

REPUBLIQUE TOGOLAISE

TRAVAIL-LIBERTE-PATRIE

MINISTERE DES AFFAIRES ETRANGERES, DE LA
COOPERATION, DE L'INTEGRATION AFRICAINE
ET DES TOGOLAIS DE L'EXTERIEUR



REPUBLIC OF TOGO

WORK-FREEDOM-HOMELAND

MINISTRY OF FOREIGN AFFAIRS,
COOPERATION, AFRICAN INTEGRATION
AND TOGOLESE ABROAD

INTERNATIONAL SYMPOSIUM

THEME:

**"Establishment of an Endogenous Calendar and Celebration of the African
New Year: Contemporary Challenges of African Unity, between history and
identity"**

CALL FOR PAPERS

I- CONTEXT AND JUSTIFICATION

In February 2021, at its 34th session of the Assembly of Heads of State and Government, the African Union declared the decade 2021-2031 the “Decade of African Roots and Diasporas” (Decision Assembly/AU/Dec.807(XXXIV)). Led by Togo, this initiative aims to strengthen ties between Africa and its diasporas around shared African values. Through this decision, the continental organization sought to raise awareness of the African condition and rehabilitate the continent’s long-overlooked contribution to the major cycles of human evolution, with a particular focus on heritage, historical injustices, and the restoration of dignity.

The leadership provided by Togo since the launch of this decade has enabled, among other things, to carry out numerous activities and initiatives, including the organization of major, unifying events such as the Pre-congress meetings held in the six (6) regions of the African Union, high-level events promoting common African causes organized in London, New York, and Geneva, the promotion of the "Correct the Map" initiative which led to the adoption by the Assembly of Heads of State and Government of the African Union of Decision Ref: Assembly/AU/Dec.959 (XXXIX) adopting the Equal Earth project, during its 39th session held in Addis Ababa, Ethiopia, on February 15 and 16, 2026, and especially the organization of the 9th Pan-African Congress in Lomé, Togo, from December 8 to 12, 2025. These events have given new impetus to the Pan-African movement and constituted a crucial step in the quest for sovereignty, dignity, equity, and respect for Africa.

However, a profound quest for pride and sovereignty also implies rehabilitating and promoting certain mechanisms and ancestral tools that governed harmony and action in ancient or pre-colonial African societies (M. Assante, 1991). After the fall and definitive occupation of ancient Egypt, the course of history and Africa's new upward trajectory were permanently disrupted by the brutal introduction of raids into the African space (W. Chancellor, 2018), by mass deportations (L. M. Diop-Maes, 2025; Inikori, 1992) that dispersed Africa's vital forces both westward (beyond the Atlantic), northward (to Europe), and eastward (to the Arabian Peninsula and beyond), and by colonization marked by the abrupt irruption of exogenous cultural standards into the social, economic, and political governance systems of African societies (J. Maquet, 1962; J. Ki-Zerbo, 1974; T. A. Singleton, 2017; J. Illife, 2002).

This new Africa, emerging from the slave system (1444–1860), which was declared the greatest crime against humanity on March 25, 2026 by the United Nations General Assembly, through its resolution A/RES/80/250, and from the colonial system (1830–1994), remains mired today in a certain cultural, political, and economic syncretism. By complacently maintaining colonial structures, this syncretism prevents the continent from decisively rebuilding itself on the foundations of its own identity and its distinctive otherness.

Indeed, through their cultural alienation and brutality, these multiple intrusions halted the otherwise exemplary development of African nations, modified the nature of African social experience, established new standards and cycles based on arbitrary societal events, and caused Africa, in all its diversity and complexity, to lose the reference points that had for millennia shaped its cosmogony, its ontology, and structured its own organization (A. Césaire, 1956). This is the case with the Gregorian calendar, which, like borders, was imposed on African nations through colonization. As a reminder, before the importation of this calendar, Africa was dotted, since antiquity, with various and multiple systems of time measurement, some based on agricultural cycles, some on celestial or terrestrial phenomena, and others on the movement of luminous stars, which gave rise to the attested existence of lunar or solar calendars used almost everywhere on the African continent.

