



UNIVERSITE
Abdelhamid Ibn Badis
MOSTAGANEM

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH

University of Abdelhamid Ibn Badis-Mostaganem

Faculty of Social Science

Laboratory of Dialogue of Civilizations, Cultural Diversity and the Philosophy of Peace
(DIACICULT)



*Call for participation in the ninth international
conference on*

Speeches of War and Peace

Theories and Strategies

November 06 and 07, 2024"

*Hall (A) Mohamed Ben Chehida , University of Abdelhamid Ibn Badis,
Mostaganem, (Kharouba's Site) , Algeria*

In collaboration with:





The Symposium Problematic:

Scholars engaged in the field of philosophy, particularly those with a keen interest in ethics, politics, and the philosophy of history, are consistently urged to direct their attention towards the present moment. By embracing this approach, they gain the opportunity to delve into the sphere of universal values that underpin the very essence of ethical inquiry, including notions such as freedom, human rights, and justice. Philosophy establishes an inseparable alliance with these ideals through the application of rational thought, thereby endowing all principles pertaining to human rights with not only reasonability but also an incontrovertible nature when considered holistically. Within this realm, encompassing principles such as freedom, justice, democracy, and equality hold significant sway. Moreover, any infringement upon the foundational civil, political, economic, social, and cultural rights and liberties jeopardizes the delicate fabric of peace. Each instance of these violations draws us nearer to war and pushes us further away from peace.

While peace represents the pinnacle of human aspirations, its attainment requires an intricate interplay with the contrasting realms of conflict and war. This is due to the fact that the true value of peace only unveils itself after societies have weathered the storms of harsh and bitter experiences, specifically crafted to pave the way for its establishment. This cyclical dynamic, encompassing two contrasting states, profoundly characterizes human actions throughout history, transcending various epochs. Delving into the annals of early human endeavors during the dawn of civilization, we observe the vexing conundrum that plagued our ancestors as they fervently sought a life of tranquility. It is within this context that the teachings of Confucius gain prominence, underscoring the innate yearning and resolute demand of humanity to emancipate itself from catastrophic circumstances and catalyze transformative



change. These philosophical tenets strive to construct a moral framework rooted in the "inclination towards goodness," exemplifying principles such as moderation, reciprocity, assimilation, inner wisdom harmoniously paired with outward nobility, and a paradigm of integration, shunning contradiction. These seminal philosophical endeavors stand as early exemplars, heralding the quest for security and stability through avenues of respectful dialogue, reverence for neighboring states, and genuine regard for the other.

The pursuit of engaging and accommodating all civilizations, fostering interactions rooted in mutual influence and anchored in universal human values, continues to resonate as an enduring human aspiration and coveted objective. This quest necessitates a continual intellectual and philosophical dialogue, one that resonates with the fundamental concerns and preoccupations of humanity, centering around the yearning for an equitable and harmonious coexistence.

The notion of eternal peace has long captivated the minds of philosophers. While some may dismiss Kant's discourse on this subject as a mere utopian ideal, proponents of this perspective maintain that philosophical thought refuses to capitulate. Even if this dream appears detached from present reality, it is because truth remains the cherished aspiration of the philosopher. Thus, we must ask: Who, then, dares to dream? Or more precisely, for whom does the concept of perpetual peace remain nothing more than an elusive dream?

The pursuit of perpetual peace represents the cherished vision of philosophers, materialized through a transformative philosophy that cultivates within each individual the capacity for self-regulation and the relentless quest for personal fulfillment, transcending the dominion of savagery and barbarism. Rooted deep within the human psyche, this ideal beckons for its realization, propelling the enlightened mind toward a profound objective—the transition from a history marred by the ravages of war and conflict to one anchored in enduring peace. Accomplishing such a monumental feat necessitates the fundamental cultivation



of human volition, empowering individuals to transcend their innate selfish desires—desires identified by eminent thinkers such as Hegel, Hobbes, and Sigmund Freud as primary catalysts of strife and discord.

In the contemporary landscape, a distinct demarcation arises between the historical realities and discourses of past philosophers and our present time, shaped by a confluence of temporal, circumstantial, and event-driven factors. Our era grapples with a heightened escalation of issues and challenges, epitomized by the formidable ordeal humanity collectively endures—the COVID-19 pandemic. This multifaceted experience has ignited a plethora of conflicts and confrontations, propelled by the strides made in biological evolution, the scientific revolution, and the realm of chemical sciences. Regrettably, the outcomes of these advancements, whether intentional or inadvertent, have reverberated adversely against humankind. Additionally, the pursuit and testing of nuclear capabilities, exemplified by instances in Algeria, Hiroshima, and elsewhere, the contested notion of a 'just war,' and the ramifications of major powers forcibly intervening in internal political unrest have precipitated a protracted state of turmoil, spanning various sectors and nations.

