

INSTITUT INTERNACIONAL DE SOCIOCRIQUE



UNIVERSIDAD
DE
CÓRDOBA

18th CONFERENCE OF THE INTERNATIONAL INSTITUTE FOR SOCIOCRIQUE (IIS)

SOCIOCRIQUE AND “THE DECOLONIAL TURN” CONVERGENCES AND PERSPECTIVES

Clermont-Ferrand (France), June 17-19, 2020

CALL FOR PAPERS

The Literatures and Sociopoetics Research Center (CELIS, EA 4280) at the Clermont Auvergne University (France), the University of Cordoba (UCO, Spain) and the International Institute for Sociocriticism (IIS) organize the 18th Conference of the International Institute for Sociocriticism (IIS). Place: Maison des Sciences de l'Homme (MSH), Clermont-Ferrand, France. Date: June 17-19, 2020. Co-organizers: Assia Mohssine (UCA, France) and Juan de Dios Torralbo Caballero (UCO, Spain). Papers will focus on “Sociocriticism and “the Decolonial Turn”. Convergences and Perspectives”.

Sociocriticism and the “Decolonial Turn”

Convergences and perspectives

The modalities for the insertion of ideology and history in cultural productions and the semiotic competence of the subject have been objects of interest by sociocriticism, from its origins in the 60s, arising at the crossroads of psychoanalysis and dialectical materialism. Edmond Cros, co-founder of the discipline in France, along with Claude Duchet, has made important contributions in this regard. The overlap between his conceptualisations and those of what has been called the “decolonial turn”, which emphasises coloniality as constitutive of modernity, is noteworthy. Arising under the aegis of the Modernity/Coloniality research group, Latin American decolonial thought, as upheld by Walter Mignolo, among others, is defined as a critical perspective that reconfigures accounts of modernity based on the notion of “coloniality”¹. Mignolo's reflection turns out to be one of the most fertile, as, in addition to relying on transdisciplinary concepts such as the coloniality of power, transmodernity, and border thinking (introduced by the Peruvian sociologist Aníbal Quijano, the Argentinean philosopher Enrique Dussel, and the Chicana intellectual Gloria Anzaldúa, respectively), it approaches and stresses the question of the coloniality of knowledge and being as an extension of the colonial epistemic difference. In *The Idea of Latin America* (2007), followed by *Epistemic Disobedience, Independent Thought and Decolonial Freedom* (2010), Mignolo points to the need to consider coloniality as an intrinsic correlate of modernity and the discovery of America as the founding element of said global project, which he redefines in terms of a “modern/colonial world”, marked by both epistemic and material violence. To this end, coloniality is, above all, an analytical tool that reveals the logic that guides it, and remains hidden under rhetoric of redemption, progress, modernization and the common good, all languages that colonialism and imperialism have drawn upon². These approaches may be articulated using the theoretical approaches of the International Institute for Sociocriticism (especially those of Edmond Cros and Antonio Gómez Moriana) referring to the theme of

¹ “The Modernity/Coloniality group is made up of the Argentine philosopher Enrique Dussel, the Peruvian sociologist Aníbal Quijano, the Venezuelan sociologist Edgardo Lander, the Argentine semiologists Walter Mignolo and Zulma Palermo, the Colombian philosopher Santiago Castro-Gómez, the Colombian anthropologist Arturo Escobar, the Puerto Rican philosopher Nelson Maldonado Torres, the Puerto Rican philosopher Ramón Grosfoguel, and the theorist of North American culture Catherine Walsh”, Claude Bourguignon- Rougier, Philippe Colin y Ramón Grosfoguel, dirs., *Penser l'envers obscur de la modernité*, Limoges, Pulim, 2014, p. 13.

² Coloniality “consiste en develar la lógica encubierta que impone el control, la dominación y la explotación, una lógica oculta tras el discurso de la salvación, el progreso, la modernización y el bien común” (“consists of revealing the covert logic that imposes control, domination and exploitation, a logic hidden behind the discourse of salvation, progress, modernization and the common good”), Walter D. Mignolo, *La idea de América Latina: la herida colonial y la opción de-colonial* [*The Idea of Latin America*], Barcelona, Gedisa, 2007, p. 32; by the same author, *Desobediencia epistémica: retórica de la modernidad, lógica de la colonialidad y gramática de la descolonialidad*, Buenos Aires, Ediciones del Signo, 2010.

“1492 Discovery/Encounter” between two Worlds and the construction of the Amerindian as a discursive instance (see *El indio. Nacimiento y evolución de una instancia discursiva*, Imprévue, 1994).

