in the Light of the Islamic Morals Values.
- Morals and Selfhood.
- Difference between Ethics, morals and Al-akhlāq
- Economics and Moral: Towards Alternative Theoretical Models.
- Economic Liberalism Between Profit-Centrality and Morals Periphery.
- Morals values of Islamic Economics.
- Legal Legislation and Ethical Legislation (Codes of Ethics).
- Critical Theory in Light of morals.
- Morals in international and regional politics and conflicts.
- Morals and artificial intelligence.

### Organisers

- Faculty of Letters and Human Sciences, Agadir, Morocco
- The Research Laboratory on Values, Society, and Development: (The Research Group on Société and Religion

### Conference Languages

Participants in the conference were received in Arabic, English or French

### Coordinators

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### Organizing Committee

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### **Submission guidelines**

The research abstract should not exceed 500 words and must include the presentation title, the full name of the researcher, their title and institutional affiliation (if applicable), and five keywords.

Additionally, it is required that:

The research abstract is relevant to the conference's theme, topics, and main axis.

The main idea of the abstract, the approach, the research question, and its key components should be clear.

A concise academic biography of the researcher is included, listing their major works (books and studies).

All abstracts and papers will undergo double-blind peer review by a specialized scientific committee.

### **Contact**

All proposals should be sent to the following email address:

colloque.morale2024@gmail.com  
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### **Conference Fees**

PRACTITIONERS:	1000 MAD (100 USD)
STUDENTS:	500 MAD (50 USD)

The registration fee covers conference documents, two coffee breaks, and two lunch meals.

### **Important Dates**

February 29, 2024: Deadline for abstract submission.

March 29, 2024: Notification of acceptance for submitted abstracts.

September 30, 2024: Response to authors of accepted papers and critical studies.

December 17 & 18, 2024: International Conference.

### **Conference Venue**

Faculty of Letters and Humanities, Ibnou Zohr University, Agadir/ Morocco.