Thus, despite the ambiguity that shrouds our present moment, it invariably accentuates the intrinsic worth of each human being within an era teeming with myriad issues stemming from scientific and technological progress and the boundless ambitions of the human intellect. It becomes imperative for this very intellect to undertake profound self-reflection, guided by a singular, ultimate concern: our collective destiny. We must scrutinize the underlying reasons and circumstances that have propelled humanity into the quagmire of displacement, anxiety, hunger, poverty, disease, bewilderment, indignity, and disdain. Caught in the labyrinth of self-preservation or mere survival, we find ourselves at a



crossroads, yearning for a shared existence and self-actualization, transcending the boundaries of our global reality.

On a local level, and concerning the sense of belonging and homeland, it is the responsibility of anyone engaged in philosophy to ground philosophy in the reality of what the homeland necessitates in terms of security and stability, and everything connected with issues of identity and heritage. This pursuit is not just about geographical trajectories but centers around shared history and the existence of a communal culture that amalgamates a multitude of cultural roots into a shared cultural legacy, one deserving of all manners of pride and honor, and a history brimming with struggles and experiences that serve as lessons for the world. Therefore, the question of identity and citizenship today is more pressing at historical and anthropological junctures, particularly in the crisis of the major shifts the world is currently undergoing, in which globalization and media have played a significant role. In addition to the previous notion, the question we pose today morphs into a human necessity: How ought we inhabit this world to foster shared living?

How can philosophy cultivate those human motivations that mobilize peoples towards cherishing this diversity founded on values of tolerance? How can we transcend all forms of racial and religious prejudice?

When will human dignity, safety, and tolerance become a priority and a reality, rather than a mere dream? When can human beings be prioritized within the context of scientific and technological developments, tethered to ethics to imbue life with quality?

The expected contributions should include the following major topics:

First Axis: War and Peace from a Philosophical Perspective

Philosophy and Wars: Its themes, its manifestations, and historical role

Wars and Re-understanding of History



War Ideology and Philosophy of Peace

The dialectic of progress and backwardness - science, politics, economics

War Crimes and Human Rights

Second Axis: War, Technology, and Scientific Evolution

The Scientific Revolution, Strategies, Conflict, and Stability

Biological Wars, Pandemics, Viruses, etc.

The Humanitarian and the Tragic: Strategies for Global Terror Manufacturing

Future Technologies and Consciousness of a Shared Destiny

Post-Pandemic: Humanity and Contemporary Wars

Third Axis: War and Peace

Post-Colonialism, Philosophy, and the Establishment of Peace

The Concept of Global Peace: Utopia or Reality?

Tolerance and Universal Peace



Honorary President of the conference:
President of the Forum

Pr. Boudrah Ibrahim (Rector of the University)
Dr. Nedjema Boussouar (University of Mostaganem, Algeria)

The Scientific Committee of the Forum:

Pr / EL ZAOUI E Hocine	(University of Oran, Algeria) .
Pr / BEN JEDDIA Mohammed	(University of Mostaganem, Algeria).
Pr /EDGARD Weber	(University of Strasbourg, France).
Prof. BOUARFA Abdel Kader	(University of Oran 2, Algeria)
Prof. DERAZE chehrazad	(University of Oran 2 Algeria)
Pr / FATHI Safaa	Director of Programs at the College of Philosophy France)
Pr /Nejmeddine Khalfallah	(University of Lorraine, Nancy, France).
Pr / SAIM Abdelhakim	(University of Oran, Algeria) .
Pr / SOUARIT Benamar	(University of Oran, Algeria) .
Pr / ABD ELAOUI Mohammed	(University of Oran, Algeria) .
Pr / MASSOUD KIRAT Mohamed	(University of Sharjah, Emirats Unis).
Pr / DAHOM Abdelmadjid	(University of Tissemsilt).
Pr / BOUSSAHA Omar	(University of Algeria).
Pr / MOKHTAR Lazaar	(University of Tissemsilt).
Pr / ABDERRAZAK Guessoum	(University of Algeria).
Pr / BENMEZIANE Bencherki	(University of Oran, Algeria) .
Pr / AMARA Nacer	(University of Mostaganem, Algeria).
Pr / Ibrahim Saleh Al Naimi	(University of Qatar).
Pr / Sikouk Kouider	(University Center of Nour Bachir El-Bayadh).
Pr / SAHBI Ben Nablia	(University of Quebec. Montreal, Canada).
Pr /Sridi Mohamed	(University of Tlemcen, Algeria).
Pr / Zaki el milad	(Arabie saoudite University)
Pr / Leica Phanzaqo	(University of Pavia, Italy).
Pr / ABDL KARIM Ziani	(University of Bahrain)
Pr / MUSTAPHA Al-Kilani	(University of Tunis).
Pr / RACHID Al-Hadj Saleh	(Kuwait University)
Pr / LAYADI Nacer-Eddin	(University of Algeria).
Pr / BECHARI Mohammed	(Ibn Sina Institute for Human Sciences, France).
Pr / MALFI Abdelkader	(University of Mostaganem, Algeria).
Pr / GOUASMI Mourad	(University of Mostaganem, Algeria).
Pr / HAMOUM Lkhder	(University of Mostaganem, Algeria).
Pr / LARBI Miloud	(University of Mostaganem, Algeria).
Dr / Ben Yamina Karim	(University of Saida, Algeria)
Dr. Belhouari Hajj	(University of Mostaganem, Algeria).
Prof. Abdullah Moussa	(University of Saida, Algeria)
Prof. Kaid Taitah Nassira	(University of Mostaganem, Algeria).
Prof. Belalia Douma Miloud	(University of Chlef, Algeria)
Prof. Belboula Mustafa	(University of Chlef, Algeria)
Prof. Bouchiba Mohamed	(University of Oran 2)
Prof. Megherbi Zine El Abidine	(University of Sidi Bel Abbès)
Prof. Dr. Kasoul Thabet	(University of Sidi Bel Abbès)
Prof. Dr. Hirech Somaya	(University of Oran 2)
Dr. Sebai Lakhdar	(University of Mostaganem)
Dr /GUEDJAL Nadia	(University of Mostaganem, Algeria).
Dr. Serir Ahmed Ben Moussa	(Ain Temouchent University)



