Challenges and Responsibilities for a Planet in Transition



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THE WORLD HUMANITIES CONFERENCE AND THE INTERNATIONAL AGENDA

BY NADA AL-NASHIF

ASSISTANT DIRECTOR-GENERAL FOR SOCIAL AND HUMAN SCIENCES

Achieving the UN 2030 Agenda for inclusive and sustainable development is not a purely technical matter. Nor is it simply about resources. The future we want is one shaped by values – it depends on the patterns of meaning within which these values make sense. This is why UNESCO's General Conference, in November 2017, adopted a resolution calling for ambitious follow-up to the first ever World Humanities Conference (WHC), which took place in Liège, Belgium, from 6 to 11 August 2017. Jointly organized by UNESCO and the International Council for Philosophy and Human Sciences (CIPSH), its purpose was to take stock of where the humanities – history, philosophy, languages and literature, the arts – stand today and where they need to go in the future.

In this respect, UNESCO contributed by coordinating as rich and diverse a range of sessions as possible as a co-organizer of the event as a whole and also by exploring the thematic landscape of relevant projects. We also convened specific sessions on "UNESCO's General History of Africa" as well as "Establishing the sustainability of humanities research" and

"Global History of Humankind", which were co-organized with CIPSH. These proceedings give a concise overview of the substance of the World Humanities Conference.

Furthermore, the Conference was both the outcome and extension of a global process of preparatory meetings in all regions: Brazil, China, Colombia, France, Jamaica, Mali, Lebanon, Portugal and Korea. The discussions initiated in each region were reported in the opening session and further cultivated in the respective parallel sessions. The commitment to include stakeholders and ensure relevance in every part of the world is central to UNESCO's vision.

The outcome document of the WHC, which went through public consultation over several weeks in advance of the Conference, remained open for comments during the conference to take into account of the rich discussions throughout the week.

Thus, the Conference concluded with the adoption of a new vision for the humanities for the twenty-first century, recognizing "that the humanities have a specific competence and responsibility in fostering the freedom and diversity of thought and the transparency that are fundamental for all aspects of life in society, while stressing the irreplaceable role of the humanities for a critical approach to values and for the understanding of long-term processes". On this basis, the Outcome Document addressed calls to action to a range of relevant stakeholders.

For UNESCO, there are multiple implications. First, it highlights for its Secretariat and Member States, as well as relevant partners, the importance of a strong presence of the humanities within the Management of Social Transformations Programme, in particular by promoting the establishment of a network of UNESCO Chairs in all regions of the world to facilitate international scientific cooperation between humanities and the social sciences. Mobilizing history, philosophy, the arts, languages and literature can give societies a richer understanding of the social transformations they face – and thus a greater capacity to deal with them.

Member States also need to consider how the outcome of the World Humanities Conference might be taken up within their own strategies, in particular in devising research and education policies sensitive to critical societal challenges. And this is also about engaging societies through a public culture of debate and reflection that can help people make sense of the world to act on this understanding.

The World Humanities Conference has already inspired a number of new projects and partnerships, delivered by the momentum of UNESCO's General Conference. The first major international event organized in follow-up to the WHC will be the fifth World Humanities Forum, to be held in Busan, Republic of Korea, from 31 October to 2 November 2018.

UNESCO looks forward to many more initiatives, in all thematic areas and all regions.

In the most famous dystopian novel of the 20th century, Nineteen Eighty-Four, George Orwell wrote "he who controls the present controls the past, and he who controls the past controls the future". This satirical slogan encapsulates why the humanities matter. To open up the future, we need to understand – not control – the past, and for that we need an inclusive present in which multiple voices and visions coexist. This is the value then of the humanities – long may they flourish!

INITIAL ADDRESS BY GETACHEW ENGIDA

DEPUTY DIRECTOR-GENERAL OF UNESCO

M. Paul-Emile Mottard, Député-Président du Collège provincial de Liège,
M. Adama Samassekou, Président de la Conférence Mondiale des Humanités,
M. Chao Gejin, Président du Conseil international de la philosophie et des sciences humaines,
Chers délégués,

Faisant écho à la Directrice générale de l'UNESCO, Mme Irina Bokova, dans le message vidéo qui vient de vous être projeté, je tiens à dire le plaisir que j'ai d'être ici à Liège, à l'ouverture de la Conférence mondiale des humanités.

Aux côtés de l'UNESCO, fortement impliquée dès le départ, cette Conférence a été rendue possible par un partenariat solide et ambitieux.

Avec le CIPSH, tout d'abord, qui en avait lancé l'idée dès 2009, dans un discours que M. Samassekou, alors Président, adressa à notre Conférence générale. Je me réjouis que la préparation de cette Conférence mondiale ait permis de renforcer les relations entre l'UNESCO et le CIPSH.

Nous avons également bénéficié d'un excellent partenariat avec la Province, la Ville et l'Université de Liège, ainsi qu'avec les instances belges aux niveaux fédéral et régional. Permettez-moi de réitérer les remerciements de la Directrice générale et d'y ajouter l'expression de ma reconnaissance particulière à l'égard de M. l'Ambassadeur Schittecatte.

Why do the humanities matter, and what difference can a World Humanities Conference make?

These are the questions that will need to be answered convincingly in the outcome document that will be adopted on Friday.

The humanities matter, first, because they are about making sense of a world that too often resembles, to quote Shakespeare in King Lear, "a tale told by an idiot, full of sound and fury, signifying nothing". History, languages and literature, the arts, philosophy – these are the disciplines

that can help us make sense of a world in profound and sometimes troubling transition.

And the humanities do not just offer specialized analysis. As the basis of general education, they express the living heartbeat of every human community. Which is why it is a pleasure to see the arts also present here in Liège as performance.

The value of this Conference is that it is more than an event bringing together specialists for a short period. Of course, I look forward to the programme – such as the session on UNESCO's General History of Africa, which I am delighted to see showcased in this context.

But we need a process to set a new agenda for the humanities and to implement it through concrete initiatives at all levels.

Through the preparatory events all over the world, many scholars have had the opportunity to shape the outcome of this Conference. We have also reached out to the world through social media, and will continue to do so all week.

Let me note that the draft outcome document remains open for comment. Please share your drafting proposals with my colleagues to ensure an inclusive outcome that everyone can engage in following up.

For we should not lose the energy gathered here in Liège.

UNESCO will play its role. The outcome of the Conference will be brought to the attention of UNESCO's General Conference, in November this year. This will give UNESCO's member states the opportunity to consider what they can do – through UNESCO's own programmes but also through national policies – to support the humanities towards positive social transformations.

In addition, I hope that this Conference will provide an opportunity for new partnerships to start to emerge – globally, regionally and nationally.

Let us avoid the supposed contrast between things that are practical and things that are decorative. "Useful", after all, means no more and no less than "instrumental to human purposes". Would anyone really claim that beauty, awe, emotion and imagination are somehow alien to human purposes? We may be forced by limited resources to choose between different kinds of purposes – but let us never pretend that in doing so we are sacrificing nothing of value.

So come together to show us things that are beautiful, and as such, useful – and be assured that UNESCO is listening attentively.

Thank you for your attention and best wishes for a successful World Humanities Conference.

INITIAL ADDRESS BY CHAO GEJIN

PRESIDENT OF CIPSH

Excellencies Mr. Getachew Engida, the Deputy Director-General of UNESCO and Mr. Paul-Emile Mottard, the Député-Président du Collège provincial de Liège;

Distinguished guests, dear colleagues, ladies and gentlemen,

It is a great pleasure to welcome participants from around the world as President of CIPSH. Please allow me to acknowledge the support and hard work of all friends and colleagues who has made this conference possible, special thanks go to my colleagues from UNESCO, Liege, and the CIPSH.

I would like to organize my welcome message around three key words that are relevant to today's conference, and to human sciences at large. The three words are: CIPSH, challenges, and anticipation.

The first keyword: CIPSH

As you know, CIPSH is an acronym of the International Council for Philosophy and Human Sciences.

Precisely 70 years ago, in 1947, Sir Julian Huxley, the first Director-General of UNESCO, decided to investigate how UNESCO could discharge the duties as laid down by its constitution in the domain of humanistic studies. As a result of that review, the International Council for Philosophy and Human Sciences (CIPSH) was founded in 1949, after much deliberation of the preparatory committee, and broad consultation with experts from different countries and various fields of knowledge. UNESCO has not only initiated CIPSH, it has also offered its considerable and continued support, in many ways, and over many years. As a non-governmental organization affiliated to UNESCO, CIPSH has been conceived as the intermediary between UNESCO on the one hand, and learned societies and national academies on the other. CIPSH federates hundreds of celebrated societies and institutions all around the globe, and has contributed substantially in the past decades to expand international

cooperation, and to facilitate the exchange of ideas on crucial issues. Although the CIPSH did encounter enormous difficulties in the past, none of its previous presidents ever ceased their endeavors to safeguard its distinguished principles and valuable traditions. Their unrelenting work has extended influence of CIPSH and promoted the advancement of the humanistic studies. Today, we are here to convene the 1st World Humanities Conference. The presence in this room of such a large number of colleagues, from various countries and from different realms of knowledge, is a great salute to CIPSH, to the founding pioneers and past custodians of CIPSH, for their determined and relentless efforts.

The second keyword: Challenges - As scholars in arts, humanities and social sciences, we are all suffering budget cuts, declining enrolments, and increasing job insecurity. We are besieged by questions concerning the relevance of our enterprise, measured either by social impact, economic value or other misplaced metrics of utility. We are witnessing an alarming rising tide of philistinism and scientism, and technocrats are in the ascendancy. More and more societal sectors believe technology is the miracle cure for maladies afflicting modern society. At the same time, however, more and more scientists are concerned about the uncertain and unforeseeable social impact of technological advances. There is consensus that our era endures the surfeit of instrumental rationality and the lack of humanistic spirit.

The third keyword: Anticipation -We humanists do not reject science and technology. Rather, we hope to join hands with them. We are fully aware that humankind needs to understand not only the outer world, but ourselves as well. Science and humanities need to work together and complement each other, rather than replace each other. A robot can play chess, compose poems, and do many other marvelous deeds, but it could never be Homer or Pushkin. We are happy to see the rapid development of science and technology, which brings a brand-new look to the production, distribution and application of knowledge. Big data, mass storage, and convenient search engines all contribute to the emergence of new academic dimensions and breeding grounds. The Internet transmits ideas and codes around the world in an instant, unprecedentedly stimulating and facilitating wide collaboration among many disciplines.

In case after case, we have seen evidence of cross-fertilizing and mutual influence between the natural and social sciences, as well as the humanities. Just as science brings about new research questions for humanists, and changes the setting in which the human sciences operate, so do the arts and humanities illuminate the way ahead for science and technology. Behind every great scientific discovery there is a humanist dimension, and a humanist concern. The recent debate on ethics in science communities around robots is a case in point. We can anticipate that along with the information revolution, the roles and functions of both natural

sciences and the human sciences will undoubtedly be enhanced. I strongly believe that the complementary partnership between natural and human sciences will lead to the enhanced wellbeing of humankind. I would like to use a quote from Tim Cook, the CEO of Apple, to conclude my message, "If science is a search in the darkness, then the humanities are a candle that shows us where we've been and the danger that lies ahead." Thank you all.