Ancient Egypt, for example, by observing the relationship between the heliacal rising of Sothis (Sirius) and the Nile flood, succeeded in defining its 365-day civil solar calendar, also called the Nilotic calendar, divided into 12 months of 30 days each, plus the 5 epagomenal days at the end of the year. This calendar was structured around the following three seasons: Akhet, or the flood season; Peret, or the sowing season; and Shemu, or the harvest season (C. A. Diop, 1967; G. Lanners, 2006; F. Chabas, 1870). But alongside these clearly advanced and more stable systems, we also find on the continent communities with a more social conception of time, suggesting the idea of a mythical rather than chronological time (L. V. Thomas, 1961; C. Sakho, 2018). It is this complex set of experiences of social regulation through time and cycles that colonization deconstructed.

Thus, like the linear borders that divided the continent and whose legacy is still felt by many populations and languages today, the imposed new (Gregorian) calendar ignores the endogenous rhythms and the established natural, cultural, and religious cycles of African peoples (B. Davidson, 1964). It instituted holidays, dates, and events essentially foreign to the African cultural and symbolic universe, regardless of the specific African micro-culture considered. The celebration of these events makes Africa a perpetual mirror of a world whose codes are unknown to its people and the stage for an intense inter-civilizational exchange where its identity and particularities are practically nonexistent. However, the imposition of a calendar is, above all, an instrument of power and an act of domination. Seemingly innocuous, this calendar shift experienced by Africa has muted local timekeeping systems and erased from people's daily lives references to significant events that were once calibrated to controlled cycles. This has resulted in more pronounced acculturation and a loss of distinct African identity (A. Dogba, 2001), as people, immersed in a system designed for the Western world, struggle to adapt or assert themselves.

The Decade of African Roots and Diaspora thus offers an opportunity to decolonize minds and practices (J.-L. Amselle & S. B. Diagne, 2018; V.-Y. Mudimbe, 2021), in order

to move towards a more Afrocentric approach to the division and organization of time in the African context.

It paves the way for the rediscovery of endogenous calendar cycles and their associated major societal events, and for the rehabilitation of an African calendar that will establish time and calibrate the course of the African universe according to a distinctly African cosmogony and teleological framework. The prospect of the existence of African calendars predating the Gregorian calendar currently in use in Africa strongly encourages further reflection on the process of affirming African identity and on the promotion of the shared heritage of African peoples worldwide.

In a context where Africa aspires to free itself from the vestiges of colonization and all other forms of cultural domination, in order to assert itself as an autonomous and self-referential power, the question arises as to what date could be chosen for the celebration of the African New Year, similar to that of other peoples of the world such as the Chinese, Europeans, Israelis, Iranians, and so on, who celebrate their New Year distinctly. However, this date must necessarily be based on a scientifically developed calendar that withstands the vagaries of time. It is for all these reasons that the Togolese Government proposes to organize an international symposium on the theme: **“Establishment of an endogenous calendar and celebration of the African New Year: contemporary challenges of African unity, between history and identity”**.

II- OBJECTIVES OF THE SYMPOSIUM

This symposium has two objectives: to propose an African calendar based on historical references and landmarks, and to define a date (or dates) for the celebration of the African New Year.

More specifically, it aims to:

- promote African cultural identity and renaissance;
- review the existence of African calendars other than the Gregorian calendar that are based on African history, though, culture, and identity;
- assess the relevance of these calendars in the context of the noumenal quest for African self-referentiality;
- propose a reference calendar and, consequently, a date for the celebration of the African New Year.

III- PROBLEM STATEMENT AND COMMUNICATION POINTS

1- Problem Statement and Conceptual Framework

The dual objective of proposing an African calendar and celebrating the African New Year presents a new epistemological challenge within the broader field of African studies and sciences. It generally implies rigorous recourse to African scholarly knowledge and, with regard to the precise date of the New Year, will be subject to the arbitration of specialist debates that will take place during the symposium. The noumenal quest underlying the aspiration to adopt a system of counting and measuring time specific to Africa is fundamentally that of the construction and affirmation of African identity. This subject, undeniably complex, has the distinction of mobilizing diverse disciplines ranging from advanced mathematics to astronomy, including history and its auxiliary disciplines (Egyptology, human paleontology, archaeology, etc.), anthropology, sociology, philosophy, theology and metaphysics, international relations, geography, the arts, as well as endogenous knowledge not yet canonized within the modern academic framework.

It represents a genuine epistemological challenge of a transdisciplinary nature, where various areas of expertise will be called upon to meticulously dissect the central object and to offer their perspectives, in technical workshops and plenary sessions, on each of the related peripheral issues.