Dr. Ben Doukha Hichem
Dr. Ben Nasser Hadja
Prof. Mourad Gouasmi
Dr. Mahmoudi Khalifa
Dr. Belkhdar Wahid
Dr. Mebarak Fadila
A.Rawabhiya Sanaa
Dr. Belkhdar Wahid
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(University of Tlemcen)
(University of Tiaret)
(University of Mostaganem)
(University of Oran 2)
(University of Oran 2)
(University of Tiaret)
(University of Algiers 3)
(University of Oran 2)
(Al-Baidh University Center)
(University of Oran 2)

Participation requirements and deadlines:

The proposed papers shall be presented in the form of Word according to the attached formal regulations and sent in the form of an attached file within the deadlines to the electronic address email:

nedjema.boussouar@univ-mosta.dz
Nedjema_b@yahoo.fr

The university provides accommodation, however, it does not guarantee travel tickets.

Registration rights:

- Professors from University of Mostaganem: 2000 DA
- Professors from national universities other than Mostaganem University: 5000 DA
- Professionals from other sectors: 10,000 DA
- Student Researchers: Free of charge
- Foreign professors: 100 euros

Deadlines:

- **January 01, 2023:** forum's announcement.
- **December 31 st, 2023:** Proposals submission deadline: (title + brief summary).
- **February 15, 2024:** Notification of acceptance.
- **June 31st, 2024:** Deadline for receipt of final papers according to the desired shape.



August 15th – 20th , 2024: Notification of the speakers about the scientific committee decision.

- **November 6-7th -, 2024 :** Conference days .

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The formal Criteria of Participants' interventions:

- Interventions can be edited in one of the languages : Arabic, French or English in a range of 15 pages.
- The font for Arabic entries is Simplified Arabic size 14, and for French entries is Times New Roman size 12.
- The Abstract should not exceed 150 words and should be accompanied with key words which do not exceed 10 words.
- The references should be attached to the end of the article and should correspond to the drafting standards displayed in the following way:
 - The author, the title of the reference in italic, the name of the translator in case of translated work, the name of the publisher, place of publication, edition if found, year of publication and finally the page.
 - The references retrieved from the net should be displayed in this way:

Gutierrez-Jones, C. (2002, July 21). *A history of affirmative action in the U.S.* ADD Project, University of California at Santa Barbara. Retrieved November 4, 2003 from <http://aad.english.ucsb.edu/docs/history-aa.html>

The intervention should be sent in a file to the following electronic address:

[E-mail :Nedjema_b@yahoo.fr](mailto:Nedjema_b@yahoo.fr)



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**Laboratory: Dialogue Of Civilizations, Cultural Diversity And The Philosophy Of Peace
University of Mostaganem (DIACICULT)**

Form to participate:

Full name:

Position / Rank:

Original institution:

Phone:.....

Email:.....

Intervention axis:.....

Intervention’s title:.....

Abstract:

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Key words:.....

For those who want to take part in this conference should fill this form and send it to the following E- address:

E-mail :Nedjema_b@yahoo.fr