INITIAL ADDRESS BY PAUL-ÉMILE MOTARD

PRESIDENT OF THE FOUNDATION FOR THE WORLD HUMANITIES CONFERENCE

Madames et Messieurs,

Toutes et tous en vos titres, qualités et responsabilités,

Permettez-moi d'emblée de remercier l'Unesco et le Conseil International de la Philosophie et des Sciences Humaines d'avoir soutenu et retenu la candidature de la Province de Liège pour l'organisation et la réception de cette première Conférence mondiale des Humanités que j'ai l'immense plaisir d'ouvrir, en votre présence, ce soir. Cette marque de confiance, les autorités liégeoises, tant provinciales, communales qu'académiques, y sont particulièrement sensibles. La Province de Liège est connue pour la qualité de l'accueil qu'elle réserve à tous ceux qui font le choix d'y vivre et d'y séjourner, tant pour affaires ou pour leurs loisirs que dans le cadre de l'organisation de grands événements sportifs ou culturels. Accueillir la première Conférence mondiale des Humanités est tout sauf anodin pour notre institution. C'est d'abord un grand honneur pour nous de recevoir tant de hautes personnalités scientifiques et académiques, reconnues au-delà des frontières.

Ensuite, si les autorités liégeoises se sont portées candidates à l'organisation de cet événement hautement symbolique, porté par l'Unesco, c'est aussi parce que celui-ci s'inscrit doublement dans la dynamique même que nous entendons déployer. À savoir :

- Organiser de grands événements, susceptibles de générer une importante résonance médiatique et impliquant largement la population locale et, plus particulièrement, notre jeunesse ;
- Ensuite, promouvoir les valeurs humaines et la citoyenneté active, en remettant l'Homme et la Femme au centre de nos préoccupations.

Vous l'aurez compris, tout mettre en œuvre pour offrir, aujourd'hui, un accueil et un cadre de qualité à la première Conférence mondiale des Humanités à Liège est donc en totale adéquation avec notre vision volontariste visant le grand public et l'essor de valeurs citoyennes.

L'Histoire, discipline incontournable des Sciences Humaines dont nous aborderons le rôle primordial pour la construction d'une société inclusive et démocratique, tout au long de ces prochains jours, justifie à son tour la pertinence du choix posé de tenir la Conférence mondiale des Humanités en notre ardente Cité. En effet, l'éclairage que nous tirons de notre passé nous amène à regarder, avec une acuité plus vive, le démantèlement que la mondialisation de l'Économie et la recherche du profit ont imposé à notre sidérurgie liégeoise (pourtant l'une des plus florissantes à l'époque de la Première Guerre mondiale)… En faisant preuve de créativité et d'innovation, en recherchant systématiquement la modernisation de ses outils de production, en privilégiant la formation, en bénéficiant de nouvelles législations sociales respectueuses des travailleurs, la reconstruction d'après-guerre fut, pour Liège, l'opportunité d'ouvrir le spectre des perspectives d'avenir stimulantes, pour les Wallonnes et les Wallons.

Aujourd'hui, notre jeunesse doit retrouver cette impulsion qui caractérise notre Province et ouvre le champ des possibles. En ces temps incertains, il est de notre responsabilité d'agir pour surmonter les obstacles et d'anticiper les bouleversements pour n'avoir plus à subir le coup du sort. Il nous faut également donner le meilleur de nous-mêmes, replacer l'Homme au centre des préoccupations et ériger l'équité, la justice sociale et la solidarité entre tous, jeunes comme aînés, quelle que soit sa couleur, son origine socio-économique ou culturelle, ses convictions, son orientation sexuelle ou son état de santé, comme socle de notre démocratie. L'objectif d'épanouissement et de bonheur collectifs doit être un moteur et chasser la souffrance. Ainsi, nous servirons à notre tour de tremplin pour cette génération « désenchantée » aux yeux de laquelle les choses essentielles perdent parfois du sens, embrouillée qu'elle est par l'actualité pesante.

Que l'on songe aux efforts déployés pour freiner l'impact du bouleversement climatique, pour lutter contre l'extrémisme brutal, pour éradiquer la pauvreté ou encore supprimer les inégalités basées sur la différence sous toutes ses formes, jamais un multilatéralisme performant, inscrit à l'enseigne du dialogue des cultures, n'a été aussi urgent.

Je souhaite également souligner l'engagement au quotidien de la Province de Liège en matière d'Enseignement (que nous reconnaissons explicitement comme un bien public) et mettre l'accent sur l'impératif de Formation tout au long de la vie, pour laquelle notre institution s'est d'ailleurs fixé d'ambitieux objectifs, tant en termes d'universalité et de mutabilité de son offre que de qualité et de performance. Nous nous engageons également à

lutter contre une nouvelle forme d'analphabétisme : contre la fracture « numérique » liée tant aux équipements qu'aux usages ; je pense notamment aux incontournables réseaux sociaux.

L'Université de Liège, nos hautes écoles, en particulier la Haute École de la Province de Liège, et les centres de recherche stimulent aujourd'hui, à leur tour, la réflexion autour des valeurs citoyennes. Le décret Inclusion, porté le Ministre en charge de l'Enseignement supérieur, Jean-Claude Marcourt, s'est d'ailleurs donné comme ambition de rendre les études supérieures accessibles à tous ceux qu'un handicap physique ou social contraignait à y renoncer.

Mon souhait, aujourd'hui, est qu'effectivement cette Conférence mondiale des Humanités soit l'occasion – pour les futurs acteurs humanistes (étudiants de l'Université et de nos hautes écoles) – de se saisir de la dynamique mise en place pour, forts des leçons et de la mémoire du passé, qu'ils mobilisent leur enthousiasme, leur créativité et leur énergie afin de promouvoir davantage encore d'initiatives intégrantes et inclusives en province de Liège et partout ailleurs.

Grâce au Musée de la Vie wallonne, à la Cité miroir et aux Territoires de la Mémoire, le riche passé de notre territoire nourrit chaque jour la réflexion des générations de demain. Au Service Culture de la Province de Liège, les équipes participent à développer leur sens de la citoyenneté et encourage à réfléchir sur la société qui nous entoure. Cet éveil dès le plus jeune âge aux valeurs de solidarité et de tolérance permet à nos jeunes d'évoluer et de participer à part entière, en tant que citoyens responsables, à la construction d'une société progressiste. Bientôt, notre futur Pôle de développement culturel, situé sur le site de Bavière, encouragera les talents créatifs et valorisera la richesse culturelle de notre territoire (dont elle figure parmi les atouts majeurs).

L'indignation n'est pas une réponse suffisante… L'Histoire tout comme la fragilité des sociétés commandent d'agir plus vite et plus fort face aux conflits nourris par l'extrémisme, face à la brutalité des décisions économiques prises au nom du profit qu'en retire une minorité et face aux inégalités intolérables. Pour répondre à l'urgence, la Province de Liège continue de s'armer de savoir-faire spécifiques et, en mettant les sciences humaines au service du dialogue, apporte des réponses pertinentes, au plus près des besoins de chacune et chacun. La résolution des tensions dépendra largement, ici comme ailleurs, de compétences interculturelles, de la compréhension de l'unité de l'Humanité dans sa diversité et du besoin de renforcer les sciences, dans leurs rapports transdisciplinaires ainsi qu'avec les arts et les technologies.

Mesdames et Messieurs, en conclusion… Je fais miennes les paroles de Christiane Taubira qui nous disait, lors de son récent passage à Liège : « Opposons à la mondialisation qui nous appauvrit, la mondialité qui

montre le spectre incommensurable de la diversité culturelle, humaine, artistique, poétique, lyrique du monde. Face à la diversité des problèmes auxquels nous sommes confrontés, il y a aussi la diversité des réponses que nous avons déjà construites et que nous saurons construire encore. Mais nous n'avons pas de sursis, nous n'avons pas de délai. Aujourd'hui, le monde entier est responsable du monde entier. Et le monde entier n'est pas une abstraction, le monde entier, c'est vous, c'est moi, c'est individuellement que nous sommes responsables de l'ensemble du monde et c'est cette individualité consciente et responsable qui nous permettra de sortir de l'individualisme et de l'égoïsme.

Je vous remercie de votre attention.

INITIAL ADDRESS BY ADAMA SAMASSÉKOU

PRESIDENT OF THE WORLD HUMANITIES CONFERENCE

Monsieur le Directeur Général Adjoint de l'UNESCO,
Monsieur le Président du CIPSH,
Monsieur le Président du Collège des Députés de la Province de Liège,
Mesdames, Messieurs les Distingués Représentants des Organisations membres du CIPSH,
Excellences Mesdames, Messieurs les Ambassadeurs,
Mesdames, Messieurs les partenaires financiers et opérationnels de la CMH,
Distingués Professeurs et participants de la CMH,
Mesdames et Messieurs de la Société civile, du monde des Arts et des Media,
Chers Amis de Liège,
Honorables invités,
Mesdames et Messieurs,

An tilenna hèrè la, Ala ka wula hèrè d'an ma,

An bè kènè min kan, Ala ka barika don a la, Ala k'an ni sababa bèn!

J'ai demandé au Tout-Puissant, en langue mandenkan (une des grandes langues transfrontalières véhiculaires de l'Afrique de l'Ouest), que nous passions une après-midi en paix, après une journée paisible et qu'il puisse bénir l'espace que nous occupons en ce moment, à l'occasion de ce grand évènement. Don ka jan, a sebali tè! Le jour J a beau être loin à venir, il finit toujours par advenir… C'est le lieu pour moi de saluer à nouveau celles et ceux qui rendent possible cette fête de l'esprit et de son universalité.

Merci à la Belgique, et surtout à vous, Chers Amis Liégeois, de nous accueillir en votre belle Cité ouverte et éducatrice ! Merci à toute l'équipe de la Fondation pour l'énorme travail d'organisation abattu! Merci à l'UNESCO, qui renoue ainsi avec ses précieuses origines! Merci à toute la jeune équipe de John Crowley, qui n'a ménagé aucun effort pour qu'aujourd'hui soit!

Merci, bien sûr, aux Organisations membres du Conseil International de la Philosophie et des Sciences Humaines (CIPSH), de se remobiliser pour la réhabilitation et la refondation des sciences humaines à travers le monde!

Chers et honorables invités, participants, partenaires, collègues et confrères réunis sous la bannière monumentale des humanités, ces savoirs millénaires qui mettent l'humain au cœur des préoccupations de nos sociétés, Etats, nations et utopies;

C'est avec une émotion sincère et une détermination authentique que je vous souhaite la bienvenue à cette grande rencontre que nous espérons vivement historique, en ce sens qu'elle serait refondatrice et régénératrice de nos espoirs communs!