A return to classical Black African humanities, particularly those Egypt-Nubia, appears as a just and inevitable step in this quest, as it affirms the awareness of contemporary Africa of the complex and glorious heritage of its past. This strategic intellectual retreat, albeit belated, marks the collective recognition and appropriation by Africa in 2026 of the findings of the 1974 Cairo Symposium concerning the precedence of the Egyptian-Nubian civilization, henceforth considered Black African rather than Eastern (D. Gnonsea, 2003). It also serves to recall the scientific evidence regarding the precocity of Black Africa in the fields of science (M. Bernal, 1996; 1999; M. Brunet, 2016), which made the African continent not only as the Cradle of Mankind but also of civilization. This weighty and precious legacy, often overlooked by post-independence African historiographies, must be brought back into focus within the framework of this symposium. It is its true moral foundation. It is also the main legitimizing element of the African claim to rehabilitate its own time and calendars, to propose a date for the celebration of a New Year, and represents the very first area of knowledge that the symposium will explore.

Furthermore, it must be recognized that the annual celebration of a New Year in Africa cannot be conceived without considering the considerable repercussions it could have on the process of constructing and affirming African identity and unity. Indeed, the New Year will be the very first typically African popular festive event that could bring African peoples together in communion since Africa lost its historical initiative. It will inevitably also contribute to marking, in the contemporary African consciousness and in the eyes of all, the cultural unity of the Black world (C. A. Diop, 1982).

In this sense, the initiative is highly forward-looking, even strategic, in that it will challenge entrenched positions and certain structures of foreign domination that Africa experiences. Consequently, there is a close functional link between the proposed calendar and the celebration of the New Year, on the one hand, and African identity and unity, on the other.

It is this other dimension of the issue that leads the symposium and its participants to explore theories of African identity, to analyze the exogenous structures that hinder the rediscovery of identity and the expression of African otherness, to examine the various cultural programs implemented to date at the national and pan-African levels within the specific context of the identity challenge, and finally, to develop practical approaches that would guarantee a significant acceleration of the process of reconstructing and affirming African identity through the proposed calendar and the establishment of a date for the African New Year.

But beyond these two initial peripheral questions, namely the precedence of African civilizations in the field of science, and the problem of African identity and unity, there is the question of the calendar itself, the examination of which remains the sine qua non condition for any determination of the date of the New Year.

From a problematic point of view, it will be broken down into two questions: firstly, the precise legacy of African civilizations in the field of timekeeping and the development of calendars (C. A. Diop, 1954; H. Andriolat, 1997, pp. 71-89); secondly, the choice of the New Year's date. While the first involves a meticulous examination of the past for the purposes of cataloging, analyzing, understanding, and comparing the various calendar systems already in use or being tested in Africa, the second requires a more technical exercise involving calculations and astronomical considerations, against a backdrop of careful decisions regarding the calendar to adopt and the possible date(s) for the New Year.

2- Topics of Contribution

The problem statement highlights a set of four (4) topics corresponding to the four dimensions mentioned above: The Cairo symposium and the contribution of the Black world to civilization (1); Principles, foundations, and experiences of time division in Africa: a rich and essential legacy (2); The African personality in a multipolar world and the issue of African identity (3); The African calendar and the institution of the African New Year (4).

Topic No. 1: The Cairo symposium and the contribution of the black world to human civilization

This topic will examine the achievements of Egyptology through, on the one hand, the conclusions of the 1974 Cairo symposium which definitively confirmed the connection of the Egyptian-Nubian civilization to Black Africa (D. Gnonsea, op. cit.),

and, on the other hand, the developments of the 1980s and 2000s in Human Paleontology, Prehistoric Archaeology and Genetics, which have in turn attested to the anteriority of Africa, not only in the emergence of humanity, but also in the specific field of philosophy and science (T. Obenga, 1990). The aim of this topic is to take stock of current knowledge on the contribution of the Black world to human civilization and to establish, in the name of the principles of historical continuity and cultural identity, the legitimacy of contemporary Africa to draw upon its own intellectual, moral, and technical resources to address the challenges of proposing its own reference calendar and setting a date for the celebration of its New Year.