Mindful of Quijano's work on the four fields of human experience (economic, political, social and epistemic), informed by the logic of coloniality,³ Mignolo pays particular attention to the conceptual framework that defines the “colonial epistemic difference” to show how hegemonic discourse confined the inhabitants of the colonized territories to demeaning and racist taxonomies, belittling their knowledge, history, and even their humanity. The presence of coloniality beyond colonization can only be understood as a system of domination that, by means of colonial difference, exerts control to over knowledge and subjectivity. Here Mignolo invites us to extend the coloniality of power to knowledge and being, “in order to unveil the processes of subjectivation that colonization has engendered in colonized subjects”.⁴ There is, then, in coloniality a violence of an epistemic and ontological nature. This point leads to an examination of the coloniality of knowledge and being (accommodating the coloniality of gender, cf. María Lugones) which, according to Mignolo, functions as the hidden ideology of modernity and its darkest side. On the same line, Frantz Fanon sees in coloniality a way of transfiguring and annihilating the history of the other. From this perspective, the advancement of an alternative vision, one open to diversity, and that considers the trauma of history and subaltern knowledge, would employ the grammar of decoloniality (Mignolo). Mignolo's approach finds strong echoes in the theoretical conception that Cros has expressed regarding the interaction between two colonial subjects: the colonizer vs. colonized. The cultural subject, writes Cros, “must be understood as a trans-individual subject (L. Goldmann) who is reproduced and reproduces the ideological in an unconscious way, through a kind of capillarity, or more or less direct contamination” (Cf <https://www.sociocritique.fr/?Le-sujet-culturel-colonial-et-l-immigration>). When Cros insists on the definition of “where the hegemonic discourse comes from and its eventual legitimacy”, decolonial thinkers, in the wake of Quijano, Mignolo and Frosfoguel, call for an expressive space that displaces epistemology through “detachment”, understood as unlearning, emancipation, liberation and decoloniality (Mignolo).

The thematic axes around which the congress is arranged are the following:

- The colonial cultural subject (Edmond Cros)
- Sociocriticism and the decoloniality of power (Aníbal Quijano)

³ Quijano details them: “(1) economic: land appropriation, the exploitation of labor and the control of finances; (2) political: the control of authority; (3) social: the control of gender and sexuality, and (4): epistemic and subjective/personal: the control of knowledge and subjectivity”, Mignolo, *The Idea of Latin America*, *op. cit.*, p. 36

⁴ Juan Pablo Bermúdez, “Qui est Walter Mignolo? ”, *Critique Sociale et Pensée Juridique* (Berna, Suiza), No. 2 (2014), p. 25.

- Sociocriticism and the decoloniality of gender (María Lugones)
- Sociocriticism and the decoloniality of knowledge and being (Walter Mignolo)
- Sociocriticism and epistemic decoloniality
- Border thinking (Gloria Anzaldúa, Walter Mignolo)

Proposals are encouraged that consider the convergences and perspectives between sociocriticism and the “decolonial turn”, with special attention to the ideas of Edmond Cros (representation, ideoseme, textual morphogenesis, the cultural subject, ideologemes, and modelling, among other aspects) or that constitute a reflection based on decolonial theory (decoloniality, decolonial turn, decolonial option, epistemic difference, subalternized knowledge, colonial wound, border thinking, etc.). In any case, all proposals will be accepted for consideration that, even if not strictly conforming to the above, follow a socio-political and decolonial, theoretical and/or applied orientation, or engage it.

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Deadlines

- July 2019: First circular: First **Call for papers of the 18th Congress of the international Institute for Sociocriticism (IIS) “Sociocriticism and “the decolonial turn”. Convergences and Perspectives”**.
 - 1 September 2019: Second circular (information on registration and accommodations)
 - 15 September, 2019: deadline for proposals
- Send proposals (in English, French, Portuguese and Spanish) to: sociocritique2020@gmail.com
- 1 October, 2019: Sending of the acceptance letter endorsed by the scientific committee.
 - November 2019: Registration and payment of the fee through the Université Clermont Auvergne (UCA) platform
 - 1 December, 2019: registration fee payment deadline
 - February 2020: release of the provisional programme
 - 20 April, 2020 at 5 pm : Closing of registration
 - May 2020: sending of the definitive programme
 - 17-19 June, 2020: Celebration of the **18th Congress of the International Institute for Sociocriticism (IIS)**

Participation Guidelines

The talk's proposal should include:

- a) Full name of the author or authors.
- b) Title of the talk
- c) Summary (10 lines) and 5 key words.
- d) Highest academic degree of the author or authors.
- e) Academic, institutional or scientific affiliation of the author or authors.
- f) Physical and electronic addresses of the author or authors.

Talk proposals should be sent, **before September 15, 2019**, to sociocritique2020@gmail.com

The congress's organizers will inform the applicant whether their submission has been accepted within one month, via the same means.

Twenty (20) minutes will be allotted for the talks. It will be necessary to indicate whether one requires technical support (computer and projector).

The languages of the congress are Spanish, French, English and Portuguese (provided that the text is accompanied by a translation into Spanish or French).

The organizers will publish the talks and communications that it deems to be of interest.

Registration

Fees

The registration fee for **speakers** is **€90**, for early registrées; or €110 for late ones (after 1 December, 2019).

For **doctoral students and those accompanying them** it is **€50**, early; or **€70**, late (after **1 December, 2019**).

The registration fee **does not include the cost of the closing dinner**, but does include the electronic publication of the papers presented at the congress.

Note Bene: European colleagues should consider applying for the Erasmus+ programme's **ORGANIZATION MOBILITY (OM), STAFF MOBILITY FOR TEACHING (STA), OR RESEARCH STAY FUNDING, APPLICATIONS BEING ACCEPTED UNTIL SEPTEMBER**

In the second circular (September 2019) you will be provided additional information on accommodations and registration; payment of the fee may be made through the Université Clermont Auvergne platform.

NOTE! Payment of the fees (before December 1, 2019) is required for registration to take effect and for participation in the congress.

Congress Venue

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General Assembly of the IIS

A General Assembly of the IIS will be convened on June 19, 2020, at the end of the congress. Information about the place, date and time will appear in the last circular, along with the final agenda.

To download the document in PDF (French, Spanish, English), please visit our website:
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