Alors que depuis au moins un demi-siècle les humanités subissent un déclassement certain au sein des sociétés occidentales et occidentalisées du monde, c'est en vérité une tragédie qui a démarré pour les savoirs et sagesses amérindiennes, africaines, asiatiques, océaniques, depuis le 15ème siècle européen, avec la fort injustement baptisée « découverte » d'un supposé « nouveau monde ». Un vaste épistémicide ayant conduit à la mort ou à l'étouffement des langues, savoirs endogènes non européens du monde, et simultanément à l'épanouissement des cultures européennes sur la planète.

Mes salutations et mes pensées profondes, mes appels et prières ne seront donc pas de trop, pour inviter à un examen radical à l'échelle réellement mondiale et plus encore polycentrée, des voies et moyens, des inventions, continuations et ruptures ou bifurcations qu'il nous faudra produire, pour nous hisser à la mesure des défis massifs et des impensés des temps présents et futurs.

Aussi, la Conférence mondiale des humanités est-elle le point d'arrivée d'une prise de conscience mise en musique, alimentée par une somme remarquable d'énergies et de processus ; pour autant, nous voudrions d'emblée lui donner, grâce et par votre engagement, le sens, la vêture, le souffle, le métal, l'épaisseur, le viatique d'un commencement, d'un nouveau départ inscrit puissamment dans la durée!

En effet, l'idée de cette conférence s'est imposée à moi, au moment où j'avais l'honneur d'être Président du CIPSH, à partir de trois constats:

• Premier constat: la crise de 2008-2009 qui, plus que financière ou économique, s'était muée en fait en une crise «totale»; une crise sociétale qui a quelque part consacré la faillite du modèle dominant néolibéral et occidentalo-centrique de développement, entraînant une véritable perte de sens;

• Deuxième constat: l'affaiblissement continu du CIPSH, une des trois grandes sociétés savantes formellement affiliées à l'UNESCO, et la

progressive marginalisation des sciences humaines dans le monde. Comment accepter que face à une telle situation d'interpellation très forte, celles et ceux qui ont la charge de nous éclairer sur la complexité des transformations sociales soient dans une posture d'immobilité?

- Troisième constat: la faible implication, voire l'absence ou la non prise en compte dans la production et la coopération intellectuelle mondiale des représentants des sciences humaines des régions hors d'Europe et de l' «Occident».

C'est ainsi qu'il nous a paru évident et indispensable de proposer à l'UNESCO, lors de sa 36ème Conférence générale de 2009, l'organisation d'une Conférence mondiale des Humanités, la première du genre, qui pourrait donner l'occasion aux Organisations membres du CIPSH, d'une part de remobiliser les représentants de leurs différentes disciplines afin de consacrer la réhabilitation des sciences humaines dans le monde et, d'autre part, de s'engager dans une véritable refondation interne et externe du CIPSH, nous permettant de substituer à l'approche euro-occidentalo centrée une démarche polycentrique et fécondante, fondée sur la diversité culturelle et linguistique du monde.

Il n'est pas évident d'entreprendre de réfléchir aux humanités, savoirs et sagesses du monde, à partir d'un lieu, d'une ou de quelques langues et langages, d'une épistémologie centrée sur une expérience géographique, certes nécessaire, mais loin d'englober le vaste parler du genre humain. D'où l'idée que j'ai proposée d'organiser des conférences régionales permettant à chaque région du monde d'apporter ses spécificités à ce dialogue mondial, en considérant la CMH non pas comme uniquement un événement, mais comme un processus, avec un amont et un aval. Des obstacles de toutes natures font face à une telle entreprise, dès son énonciation, dès le moment concret de son élaboration. C'est pour cela que je rends hommage au travail effectué en amont de cette conférence mondiale, dont les thèmes, paru représentatifs aux savants et chercheurs réunis, assumeront toujours une imperfection que nos travaux ou d'autres sauront colmater ou relever. Mais il apparaît de plus en plus que les rapports entre l'humain et son environnement appartiennent aux grandes questions de notre temps, s'échappant de tout monopole disciplinaire aux issues au mieux partielles sinon mutilantes. La thématique des identités culturelles, dans un contexte de nouvelle mondialisation, requiert des narrations inédites sur les enracinements, le patrimoine, la diversité et l'ouverture, alors que les effervescences soulevées par les migrations interrogent les notions de frontières, de citoyenneté et les vecteurs de ces circulations souvent tragiques mais aussi enrichissantes. L'impératif d'invention d'un vivre ensemble plus convivial, à partir d'acceptions plus larges que celles relevant d'un utilitarisme économique ou d'une conception exclusivement individualiste, anthropocentrique, marchande

des relations des humains vis-à-vis de leur écosystème, exige notre plus grande attention. En particulier, quitte à assumer de déstabiliser nos habitudes de pensée, de penser dans le sens des intérêts d'un monde où les richesses matérielles explosent en même temps que l'injustice sociale et les prédations environnementales, il nous faudra, tout en restant ferme sur nos convictions et notre métier, nous employer à une réflexivité abyssale, s'appliquant à nos usages, nos théories, nos présupposés, notre imaginaire même des humanités. Il nous faudra comprendre ce qui, dans la dévalorisation ô combien préoccupante des humanités et ses incommensurables conséquences sociétales, relèverait aussi de nos insuffisances, hésitations, proximités troublantes avec une vision médiatique ou stratégique du monde, marquée par les fondamentalismes des marchés, de l'intérêt égoïste, la dictature du court terme, la délégitimation des solidarités et des collectifs. Cette réflexivité que j'appelle de mes vœux devrait nous conduire à dépasser le constat de nos déclassements et y trouver des opportunités de réévaluation par nos soins des marginalisations qui frappent nos savoirs, disciplines, institutions d'enseignement et de recherche. Ainsi, nous serons mieux outillés pour plaider pour un monde plus équitable dans l'allocation de ses ressources, dans le partage de ses savoirs, sagesses, sciences, mais aussi langues, cultures, sociabilités, économies, espaces. C'est vraisemblablement à partir de cette nouvelle énergie, ce nouveau souffle, cette écologie des savoirs que les humanités pourront résister aux commandements imposés par les prétentions hégémoniques d'un scientisme ou d'un économisme réducteurs et désincarnés.

C'est également en se redéployant par des basculements apparemment incertains et instables voir déséquilibrés, à partir de paradigmes pluriels, pluriversels, décoloniaux, par des logiques oubliées, méconnues, celles d'«en-bas » ou celles des diagonales, celles des genres qui échappent aux linéarités et aux téléologies de la croissance ou du développement, que retrouvant l'humain dans ce qu'il a de plus commun et de plus divers également, sous ses myriades d'écologies sociales, culturelles, spatiales, émotionnelles, que force reviendra comme naturellement à nos métiers, nos enseignements, pour féconder de nouveau nos sociétés. La relation entre les humanités, sorties des seuls cercles de savants, et la société devra ainsi retrouver une indispensable centralité dans les décisions collectives, à toutes les échelles. Il nous faudra donc prendre date, dès nos réflexions refondatrices, des conceptualisations et des agencements institutionnels à ouvrager, pour remettre en phase, sans compromission ni diktats de part et d'autre, les savoirs des humanités avec les décisions politiques locales, régionales, globales.

L'enjeu en vérité ne doit échapper à personne, celui de rendre sagesse, intelligibilité, paix, solidarité, à un monde aux changements et mutations généralisés, touchant à la finitude physique d'une planète poussée au bout

de ses potentialités quantitatives, à la démographie mondiale, aux modes de socialisation portés par les échanges culturels à hauts débits numérisés et mondialisés, et bien plus encore. Les angoisses, frustrations, pertes de repères et explosions qui s'alimentent au moins en partie des effets corrosifs de ces changements sur les plus exposés, sont des sujets qui doivent être au centre de nos préoccupations, et de nos inlassables investissements.

L'enchâssement des économies sous l'aiguillon du profit est-il suffisant à écrire les convivialités du monde contemporain ? On peut en douter au regard des crises systémiques à répétition qui sont autant de tragédies sociales et d'effondrements frappant des continents d'espoirs déçus. Les violences et bellicismes très inégalement instruits qui paraissent devoir dominer nos actualités, recouverts de ruses identitaires ou religieuses ou alimentés par des extrémismes réels ou instrumentalisés, ne sont-ils pas pour beaucoup les fruits amers des défaites de l'éducation dans son accès comme dans ses contenus ? Ne peut-on y voir aussi des addictions des sciences humaines, par fatalisme ou défaut de moyens, aux failles des modèles productivistes dont l'efficacité se gagne au prix de la démesure du sous-emploi, de l'augmentation d'un chômage et du désespoir dont les statistiques minorent plus ou moins consciemment la réalité? Et si, sans le vouloir, la pratique des humanités ignorait une trop grande partie de l'existence humaine et du vivant, emportée par l'élan de la vitesse d'un monde « qui compte », auquel il faudrait avant tout faire pièce ou rendre compte?

Ce sont probablement, j'en suis convaincu, ces changements de perspectives, de regards qui produiront des humanités à la mesure de l'humain, tout l'humain solidaire, dans cette double faculté d'erreur et de dépassement, qui donneront à nos humanités la hauteur nécessaire à une solidarité au-delà des clivages de toutes sortes, origines, genres, races, religions, idéologies, économies, performances.

Cette foi dans la solidarité humaine, dans la rencontre fécondante de l'ancien et du nouveau que les sagesses du monde ont toujours su enseigner et raviver, je la puise certes de mes enracinements dans le monde africain mandingue, avec notre Charte des droits humains datant du XIIIème siècle, sous l'Empereur Sundiata Keita – la Charte de Kurukanfuga ou Charte du Mande - , mais je la ressens à travers la pensée confucéenne qui valorise les connaissances nouvelles tirées de savoirs traditionnels. Je l'ai rencontrée aussi dans l'importance accordée à l'histoire et au patrimoine dans les sociétés occidentales, me confortant ainsi dans ces pensées endogènes pour lesquelles c'est au bout de l'ancienne corde que l'on tisse la nouvelle. C'est bien de cette nouvelle corde de toutes les couleurs, de tous les tissages et de tous les artisans, vous et nos collègues du monde, que notre refondation devrait être l'atelier monumental.

La CMH est donc une véritable mise en perspectives, pour la réhabilitation et la refondation des sciences humaines, pour un changement de paradigme permettant de réinventer un monde fondé sur le respect de sa riche diversité culturelle et linguistique et qui nous permettra de substituer aux relations conflictuelles de compétition une véritable solidarité universelle, seule susceptible d'aider à relever les défis de notre planète en transition! Il s'agit, en somme, d'étancher la soif d'humanité de cette planète en vivant et en consacrant notre humanitude!

Pleins succès à nos travaux!

Thank you for your kind attention! Sukran! Sheshe! Muchas gracias! Je vous remercie de votre aimable attention! Asante saana! Muito obrigado! Spaciba za vnimaniye! Aw ni ce aw ka tulomajô la!