The expected presentations will cover all relevant disciplines and will be divided between a plenary session and two technical workshops. The non-exhaustive sub-themes proposed of this topic are as follows:

- *Africa, Cradle of Mankind and Civilization. (Plenary Session 1)*
- *General History of Africa: UNESCO and the Achievements of the 1974 Cairo symposium. (Technical Workshop No. 1)*
- *The Antiquity of black civilizations and Africa's contributions to the Specific Fields of Philosophy and Science. (Technical Workshop No. 2)*

✚ **Topic No. 2: Principles, foundations, and experiences of timekeeping in Africa: a rich and essential legacy.**

This topic aims to analyze the various timekeeping systems developed by African civilizations in order to infer their principles and underlying logic. This analysis will then be used to develop the knowledge that will later (final theme) be considered when adopting a calendar and choosing the date of the New Year. Africa possesses by far the oldest heritage of astronomical knowledge in the world and the greatest experimental diversity in timekeeping and calendar development. Even today, Ethiopia, the ancient Kingdom of Axum, daughter of Kush and heir to Egyptian civilization, officially possesses and uses its own calendar. But outside of Ethiopia, there are many other vestiges of calendars that, even if not adopted by the governments of the countries that inherited them, but do exist, and which are not merely the product of empirical methods. This is the case, for example, of the Dogon calendar, which continues to attract the attention of modern science due to the accuracy of its premises and the perfection of its alignment with most cosmic phenomena, which remains difficult to define. Beyond these two examples, which will ideally be analyzed within this framework, there is the Egyptian Nile calendar, the oldest and most sophisticated calendar in the world, representing an essential legacy of the erudition of ancient Africans. It was this calendar that the German specialist Otto Neugebauer described in his work, *The Exact Sciences in Antiquity*, as "the only intelligent calendar which existed in human history" (1609). Thus, contrary to popular belief, Africa remains a pioneer in the field of timekeeping. It has bequeathed to humanity, and indeed to itself, a unique and multifaceted legacy of calendars and astronomical practices.

Within this topic, these will be reviewed, analyzed, and compared in order to understand their mechanisms, principles, and the noumenal and theological considerations that imply them.

This topic is eminently technical and will be led by expert contributors and specialists, both academic and non-academic, in any objective timekeeping system or known African calendar. Within this theme, some expected communication projects will include both abstracts and fully written articles. This concerns Plenary Session N°3 and Technical Workshop N°3. The concerned contributors may, however, bring to the symposium any other additional material, documentation, or empirical or experimental setup essential to their presentations or demonstrations in the workshops or plenary sessions. The proposed sub-themes, divided between the plenary sessions and technical workshops, are:

- *The early development of Africa and African civilizations in the areas of measuring and dividing time: the state of the question. (Plenary Session N°2)*
- *The Nilotic, Dogon, Ethiopian, and other peripheral timekeeping systems: understanding the legacy of Africa's past. (Plenary Session N°3)*
- *Summary of findings: what are the fundamental principles for designing the African calendar: between astronomical continuities, geopolitical realities, economic constants, and seasonal cycles? (Technical Workshop N°3)*
- *The question of the African calendar: relevance, epistemological consistency, and political sustainability. (Technical Workshop N°4)*

Topic No. 3: The African personality in a multipolar world and the problem of African identity

This topic is dedicated to African identity. It includes a plenary session and several technical workshops. Its objectives are to review theories of African identity and unity through anthropological, political, and cultural considerations related to African sovereignty and Africa's place in the emerging multipolar world. Furthermore, the symposium aims to analyze, through this topic, the functional link between the African New Year project and the cultural unity of Africa. The various sub-themes proposed are:

- *The question of African identity in this multipolar world: between culture, history, and symbolism. (Plenary session 4)*
- *Afrocentricity, African personality, the Black consciousness movement, and Negritude: an analytical review of philosophical conceptions and theories of African identity. (Technical workshop 5)*
- *African identity and unity and the African New Year project: functional links, cultural programs, and the symposium's legacy. (Technical workshop 6)*

Topic No. 4: The African calendar and the institution of the African New Year

This topic is dedicated to the work and debates that will lead to the symposium's main objectives. It builds upon the conclusions and cumulative results of the three preceding topics and represents the symposium's decisive moment. It provides the final framework for technical discussions regarding the approval of a calendar cycle and the selection of one or more dates for the African New Year. It is structured as a plenary session for the presentation of findings and three technical workshops.

For the first two technical workshops (7 and 8), in addition to abstracts, fully written texts are also expected. For the final technical workshop (9), however, only abstracts will be accepted. This final workshop will critically examine the issues related to the project's success in all its complexity, consider potential tensions and real difficulties the project could encounter, and finally formulate practical recommendations and policy proposals, with the aim of guaranteeing the scientific authority and authenticity of the symposium's results. The proposed sub-themes are distributed between the plenary session and technical workshops as follows:

- *African Calendar: What principles, what model, what to retain? (Technical workshop 7)*
- *The African New Year: Foundations, reasons, specificities, and date. (Technical workshop 8)*
- *The question of the African calendar and the institution of the African New Year: Moral, scientific, and political considerations, and recommendations. (Technical workshop 9)*
- *Summary of proceedings and reading of the symposium's scientific report (Plenary session 5)*

IV- TARGET AUDIENCE

The call for papers is aimed not only at astronomers, mathematicians, physicians, metaphysicians, theologians, specialists in heritage, culture, history, and anthropology, but also at students, policymakers and political leaders, experts and consultants.

V- SUBMISSION OF PRESENTATION PROPOSALS

Presentation proposals in **French** and/or **English** follow two models depending on the type of plenary and technical workshop chosen: abstracts on the one hand and fully written texts on the other.

For abstracts, the following format should be used: **the proposed topic; [title followed by a brief summary of 300 words, structured around the main points of the presentation (Context - objectives - methodology - results) and a maximum of 5 keywords; and the complete contact information of the author(s) in the format**

shown: First Name(s), Last Name(s), Institution(s), Email Address, Country, and Telephone].

Regarding full papers, these will only be required after validation of the submitted abstracts, and in any case, only concern technical workshops n°3, n°7, and n ° 8, and Plenary Session n°3. The contributors concerned are asked to follow the attached NorCames guidelines. Full papers to be submitted should be presented according to the following template: **[the title; followed by a brief summary of 200 words and 3 keywords; the proposed topic(s); the precise contact information of the author(s)** (as follows: First name(s), Last name(s), Institution(s), email address, Country, and Telephone number); **and the article]**.

All contributors are requested to attach to their communication proposal(s) a brief CV, highlighting the main publications relevant to the issues to be addressed in the symposium, and to send the resulting electronic file to the organizers at the address mentioned below:

Submission address: colloquenouvelanafricain@hotmail.com

VI- CALENDAR

- Call for papers published: **April 15, 2026**
- Deadline for abstract submissions: **May 31, 2026**
- Deadline for acceptance notifications: **June 30, 2026**
- Deadline for full paper submissions: **July 31, 2026**
- Dates of the international symposium: **October 12 and 13, 2026**

VII- PARTICIPANTS

Apart from those who will present communications, the participants in the symposium are representatives of African states, Afro-descendant communities, the African Union Commission and the competent bodies of the continental institution, African sub-regional institutions, African diaspora associations, academics and guardians of customs and traditions.

VIII- SUPPORT FOR SELECTED PARTICIPANTS

The conditions for supporting participants in the symposium will be communicated to selected participants in due course.

IX- DATE AND VENUE OF THE SYPOSIUM

The international symposium will be held on **October 12 and 13, 2026** at the Hôtel du 2 février in Lomé, Togo.

X- ORGANIZER AND PROJECT SPONSOR

The Ministry of Foreign Affairs, Cooperation, African Integration, and Togolese Abroad is the organizer and sponsor of the symposium.

XI- CONFERENCE SECRETARIAT

The symposium secretariat is managed by a joint technical committee composed of academics and diplomats, with the following membership:

- Chair: Mr. TSIGBE Koffi Nutefé, Full Professor, University of Lomé
- Vice Chair: Mr. EDJAIDE Eyana, Technical Advisor to the Minister
- Members: Mr. EKUE Folly Gada, Associate Professor, University of Lomé; Mr. SEDAMINO Afognon Kouakou, Coordinator of the Diaspora Desk; Mr. PALASSI Konga, Associate Professor, University of Lomé; Mr. KAMELE Malemda, Director of International Cooperation.

XII- SCIENTIFIC COMMITTEE

Chaired by Professor Robert Dussey, the scientific committee of the symposium is composed of academics (Egyptologists, historians, sociologists, philosophers, anthropologists, linguists, mathematicians, astronomers, physicians, metaphysicians, theologians, etc.), diplomats, and African experts specialized in the issues at the heart of this scientific event. It will decide on the eligibility of proposals for presentations, review and validate submitted manuscripts, and be responsible for preparing the scientific report and the proceedings of the symposium.