FOREWORD

The present volume of proceedings from the World Humanities Conference is aimed at conveying the great diversity of contributions from hundreds of participants from all over the planet, as well as their convergence into a common action plan, a shared institutional framework and a set of recommendations also for society at large.

The volume opens with the initial addresses presented at the Conference in Liége, followed by the final document unanimously approved, after weeks of highly participated debates, by the Conference participants. This document, published in French and English, is endorsed by UNESCO, by CIPSH and by all individual members of CIPSH as well.

The second part of the volume comprises the abstracts of sessions, including their final remarks and recommendations, organized in the six thematic sections of the Conference, thus contributing to enhance the relevance of the Humanities for major contemporary societal concerns: on the environment; on identities and inter-cultural relations; on migrations; on heritage; on history, memory and politics; and on several other specific current humanities challenges, from languages to digital diversity or education.

The volume concludes with invited interventions and with a presentation of the aims and scope of the members of CIPSH.



A NEW HUMANITIES AGENDA FOR THE 21ST CENTURY OUTCOME DOCUMENT OF THE WORLD HUMANITIES CONFERENCE

We, the participants in the World Humanities Conference held in Liège, Belgium, from 6 to 11 August 2017, who have come from all around the world to reflect and to engage in dialogues to establish a new agenda for the humanities of the 21st century;

Commending the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the International Council for Philosophy and Human Sciences (CIPSH) for their joint organization of the Conference; Building on a long tradition of intellectual cooperation and solidarity anchored in humanities scholarship and underpinning the creation of UNESCO; Inspired by the Constitution of UNESCO, which states that it is in the minds of women and men that the defences of peace must be constructed and that peace must be founded upon the intellectual and moral solidarity of humankind;

Recalling that gender equality and Africa are the two Global Priorities of UNESCO;

Considering the Constitution of CIPSH, which states that a better

[1]*Final Statement of Outcomes presented at the CIPSH-ISSC General Assembly and a Joint Scientific Symposium (http://www.cipsh.net/upload/userfiles/ISSC-IPSH%20Joint%20Symposium%20Statement%20of%20Outcomes.pdf)*

knowledge of human behaviour is indispensable to a closer understanding of peoples, and identifies cooperation among scholars and with non-academic partners as relevant levers for fostering such knowledge and its dissemination, and reiterating the 2010 call by the General Assembly of CIPSH, meeting in Nagoya, Japan, for a new foundation of the humanities rooted in responsibility in managing the human and cultural complexity of our societies, within a plurality of world cultures[1];

Aiming to contribute actively to the 2030 Agenda for Sustainable Development, with the specific approach and competences of the humanities, understood as including philosophy, history, literature and language, and the arts;

Recognizing that the humanities have a specific competence and responsibility in fostering the freedom and diversity of thought and the transparency that are fundamental for all aspects of life in society, while stressing the irreplaceable role of the humanities for a critical approach to values and for the understanding of long-term processes, such as the challenges related to environmental changes and global migrations;

Affirming the essential role of the humanities in fostering epistemological decolonization;

Reaffirming the 2011 Busan Declaration[2], which states the urgency of addressing the current status of the humanities and rethinking the meaning of humanism in the face of ongoing crises and rising uncertainty in a world affected by rapid globalization;

Recalling the statement of UNESCO's Executive Board in May 2017 reaffirming the importance of "the role of humanities in a world in transition" and their "historic task of struggling against xenophobia, intolerance and fundamentalism"[3];

Noting that the World Humanities Conference has taken place during the International Decade for the Rapprochement of Cultures and contributed to the achievement of the objectives thereof;

Further noting the outcomes of the preparatory meetings that took place in Brazil, China, Colombia, France, Jamaica, Lebanon, Mali and Portugal, as well as the results of the 4th World Humanities Forum and of the International Year of Global Understanding;

Expressing our sincere appreciation to all the institutions that made the preparatory meetings possible;

Warmly thanking Tencent, the Global Chinese Arts and Culture Society, and Wallonie Bruxelles International, for their generous financial support, as well

[2] *Busan Declaration: Towards a New Humanism for the 21st Century (http://unesdoc.unesco.org/images/0022/002212/221283e.pdf)*
[3] *201 EX /Dec. 37 (http://unesdoc.unesco.org/images/0024/002480/248002e.pdf)*

as all the institutions that made valuable in-kind contributions to the organization of the Conference;

Expressing our particular gratitude to the Foundation for the World Humanities Conference for its local organization and financial commitment, and to the Government of the Kingdom of Belgium for its support;

1. On UNESCO, CIPSH, and their partners to adopt a gender lens a integrate gender-based perspectives in all the following calls to action;

2. Call on foundations, councils, sponsors and other funding bodies, public as well as private;

- To establish transparent mechanisms of collaborative international funding for the humanities, securing the academic independence of researchers and the wider dissemination of new knowledge resulting from such efforts;

- To establish mechanisms in each country to synthesize results from humanities studies and to present them to policy-makers and civil society;

3. Call on the media to make the message of the World Humanities Conference accessible to all members of civil society, and subsequently to engage in regular discussion with regard to how and why the humanities matter to everyone's lives individually and collectively;

4. Call on higher education institutions, academies, research centres and similar scholarly bodies and communities:

- To foster disciplinary research, along with interdisciplinary collaboration with other domains of science and humanities research and human reflection, as well as with the arts, the letters and non-academic knowledge, while also collaborating in conceiving new ways of teaching the humanities in general education and for life-long learning;

- To improve the participation of young scholars in all humanities research activities;

- To recognize that specific and transparent criteria for qualitative assessment of research in the humanities should be discussed and agreed upon, also countering any attempt to advocate one single methodology or epistemological perspective in any particular discipline or to dismiss any domain of scholarly research;

- To endorse language diversity in education and in academic publications, with particular reference to the use of indigenous languages, to produce multi-language lexicons in the various fields of studies and to secure translation of all major international conventions into all national languages;

• To promote pluralism in the humanities with due regard for indigenous and traditional knowledge;

• To recognize the irreplaceable capacity of the humanities in helping contemporary societies to meet critical challenges in achieving the Sustainable Development Goals as well as other global agendas such as the Paris Agreement on climate change, the Sendai Framework for disaster risk reduction, the New Urban Agenda, and the 2063 Agenda for Africa, which relate to meanings, values, understandings and long-term trends;

• To join and contribute to UNESCO and CIPSH initiatives to follow up on the World Humanities Conference, especially by enhanced collaboration through the establishment of new regional and global humanities networks, starting with Africa and its diaspora;

5. Call on CIPSH and its member organizations:

• To promote, in the framework of a research agenda, the re-foundation of the epistemological framework of the humanities through interaction and convergence of different academic traditions, the reconnection of scholarly disciplines through the humanities, and the restructuring of the humanities research framework, for instance by fostering multidisciplinary and transdisciplinary projects such as a Global History of Humankind and by engaging other fields of expertise in CIPSH, including the humanities dimension in all scientific research, when addressing reasons, dilemmas, values and ethics;

• To discuss and assess their contribution, along with UNESCO and other potential partners, including the International Council for Science (ICSU) and the International Social Science Council (ISSC), towards global projects and mutual interactions for the advancement of academic knowledge as well as the re-introduction of humanities perspectives into the daily life of societies;

6. Call on UNESCO, through its Secretariat and Member States and in cooperation as appropriate with the United Nations system and other relevant international and regional organizations:

• To ensure the strong presence of humanities within the Management of Social Transformations Programme, in particular by promoting the establishment of a network of UNESCO Chairs in all regions of the world to facilitate international scientific cooperation among the disciplines of humanities, and with social sciences, in close collaboration with CIPSH, and by scoping periodical editions of a World Humanities Report;

• To take into consideration the outcomes of the World Humanities Conference within their own strategies, in particular in devising research and education policies, language considerations and

quality assessments in order to reinforce funding of the humanities, as well as their engagement to face critical societal challenges;

• To ensure that the outcome of the World Humanities Conference is taken into account by the 39th Session of the General Conference of UNESCO in November 2017, as requested by its Executive Board, and furthermore widely circulated to national research and higher education institutions.


2
WORLD HUMANITIES CONFERENCE



UN NOUVEL AGENDA POUR LES HUMANITIES AU XXIEME SIECLE DOCUMENT FINAL DE LA CONFERENCE MONDIALE DES HUMANITIÉS

Nous, participants à la Conférence mondiale des humanités tenue à Liège en Belgique du 6 au 12 août 2017, venus du monde entier pour réfléchir et engager des discussions afin d'établir un nouvel agenda pour les humanités au XXIème siècle;

Saluant pour leur organisation conjointe, l'Organisation des Nations Unies pour l'Education, la Science et la Culture (UNESCO) et le Conseil International pour la Philosophie et les Sciences Humaines (CIPSH);

S'appuyant sur une longue tradition de coopération intellectuelle et de solidarité ancrée, dans la recherche dans les humanités et sur laquelle s'est créée l'UNESCO; Inspirés par l'Acte constitutif de l'UNESCO, qui déclare que c'est dans l'esprit des femmes et des hommes que doivent être élevées les défenses de la paix et que cette paix doit être fondée sur le fondement de la solidarité intellectuelle et morale de l'humanité; Rappelant que

[4] Déclaration finale présentée lors de l'Assemblée Générale du CIPSH-ISSC et lors d'un symposium scientifique conjoint (http://www.cipsh.net/upload/userfiles/ISSC-CIPSH%20Joint%20Symposium%20Statement%20of%20Outcomes.pdf)

l'égalité des genres et l'Afrique sont les deux Priorités globales de l'UNESCO;

Considérant la Constitution du CIPSH, qui déclare qu'une meilleure connaissance des comportements humains est indispensable à une meilleure compréhension des peuples, et qui considère la coopération entre les chercheurs et avec des partenaires non-académiques comme des leviers pertinents pour promouvoir une telle connaissance et sa diffusion, et en réitérant l'appel de 2010 de l'Assemblée générale du CIPSH, réunie à Nagoya, au Japon, pour une refondation des humanités, ancrée dans leur responsabilité : celle de faire face à la complexité humaine et culturelle de nos sociétés, au sein d'une pluralité de cultures mondiales[4];

Visant à contribuer activement à l'Agenda de développement durable à l'horizon 2030, avec les compétences et l'approche spécifique des humanités, entendues comme incluant la philosophie, l'histoire, la littérature et les langues, et les arts;

Reconnaissant que les humanités ont une compétence et une responsabilité spécifiques dans la promotion de la liberté et de la diversité de pensée et de la transparence qui sont fondamentales pour la vie en société, tout en soulignant le rôle irremplaçable des humanités pour une approche critique des valeurs et pour une compréhension des processus de long terme, tels que les défis liés aux transformations environnementales ou aux migrations globales;

Affirmant le rôle essentiel des humanités dans la promotion de la décolonisation épistémologique; Réaffirmant la Déclaration de Busan de 2011[5], qui déclare l'urgence d'aborder le statut actuel des humanités et de repenser le sens de l'humanisme face aux crises en cours et à la montée des incertitudes dans un monde touché par une rapide mondialisation;