XIII- SELECT BIBLIOGRAPHY

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ANNEX

CAMES STANDARDS

The following standards are those adopted by the CTS (Technical Committee) for Arts and Humanities at its 38th session of the CCI (International Conference of Academic Councils) consultations, held in Bamako from July 11 to 20, 2016.

1. Manuscripts

A draft text submitted for evaluation must include a title, the author's signature (first and last name(s) of the author(s), and their affiliated institution), the author's email address(es), the abstract in French (250 words), five keywords, the English abstract (of the same length), and keywords (same number as the keywords). The abstract must summarize the research question, methodology, and main results.

The manuscript must adhere to the standard structure of scientific texts: Introduction; Research Question; Hypothesis; Approach; Results and Discussion; Conclusion; References. This structure may be adapted according to the writing conventions of the specific discipline to which the text relates. In this case, theoretical research articles will be presented in three parts: introduction, body, and conclusion. In contrast, articles based on empirical research, such as experimental research, will have a structure of: introduction, materials and methods, results and discussion, and conclusion.

Footnotes, numbered in Arabic numerals, are written in size 10 (Book Antiqua). Minimize the number of footnotes. Write scientific names and loanwords in italics (*Adansonia digitata*).

The draft article (text to be written in Word, Book Antiqua, size 12, 1.5 line spacing) should be between 30,000 and 40,000 characters (including spaces).

Section headings should be numbered as follows:

1. First level, first heading (Times New Roman 12 bold)
- 1.1. Second level (Times 12 bold italics)
- 1.1.1. Third level (Times 12 italics without bold)

2. Illustrations

Tables, maps, figures, graphs, diagrams, and photographs must be numbered (continuously) using Arabic numerals in the order they appear in the text. They must

have a concise title, placed above the illustration (centered). The source is indicated (centered) below the illustration (size 10). It is important that these illustrations are first introduced, then inserted, and finally discussed within the body of the text.

3. Notes and References

3.1. Quoted passages are presented in roman type and enclosed in quotation marks. When a quotation exceeds three lines, a new line should be inserted to present the quotation (single-spaced) indented, with the font size reduced by one point.

3.2. Citation references are integrated into the citing text, as appropriate, as follows:

- Initial(s) of the Author's First Name(s) and Last Name, year of publication, cited pages;

Examples:

- Indeed, the goal pursued by Mr. Ascher (1998, p. 223) is "to broaden the history of mathematics so that it acquires a multicultural and global perspective (...), to expand the field of mathematics (...)"

- To elaborate further on this capacity of civil society, which, in its effective deployment, demonstrates its ability to drive development and history, S. B. Diagne (1991, p. 2) writes:

Make no mistake: in any case, populations have always been able to counter the philosophy of governance and its voluntarism with their own strategies of circumvention. These, for example, are evident in the dynamism, or at the very least, the creativity demonstrated by what is known as the informal sector, which should be given the more positive label of popular economy.

- The Ivorian philosopher is right, to a certain extent, to see the process of underdevelopment in this destabilizing shock. As he states:

The process of underdevelopment resulting from this shock is experienced concretely by the populations concerned as a global crisis: a socio-economic crisis (brutal exploitation, persistent unemployment, accelerated and painful exodus), but also a socio-cultural and civilizational crisis reflecting a socio-historical unpreparedness and a maladaptation of cultures and human behaviors to the ways of life imposed by foreign technologies. (S. Diakit , 1985, p. 105).

3.3. Historical sources, references to oral information, and explanatory notes are numbered consecutively and presented at the bottom of the page.

3.4. The various elements of a bibliographic reference are presented as follows:

Author's Last NAME and First Name(s), Year of Publication, Title field, Place of Publication, Publisher field, and the page numbers (p.) of the articles for a journal. In the Title field, the title of an article is presented in

roman type and in quotation marks; the title of a book, dissertation or thesis, report, journal, or newspaper is presented in italics. In the Publisher field, the publishing house is indicated (for a book), and the name and issue/volume of the journal (for an article). If a book is a translation and/or a reprint, the translator's name and/or the edition (e.g., 2nd ed.) must be specified after the title.

3.5. Bibliographic references are presented in alphabetical order by author's last name. For example:

Bibliographical References

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