Rappelant la déclaration du Conseil exécutif de l'UNESCO en mai 2017, réaffirmant l'importance du «rôle des humanités dans un monde en transition » et leur « tâche historique dans la lutte contre la xénophobie, l'intolérance et les fondamentalismes»[6];

Reconnaissant que la Conférence mondiale des humanités s'est inscrite dans la Décennie internationale pour le rapprochement des cultures et a contribué à la réalisation de ses objectifs; Tenant compte des conclusions des réunions préparatoires qui ont eu lieu au Brésil, en Chine, en Colombie, en France, en Jamaïque, au Liban, au Mali, et au Portugal, ainsi que des résultats du 4e Forum mondial des humanités et de l'Année internationale de la compréhension mondiale; Exprimant notre gratitude à l'égard de toutes les institutions qui ont rendu ces réunions possibles;

Remerciant chaleureusement de leur généreux soutien financier, Tencent,

[5] *Déclaration de Busan: Vers un nouvel humanisme pour le 21e siècle (http://unesdoc.unesco.org/images/0022/002212/221283e.pdf)*
[6] *201 EX /Dec. 37 (http://unesdoc.unesco.org/images/0024/002480/248002f.pdf)*

la Global Chinese Arts and Culture Society, ainsi que Wallonie Bruxelles International, ainsi que les institutions qui ont fait pour l'organisation de la Conférence de précieuses contributions en nature;

Exprimant notre reconnaissance toute particulière à la Fondation pour la Conférence mondiale des humanités, pour l'organisation locale et pour son engagement financier, ainsi qu'au gouvernement du Royaume de Belgique pour son soutien;

1. Appelons l'UNESCO, le CIPSH et leurs partenaires à adopter un prisme et des perspectives fondées sur le genre dans leurs réponses à toutes les considérations ci-après;

2. Appelons les fondations, conseils, sponsors et autres entités de financement, publics ou privés:

- A établir des mécanismes transparents de financement international collaboratif pour les humanités, sécurisant l'indépendance académique des chercheurs et la dissémination plus large des nouveaux savoirs résultant de ces efforts;

- A élaborer des mécanismes dans chaque pays visant à synthétiser les résultats des études dans les humanités et de les présenter aux décideurs politiques et à la société civile;

3. Appelons les médias à rendre accessible à tous les membres de la société civile, le message de la Conférence mondiale des humanités, et par la suite, à engager des discussions régulières sur comment et pourquoi les humanités comptent dans la vie de chacun de façon individuelle et collective;

4. Appelons les institutions de l'enseignement supérieur, les académies, les centres de recherche et les autres entités et communautés associées;

- À promouvoir la recherche disciplinaire, ainsi que la collaboration interdisciplinaire avec les autres domaines de recherche dans la science et les humanités et avec les autres domaines de réflexion portant sur l'homme, tout comme avec les arts, les lettres et les savoirs non-académiques, et aussi à collaborer à la conception de nouvelles façons d'enseigner les humanités dans la formation en général et pour l'apprentissage tout au long de la vie;

- À améliorer la participation des jeunes chercheurs dans toutes les activités de recherche en sciences humaines;

- À reconnaître la nécessité de discuter et d'approuver que des critères spécifiques et transparents pour une évaluation qualitative de la recherche en sciences humaines, et de s'opposer aux tentatives visant à préconiser une seule méthodologie ou perspective épistémologique dans une discipline donnée ou à rejeter un quelconque domaine de recherche académique;

• À appuyer la diversité des langues dans les publications académiques, avec tout particulièrement l'utilisation des langues indigènes, afin de produire des lexiques multi-langues dans les divers champs d'études et d'assurer la traduction de toutes les conventions internationales majeures dans toutes les langues nationales;

• À promouvoir le pluralisme au sein des humanités en tenant dûment compte des savoirs indigènes et traditionnels;

• À reconnaître la capacité irremplaçable des humanités à aider les sociétés contemporaines à relever les défis critiques en réalisant les Objectifs développement durable, ainsi que d'autres agendas mondiaux tels que l'Accord de Paris sur le changement climatique, le Cadre d'action de Sendai pour la réduction des risques de catastrophe, le Nouvel Agenda urbain, et l'Agenda 2063, qui se rapportent aux significations, valeurs, compréhensions et tendances à long terme;

• À rejoindre et à contribuer aux initiatives de l'UNESCO et du CIPSH afin de donner suite à la Conférence mondiale des humanités, en particulier grâce une collaboration renforcée à travers l'établissement de nouveaux réseaux régionaux et mondiaux des humanités, en commençant par l'Afrique et sa diaspora;

5. Appelons le CIPSH et ses organisations membres;

• À promouvoir, dans le cadre d'un programme pour la recherche, la refondation du cadre épistémologique des humanités à travers l'interaction et la convergence des différentes traditions académiques, la reconnexion des disciplines académiques à travers les humanités, et la restructuration du cadre de la recherche en sciences humaines, en encourageant par exemple des projets transdisciplinaires tels que l'Histoire globale de l'humanité et en impliquant d'autres champs d'expertise dans le CIPSH, incluant la dimension des humanités dans toute la recherche scientifique lorsqu'elle traite de la raison, des dilemmes, des valeurs et de l'éthique;

• À discuter et à évaluer leur contribution, avec l'UNESCO et les autres partenaires potentiels, dont le Conseil international pour la science (ICSU) et le Conseil international des sciences sociales (ISSC), vers des projets globaux et les interactions mutuelles pour l'avancée du savoir académique ainsi que pour la réintroduction des perspectives des humanités dans la vie quotidienne des sociétés;

6. Appelons l'UNESCO, à travers son Secrétariat et ses Etats membres;

• À assurer une forte présence des humanités au sein du Programme de gestion des transformations sociales, notamment en promouvant l'établissement d'un réseau de Chaires UNESCO dans toutes les régions du monde afin de faciliter la coopération scientifique

internationale parmi les disciplines des humanités, et avec les sciences sociales, en collaboration étroite avec le CIPSH, en envisageant l'opportunité d'éditer périodiquement un Rapport mondial des humanités;

- À prendre en considération les conclusions de la Conférence mondiale des humanités au sein de leurs propres stratégies, en particulier dans la conception de politiques de la recherche et de l'éducation, de considération des langues, d'évaluation de la qualité et du renforcement du financement des humanités, ainsi que leur engagement dans les défis sociétaux majeurs;
- À s'assurer que les conclusions de la Conférence mondiale des humanités soient prises en compte lors de la 39e session de la Conférence générale de l'UNESCO en novembre 2017 tel que demandé par son Conseil exécutif, et en outre qu'elles soient largement diffusées au sein des institutions de recherche nationale et de l'enseignement supérieur.


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SETTING A NEW AGENDA FOR THE HUMANITIES

An Analytical Document for the World Humanities Conference, 6-12 August 2017, Liège, Belgium

The Constitution of UNESCO, which states in its preamble that it is in the minds of women and men that the defenses of peace must be constructed, attests to the indispensable importance of "the unrestricted pursuit of objective truth, and in the free exchange of ideas and knowledge", for the reasons that "a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind"[7].

2030 agenda established that the environmental sustainability, social inclusion and economic development are interdependent. It signifies that the success of the social dimensions of the 2030, that is, social inclusion, inclusive policies for cities, as well as inclusive and participatory decision-making, are dependent on how successfully researchers, policymakers, practitioners, stakeholders as well as citizens can mobilize themselves to share pertinent and accurate information and build coherent intellectual framework encompassing all natural, social as well as human sciences.

The Busan Declaration, adopted during the 1st World Humanities Forum in 2011, reaffirmed "the invaluable contribution that the humanities can make towards establishing new human values in times of increasing globalization, greater independence and also rising uncertainty."

Noting that the humanities may encounter difficulties in living up to our expectations, the Busan Declaration called for a setting-up of "concrete mechanisms to be established to support international cooperation and

[7] *Constitution of the United Nations Educational, Scientific and Cultural Organization http://unesdoc.unesco.org/images/0022/002269/226924e.pdf#page=6*

addressing challenges through public and widely disseminated debates and policy-relevant activities".

The 2nd, 3rd and 4th World Humanities Forums have been important in clarifying conceptual issues within important thematic fields – multiculturalism, reconciliation, technology and science, hope – and considering them in the context of the institutional challenges that the humanities face, in dialogue with their representative and programming institutions.

Furthermore, UNESCO had partnered with the International Council for Philosophy and Humanities (CIPSH) to convene the first World Humanities Conference (WHC), which was held in Liège (Belgium) from 6 to 12 August 2017 as a headline activity of the intergovernmental Management of Social Transformations (MOST) programme. The roundtable that marked the conclusion of the 3rd World Humanities Forum in Daejeon (2014) offered the opportunity of a first exchange of views on the themes that could be placed on the agenda of the Conference.

The closing roundtable of the 4th World Humanities Forum aimed to foster a broad discussion regarding the preparation of the World Humanities Conference, including the intellectual and institutional issues within the humanities that deserve to be addressed during the conference. Specifically, UNESCO, in conjunction with CIPSH and the other partners of the Conference, aimed at a long-term action plan for the humanities in the context of Agenda 2030, which would be brought to the attention of UNESCO Member States.

The World Humanities Conference: responding to the challenges of a planet in transition while contributing to the public debate

The World Humanities Conference (WHC) was a major gathering which intended to engage all fields of knowledge in all countries in order to develop global thinking on the role and scope of the humanities in contemporary societies, with the aim of fostering their re-foundation. As indicated by its full title, "World Humanities Conference: Challenges and Responsibilities for a Planet in Transition", the Conference focused on dealing with planetary challenges from the perspective of the humanities: population increase, territorial reorganizations, migration, energy and environmental constraints, cultural standardization in the light of globalization and, conversely, the structuring of new identities and the emergence of an often dualized digital society. Faced with these challenges, the humanities seek to answer the following questions: how do humans interact in their territories in the face of environmental constraints and changes? How are identities and intercultural relations forged, and how may potential cooperation and tensions among them evolve? What is the scope, function and meaning of cultural heritage? How are boundaries and migrations interlinked through time and across cultures? How do memories and history interact, and how are they influenced by political contexts? What is the new scope and function of the humanities today, notably in relation to technological digital advances? To answer these questions and enhance public debate, discussion was structured around six main themes: humans and the environment; cultural identities, cultural diversity and intercultural relations; cultural heritage; boundaries and migrations; history, memory and politics; and the humanities in a world in transition.

It should be noted that the WHC was part of a broad and inclusive preparation process, with preparatory meetings across the world. In particular, regional thematic conferences had been organized in Brazil (October 2016, focusing on managing landscapes and humanities), Lebanon (May 2017, focusing on history), in Jamaica (June 2017, on questions of history and culture) and in Mali (June 2017, focusing on languages, cultures and history, in their relations with territories). Thematic regional meetings, and the broader consultation processes in connection with them, were intended to ensure that scientific and academic communities from all over the world continue to work toward the promotion and the re-foundation of the humanities in order to answer to urgent contemporary challenges, to examine the state and the role of humanities, and to sketch new visions for the future of humankind.

In addition, specific events by disciplines have taken place in several

countries, in Mação, Portugal (April 2016 and March 2017), Ulaanbaatar, Mongolia (Rock Art: History, Memory and Dialogue, May 2016), in Macau, China (Taihu Forum, June 2016), in Santa Maria, Brazil (Borders and Migrations, November 2016), in Hong-Kong (Asian New Humanities Seminar, December 2017), in Shanghai (Shanghai Forum, May 2017), in Paris (Materialities, June 2017). With regard to philosophy, certain manifestations had played a special role in the process of preparation, such as the celebration of the 2016 World Day of Philosophy, organized by UNESCO (November 2016) and the celebration throughout 2016 of the anniversaries of Aristotle and Leibniz, both specifically recognized by the UNESCO General Conference.

Intellectual challenges for the humanities

In order to address the thematic issues that were explored through the discussions and dialogues in the WHC, the disciplines and stakeholders of the humanities need to take seriously a series of challenges and potential difficulties, which are already well recognized in the literature and in professional practice.

The first such difficulty, embedded in the diverse processes of academic development in different higher-education and research systems, is to clarify what is distinctive about the humanities, as compared in particular to the social sciences. The ambiguity concerning the position of certain major disciplines such as history and anthropology, combined with the hybrid nature of important contemporary fields of scholarship such as cultural studies, might suggest that any differences are purely conventional, and in so far as they vary significantly from place to place, not to be granted any kind of strategic significance. Certainly, it would be implausible to claim that the humanities can be clearly distinguished from the social sciences in general by their characteristic concepts or methods, still less by their subject matter. It is equally true, however, that within the social and human sciences, there are different approaches and styles – relating to distinctions between explanation and interpretation, to the place given to quantitative methods, to the status of texts as objects of study or as sources of argument, to the value accorded to generalizability as a criterion of the relevance of conclusions – that map out an approximate differentiation between, to put it very simply, a desire to show how things work and a desire to elucidate their meaning.

Since these distinctions do not map neatly onto historically constituted disciplinary boundaries, they raise the question whether thinking in terms of "the humanities" is still helpful, and if so in which respects. One would not expect such a question to have a definite answer. Rather, it points to a space of discussion within which established institutional forms can be called into question in terms of their current intellectual usefulness. This is all the more important that the humanities, like the social sciences, however exactly defined, need to deal with the challenge of "relevance", particularly with respect to policy applications. Specifically, UNESCO needs to determine the place of the humanities within MOST, given the strategic orientation of MOST as a whole towards "strengthening the research-policy nexus". The range of possible answers in this regard is well-known. At one extreme, it might be argued that the very idea of "relevance" is destructive of the intellectual value of the social and human sciences – at the opposite extreme, that in a world shaped by sharp clashes of values that often seem connected to profound failures of self-

understanding, nothing could be as relevant as a humanities approach embedded in particular in history and philosophy and mobilizing the full resources of literature and the creative arts. And in between these two extremes, many nuances have been proposed in public and academic debate. Such questions have very practical, institutional implications, which are discussed further in the next section, but they also have an intellectual thrust since they go to the heart of what constitutes knowledge, scholarship, the status and standing of the university and, more generally, the purpose of academic activity. Alongside such structural questions, other intellectual challenges arise from developments within the humanities and related disciplines that have called into question traditional ideas of canons, scholarship and public engagement as well as the appropriate subject matter of academic inquiry. These have not converged on a new consensus but rather left visible fault-lines that require ongoing consideration, particularly with reference to new geographies of higher education and research. Among issues of particular significance in this regard is the development of digital research capacities[8] that facilitate fundamentally new approaches to traditional humanities subject matter, while at the same time appearing to erode what is distinctive about humanities scholarship.

Setting a global agenda for the humanities in this context is not – cannot be – a matter of defining a uniform prescriptive framework for higher education and research. Rather, within shared spaces of questions that, at the most general level, are unlikely to be resolved, the issue is to seek agreement about pluralistic ways of operating, through the various established channels of international scientific cooperation and such new ones as may emerge from contemporary forms of communication and information sharing. Such spaces of questions may be based on disciplines, on themes (such as those selected for the WHC), on research infrastructures (repositories, data sets), on methods, on concepts – without assuming that the various spaces will necessarily converge on something to be unambiguously called 21st century humanities. In addition to issues relating to the demarcation between the social sciences and the humanities, parallel questions arise as to the relation between the social and human sciences considered together and the physical and life sciences. Notwithstanding major differences of method and theoretical language, not least with respect to the nature of evidence and the status of experimentation, the sciences as a whole are called upon to collaborate more closely, as issues of major policy relevance (the environment, urbanization, biotechnologies, to name just three) demand simultaneous understanding of systemic functioning and of patterns of meaning. Interdisciplinarity is an institutional issue, but it also gives rise to

[8] *European Data Infrastructure (EUDAT) "was launched to target a pan-European solution to the challenge of data proliferation in Europe's scientific and research communities." https://www.eudat.eu/*

important intellectual challenges, often rooted in fundamental questions of epistemology.

Institutional challenges for the humanities

Revitalizing the humanities also involves questioning the institutional parameters of development, and a practical action plan demands concrete answers. Among the relevant issues, the high level panel focused on humanities funding (including existing practices and other possibilities of funding); the organization of humanities education (notably at doctoral level); the assessment of research in the humanities (assessment in its current forms entails scientific imperatives to which the humanities may have difficulty conforming); linguistic pluralism (the humanities have a deep relationship with the language in which they are expressed), itself related to role of the humanities in public debate: how can public attention be attracted to the humanities results as they often are in the physical and life sciences? The eminent participants represented four countries from different regions of the world that have been engaged to promote the view of combining common thematic priorities from their respective national perspectives.

With respect to the issues of evaluation, H.Exc. Mr Khalil Karam, ambassador of Lebanon reminded us that the humanities must not be subjected to mere evaluation of their usefulness or employability. This is firstly because the short-term impacts are not what the humanities are meant to achieve and their societal impact is very difficult to measure, and secondly because humanities scholars in an attempt to be relevant and responsive may be tempted to pursue what is trendy. The issues the humanities attempt to answer goes beyond issues of sheer marketability and income generating activities. Because restoring the knowledge of cultures and civilization through the study of languages, history, geography, arts, archaeology or anthropology is essential to deal with contemporary conflicts, he suggested that, even in the time of global economic crisis, the authority of each state should explore alternative means such as public-private fundings in view of preserving or rehabilitating humanities.

Inclusion and empowerment are another reason why humanities should be promoted. H.Exc. Mr Oumar Keïta, ambassador of Mali emphasized that, in order to meet the challenges posed by various forms of fundamentalisms, which threatens memory, history and social cohesion through the destruction of cultural artifacts and institutions, it is crucial to promote the humanities which help us to understand that our differences, instead of separating us, are a source of mutual enrichment. Mr Antonio Maynard, Secretary-General of National Commission for UNESCO, Saint Kitts and Nevis, reflecting on the difficulties the youth in Caribbean face and pointing out especially its highest violent crime rate in the world,

emphasized the vital importance of humanities in the empowerment of young people.

H.Exc. Mr Lionel Veer, ambassador of Netherlands to UNESCO, reminded that the concept of universal human rights is a Western concept. To a more genuine universality, international charts must truly include worldwide approaches (significant non-western philosophies) that would examine more precisely the common principles that can be stated, along with the philosophical gaps that have divided women and men in the interpretation of those principles. In other words, through tolerant intercultural dialogues, intergovernmental processes and negotiations should tackle the issue of "universal statements" considering more deeply non-western philosophies.

Such institutional challenges are not peculiar to the humanities. Indeed, mathematicians and astronomers have often been in the forefront of professional mobilization in various countries because of the perception that their research is too basic or abstract to admit practical applications. However, the humanities are potentially under threat from an application-oriented science, technology and innovation perspective because they have historically been wedded to an idea of scholarship that rejected the idea that specialists might be accountable to non-specialists for the value of their work. Ancient and rare modern languages, many areas of history, non-commercial approaches to the creative arts – these and other areas risk losing core funding while being unable to attract the kind of project funding that even the social sciences are better placed to solicit[9].

At the same time, institutional situations are highly diverse, and there are significant success stories based on new compromises between serious scholarship and innovative forms of application. In the preparation for the WHC, the most important factor was to create a space of questions – as already discussed above – within which experiences can be shared across disciplines, continents and languages with a view to clarifying which forms of institutional organization can function for the humanities, and perhaps to what extent humanities concerns can drive broader institutional change in higher education and research.

The question of language requires particular attention in this regard, both as a general concern of UNESCO and as a specific issue raised by transformed modes of publication. Here too, the diversity of situations is striking. Spanish has a robust space of open-access publication, driven by international cooperation; French, on the other hand, is poorly represented internationally, and even within France the open-access model is not universally supported in the social and human sciences. The ministerial panel's discussion of how significant it is to ensure the coexistence of

[9]*According to Drotner, when horizon 2020 was initiated, the EU Commission specifically emphasized the need to integrate arts and humanities into interdisciplinary approaches in meeting key societal challenges. However, the budget share for social science and humanities elements of research have actually decreased from the previous research program unto the present research program. In the previous research program, it was 1.3 percent of the budget, and now is an estimated 0.6 percent, very low.*

several major international languages of scientific cooperation, while also remaining sensitive to the concerns of national and minority languages, was important undertaking in this respect.

Outline Proposals for Following up on the World Humanities Conference

The Two Global Priorities of UNESCO are gender equality and Africa. It is an utmost concern of UNESCO and their partners to ensure that the gender equality dimension is fully taken on board in assessing the level of inclusiveness of academic researches and public policies. WHC benefited from the strong presence of feminist scholars. In the parallel session titled "Gender Studies in a Global Perspective" organized by Rosi Braidotti, scholars organized themselves a gender committee where it was unanimously decided that UNESCO, CIPSH, and their partners should adopt a gender lens and integrate gender-based perspectives in all actions subsequent to the outcome of the WHC as indicated hereafter.

Foundations, councils, sponsors and other funding bodies are invited to consider the recommendations of the WHC with respect to the need to secure research on global themes that require transnational teams (such as the projects of Global History of Humankind and of World Humanities Report), as well as on humanities contributions for territory based projects on societal challenges and on other traditional domains of research. They are invited to discuss with CIPSH and UNESCO on best ways to secure those dimensions of research. Moreover, while funding for the Humanities and sciences faced a significant reduction when fundamental research themes are considered, it is also of major concern the difficulty to raise funding for global transcontinental research. The conference call for funding agencies and sponsors to agree, with UNESCO and CIPSH, on establishing transparent mechanisms of collaborative international funding, securing the academic independence of researchers and the wider socialization of new knowledge resulting from such efforts.

WHC gathered onsite participant of more than 1,000 participants, from all continents and all disciplines of the humanities, social sciences and natural sciences. There was also a strong presence of online participation thanks to the live interviews on the WHC Facebook page, which attracted more than 200,000 views. More than 750,000 people worldwide looked at the live segments on their Facebook news feed. The WHC was covered by news media in 84 articles in 23 countries of all continents. A few Interviews clips were broadcasted by major broadcasting companies such as TV5 Monde and Phoenix TV. The message of the WHC should continue be made visible and accessible through social as well as mass media to all members of civil society who are in turn expected to engage in discussion with regard to how and why the humanities matter to their lives individually and collectively.

Hence, all higher education institutions, academies, research centers and similar scholarly bodies and communities are invited to discuss the conclusions of the WHC and to join a humanities approach to the sustainability 2030 agenda. In this respect, they are invited to join and contribute to UNESCO and CIPSH programs, and to be active participants of the international debates following the WHC.

Humanities education of the young generations is crucial to set an integrated approach to the challenges and dilemmas of societies of those who will eventually assume responsibilities in the decisions that affect the planet in subsequent years, while taking into account the importance of different understandings while seeking for common global agendas. In this sense, any education program should take into consideration the relevance for the sustainability of short term solutions of framing those in long term processes from the past into the future, of valuing cultural diversity and the interaction between languages and interpretative narratives, of equally considering the materiality of objects and intangible understandings. Education programs on the humanities should also demonstrate their applicability to specific societal challenges and stress the interest to bring together different humanities traditions from all continents. In this context, higher education should foster interdisciplinary and transdisciplinary collaboration with other domains of research and human reflection, from sciences to the arts and traditional knowledge, and should also collaborate in conceiving new ways of teaching the humanities in pre-university levels. Globalization is observed to be accompanied by a general trend of uniformity in the evaluation measures and methodology with which research journals and grants are evaluated. Under such climate, the system of university and journal rankings are forcing researchers to comply with strict rules regarding methods and format to publish articles in harsh competition. Such practice is not conducive to preserve the level of imagination needed in the long-term researches. In this respect, the publication of new journals should be considered in order to offer alternatives for publication, not only allowing but mainly fostering interdisciplinary.

The sustainability of humanities research requires fundamental conditions (human, technical and funding resources) and quality control. Main difficulties remain on the use of quality control criteria designed for short-term delivery results and not so effective for domains of research which require a longer argumentation, language diverse expression, comparative approaches and not necessarily unique conclusions. It is important that specific and transparent quality criteria of assessment of research in the humanities to be discussed and agreed, taking these concerns into consideration while countering any attempt to advocate one single methodology or epistemological perspective in any particular discipline or to dismiss any domain of scholarly research.

Humanities research is largely inseparable of language diversity, since concepts emerge within specific semantic traditions, which always face the threat of simplification and misunderstanding once translation/ interpretation is made. The use of different languages is not only a matter of language diversity, but of accuracy of concepts and of effectiveness of communication and implementation of descriptions, interpretations and agreements. Given the rational argumentative nature of the humanities, which includes all processes of reasoning and assigning meaning through interpretations, it is fundamental to foster language diversity in academic publications, to produce extensive multi-languages lexicons in the various fields of studies and to secure translation of all main international conventions into all national languages.

The institutions of academic research and education need to be mindful and critical of the Eurocentric perspective that the overshadowed the relevance of other forms of knowledge production rooted in other cultural and traditional context in the modern time. The revitalization of the humanities shall not be an attempt to disinter the monolithic universal category of the humanity from uniform perspective but to promote pluralism in the humanities with due regards to the knowledge that are indigenous to different traditions and cultures in the world. In this respect, they are invited to join and contribute to UNESCO and CIPSH initiatives to follow up on the WHC, especially by enhanced collaboration through the establishment of new regional and global humanities networks, starting with Africa and its diaspora.

Higher education institutions, academies, research centres and similar scholarly bodies and communities are encouraged to recognize the irreplaceable capacity of the humanities in helping contemporary societies to meet critical challenges in achieving the Sustainable Development Goals as well as other global agendas such as the Paris Agreement on climate change, the Sendai Framework for disaster risk reduction, the New Urban Agenda on sustainable urban development, and the 2063 Agenda for Africa, which are related to meanings, values, understandings and long-term trends at the heart of the challenges that we face today.

CIPSH and its member organizations are engaged in a threefold agenda, which includes promoting projects for: the re-foundation of the epistemological framework of the humanities through interaction and convergence of different academic traditions, the reconnection of scholarly disciplines through the humanities, and the restructuring of the humanities research framework, for instance by fostering multidisciplinary and transdisciplinary projects such as a Global History of Humankind and by engaging other fields of expertise in CIPSH, including the humanities dimension in all scientific research, when addressing reasons, dilemmas, values and ethics.

Members of CIPSH are invited to discuss, along with other member organizations, UNESCO and other potential partners, including the International Council for Science (ICSU) and the International Social Science Council (ISSC), how the outcome of the World Humanities Conference may be relevant for their specific fields of activity, namely in terms of their contribution towards global projects and mutual interactions for the advancement of academic knowledge as well as the re-introduction of humanities perspectives into the daily life of societies.

Taking into account all of the proposals indicated hereinabove, UNESCO, through its secretariat and its Member States will ensure the strong presence of humanities within the Management of Social Transformations Programme, in particular by promoting the establishment of a network of UNESCO Chairs in all regions of the world to facilitate international scientific cooperation among the disciplines of humanities, and with social sciences, in close collaboration with CIPSH, and by scoping periodical editions of a World Humanities Report.

UNESCO as well as its Member States also will discuss how the outcome of the World Humanities Conference may be taken into consideration within their own strategies, in particular in devising research and education policies, language considerations and quality assessments in order to reinforce funding of the humanities, as well as their engagement to face critical societal challenges.

Lastly, it should be noted that the outcome of the WHC was welcomed by the 39th Session of the General Conference of UNESCO which affirmed "the value of the humanities, in dialogue with the social sciences and the natural sciences, in making sense of and enhancing capacities to respond to the transformative challenges of the twenty-first century". WHC has already inspired a number of new projects and partnerships, and UNESCO will continue to ensure that its outcome is widely circulated to national research and higher education institutions. In this spirit, the 5th World Humanities Forum, the first major international event of the follow-up to the WHC, will be held in Busan, Republic of Korea, from 31 October to 2 November 2018.

RESUMING THE CENTRAL ROLE OF THE HUMANITIES IN CONTEMPORARY SOCIETY

LUIZ OOSTERBEEK

SECRETARY-GENERAL OF CIPSH

CIPSH/ICPHS was established the 18th January 1949, as an academic NGO aiming at favoring international cooperation and fostering research and the dissemination of its results in the domain of Philosophy and Human Sciences. Three years later, it established Diogenes as a major component of this strategy. This was done in the framework of the launching of the United Nations and UNESCO, as part of a strategy that should help preventing a new world war and building from the experience of the Society of Nations.

In its origins, CIPSH/ICPHS was also the occasion to set a new scientific agenda for humanities, fostering a major epistemological renewal open to diversity, complexity and interaction with other sciences.

The convergence of phenomena from the 1960's, speeding up social, technological, economic and environmental changes (the "great acceleration") into major cultural disruptions (that will emerge clearly by the end of the last century), changed the framework of reference for academic research and institutions. Natural sciences were well advanced to meet such changes, since they provided growing detailed knowledge

on the planet, its resources and its tensions. Social sciences also adapted, offering standardized criteria to quantify social trends, economic tendencies, psychological profiles or new legal constraints. But the humanities remained largely untouched by this acceleration process, having incorporated societal trends (e.g. gender studies) or contributions from other sciences (e.g. quantification of data), but remaining unease in finding their specific contribution, while society at large became growingly concerned with short term issues, decreasing its attention to complex long-term dilemmas.

Today, there is an urgent need to reconsider the usefulness and scope of philosophy and Humanities. Although there is a growing awareness that cultural diversity or individual agency do play a key role in daily life, there is still a need to bridge the gap between the modus operandi of the disciplines of the Humanities and the other scientific and social mechanisms, including the arts.

The need for such an agenda is twofold. On one hand, there has been no global re-thinking on the role and scope of humanities following the major global changes that were accelerated in the past few decades. On the other hand, there is a growing need to re-introduce in the daily agenda of society a mid and long term perspective, that is required in face on the future uncertainty and which finds no answer within the limits of a purely immediate problem-solving approach.

Indeed, the humanities provide unique skills and resources for individuals and societies to meet the growing need for sustainable living, civilized citizens' participation, and peaceful coexistence. Empowered by historical knowledge, critical thinking, and nuanced analysis of human ideas, values, and imagination, the human sciences provide understanding of the new salience of cultural capital in our contemporary world. Humanistic thinking offers a broader, deeper and more creative perspective than conventional problem-solving approaches to societal challenges. It contends that human flourishing can only be realized through renewed awareness of the human condition—past, present, and future – in relation to other sentient beings, our natural environment, and scientific and technological developments. Moreover, the humanities emphasize the potential of artistic expression to provide meaning in increasingly diverse societies.

For over a decade, a proposal to organize a World Humanities Conference was made, presented by Adama Samassékou, former President and current member of the board of CIPSH, aimed at re-thinking the scope and role of human sciences in contemporary society. A major component of the preparation of the World Conference were several regional conferences and meetings organized in China, Brazil, Lebanon, France, Colombia, Jamaica, South Korea, Portugal and Mali, engaging scholars

and decision makers from over 60 countries of all continents. Special attention was devoted to the Arts (through the internation project "Arts and Society", coordinated by Mémoire de l'Avenir), to youth (with some counries organizing competitions of students' esays and artistic work on the contribution of humanities for their lives) and to the engagement of the humanities in a massive educational project on understanding the nature of globalization processes though bridging academic knowledge and daily life of people (the International Year of Global Understanding – IYGU).

Five main results may already be identified in the context of the results of the World Humanities Conference:

1. Institutional: the reinforcement of CIPSH, which included 12 world federations in 2014 and has now 21 members, including one national and three regional ones. This process resumed the role of CIPSH in rendering it a coordinating platform of the Humanities, namely by engaging once again fields of knowledge that left in the past (e.g. psychology) and engaging new fields as well.

2. Strategic: the establishment of a first contribution for a state of the art of the human sciences in the various countries, regions and cultural traditions, organizing the focus of discussion of the relevance of the humanities under six main themes of wider society concern: climate and environmental changes; cultural identities and diversity; borders and migrations; heritage; history vs. memory; other relevant dimensions of impact (such as digital humanities).

3. Networking: improvement on the collaboration among the different converging agendas not only of the member organizations but also of other institutions and, primarily, UNESCO initiatives (e.g. the climate agenda, the UNESCO chairs, etc.) and IYGU.

4. Organic: establishing several new interconnected UNESCO Humanities' chairs, engaging over one hundred universities, as a main foundation for rendering effective the initiatives of the academic federations, through the engagement of new generations and society at large.

5. Programmatic: building a new course anchored in what is becoming a road-map for the humanities, of which this publication is a major component. Several projects are being structured within this road-map, including specific projects on Global Humanities Report, on Global History of Humankind, on Digital Humanities, on outreach approaches, and on provision of guidelines for policy makers concerning the main research priorities of the Humanities, education key drivers and tools and methodologies for interacting with daily concerns and societal challenges.

These results will be consolidated and expanded through the action of CIPSH, namely supporting the activities os the various academic

federations that are part of it: UAI (International Academic Union), CHCI (Consortium of Humanities Centers and Institutes), CIPL (Permanent International Committee of Linguists), CISH (International Committee of Historical Sciences), FIEC (International Federation of Associations of Classical Studies), FILLM (International Federation for Modern Languages and Literatures), FISP (International Federation of Societies of Philosophy), IAA (International Association for Aesthetics), IAHR (International Association for the History of Religions), IAPG (International Association for Promoting Geoethics), IGU (International Geographic Union), IPPA (International Positive Psychology Association), IUAES (International Union of Anthropological and Ethnological Studies), IUHPS/DHST (International Union of History and Philosophy of Science and Technology/Division of History of Science and Technology), IUHPST/DLMPST (International Union of History and Philosophy of Science and Technology/Division of Logics, Methodology and Philosophy of Science and technology), MAAYA (World Network for Lingistic Diversity), UISPP (International Union of Prehistoric and Protohistoric Sciences), ANHN (Asian New Humanities Network), APHELEIA (Humanities European Association for Culturally Integrated Landscape Management), ECHIC (European Consortium of Humanities Institutes and Centres) and CASS (Chinese Academy of Social Sciences).

The reorganization of the Humanities is also part of a global reconfiguration of the international scholarly Councils. Considered from the perspective of societal concerns, which were at the basis of the establishment of CIPSH, there are two layers of concerns that require attention: on one hand there are pressing "urgencies" that are perceived as "short-term problems" that require "natural sciences-type solutions"; but there is a growing scale of difficulties that should be understood as dilemmas, or as mid- to long-term problems, that require changing attitudes, making sense of features and perceptions, framing knowledge in historical concepts, etc. All major societal difficulties today, such as water access, pandemic diseases or terrorism, do not find sustainable and resilient answers in the "problem-solving" paradigm. The two layers are obviously linked, but remain separate and, in this sense, there is a need to articulate research and projects within each layer. CIPSH corresponds to this second layer of academic research (even if it also includes many scholars that have an interest and projects with shorter term results).

In any case, it seems clear that the Humanities require an autonomous institutional framework in respect to the "problem-solving" agenda, and that experiences at national and international levels demonstrate that, once the two layers are combined in the same institutional framework, awareness of the humanities decreases and often tends to reduce human and social scientific approaches to short term agendas. Processes of this type tend to become time consuming, to undermine historical mechanisms

involved and to reduce integration to a managerial dimension, given the epistemologically significant differences between the two approaches, despite all transdisciplinary collaboration across sciences and humanities. They tend to focus on efficiency of resources management and outcomes visibility, neglecting structural effectiveness of results leading to understanding through critical reasoning and transforming through resilient integration.

Under such context, the future of CIPSH as a strong Council for the Humanities will imply moving further in the direction of inviting international scientific federations that express a specific focus on the humanities dimension of those sciences (meaning, representation, ethics, epistemology, history of science, etc.) to become members. CIPSH should become more and more a confederation that focuses on dilemmas, on mid- and long-term issues, on supporting diversity and convergence of disciplinary and epistemological approaches, and on encouraging new initiatives beyond mainstream traditional research (innovative research and applied projects) and protecting freedom of research.

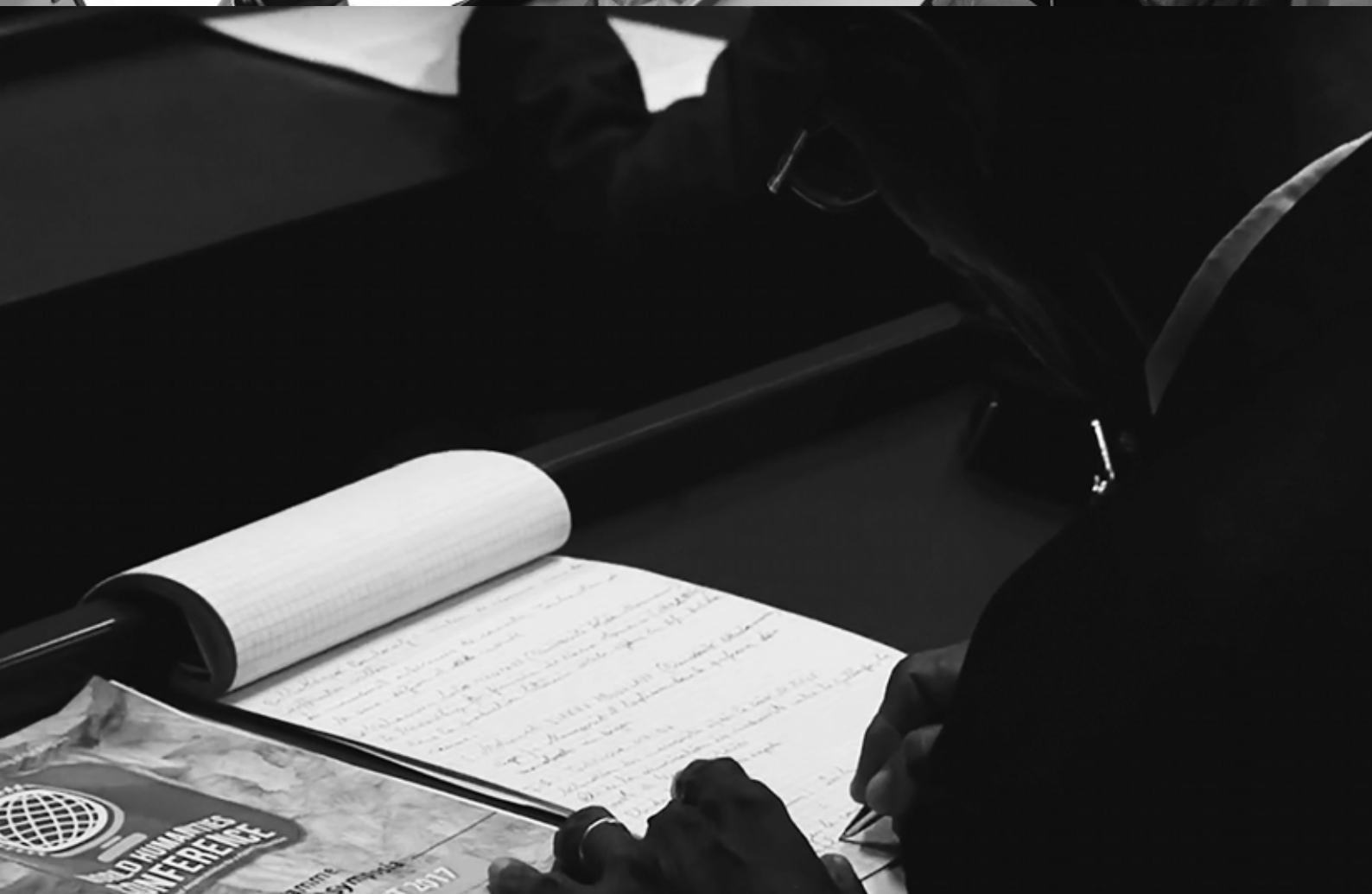
The World Humanities Conference has been a major corner-stone in setting a new agenda and a new framework of reference for the Humanities, thus contributing to change global trends, towards resuming the central role of the humanities in our society. It is now the time to further debate the epistemological, institutional and policy implications of such new responsibilities.




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REPORTS FROM SESSIONS


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I.

HUMANS AND THE ENVIRONMENT

Being pressured by an accelerating expansion of human activities, our planet is increasingly vulnerable to the risks of environmental disasters as some planetary boundaries[10] are reaching their limits to a point where the life support ecosystem is destabilized. The great acceleration observed since 1950s testifies that human beings are the main agent of the earth system in the era of Anthropocene and, as such, are in need of taking their responsibility on a planetary scale. Paul Shrivastava reminded us that, indeed major international agreements such as the Sendai Framework[11], the Sustainable Development Goals[12], Paris Agreement[13] and Habitat III[14] all acknowledge that sustainability requires a holistic approach where natural sciences are integrated with social and human sciences including arts as well as traditional knowledge, which provide contextual knowledge in the scope of policy-making.

Since the industrial revolution, we entered an era of Anthropocene where human beings started to assume a main force in having a significant impact on the environment. Technological development might give an illusion that human beings will eventually tame the environment[15]. Yet, disciplines like history of natural environment and climate change, anthropology, or archaeology, show not only that changes in natural environment have always shaped the physical and spiritual aspects of human lives, but also that these changes remain hardly predictable.

Furthermore, environmental crisis is fundamentally related to social, political and economic issues, namely, that of inequalities. The power relations that has been preserved in the perpetuation of inequalities between North and South has forged institutions to preserve the status quo and the way societies are organized, which in turn affects the way the minds of men are formed whether directly or indirectly. The ones who causes environmental crisis are often not only geographically separated from the ones who are affected, but also psychologically, emotionally and intellectually isolated. Humanities in this respect can be a project of the deconstruction of Eurocentric view on development and Eurocentric narrative that underpins development projects[16].

Souleymane Bachir Diagne reminded us of Bergson's explanation of our instinctual sense of belonging to a tribe which is "primitively inscribed in our nature". We simply cannot arrive naturally and continuously on the idea of humanity by starting from the sense of belonging to a tribe and by gradually expanding the physical and mental territorial scope. In short, one cannot stretch the instinct of a tribe into an instinct of the human. What opens one's mind is a philosophical reflection through which one opens him or herself to the idea of humanity in general. Adrian Parr demonstrated through her documentary of "The Intimate Realities of Water:

[10] *Planetary Boundaries: Exploring the Safe Operating Space for Humanity, 2009, Ecology and Society, 14 (2): 32, Rockström, J; Steffen, WL; Noone, K; Persson, Å; Chapin III, FS; Lambin, EF; Lenton, TM; Scheffer, M; et al.*
[11] *The Sendai Framework for Disaster Risk Reduction 2015-2030 (http://www.unisdr.org/files/43291_sendaiframeworkfordrren.pdf)*
[12] *Transforming our world: the 2030 Agenda for Sustainable Development (http://www.un.org/ga/search/view_-doc.asp?symbol=A/RES/70/1&Lang=E)*
[13] *Paris Agreement (http://unfccc.int/files/essential_background/convention/application/pdf/english_paris_agreement.pdf)*
[14] *New Urban Agenda (http://habitat3.org/wp-content/uploads/NUA-English.pdf)*
[15] *A period often referred as "Anthropocene".*
[16] *See the documentary "The Intimate Realities of Water", directed by Adrian Parr.*

Nairobi's Slums" that philosophical reflection mediated through arts and media can bring catalyst by producing affective medium to listen to the voices of those who are first touched by such crises and hence change the narratives around the notion of development aids, which had sometimes been a way to reinforce the North-South power relation.

Steven Hartman emphasized that we are in need of multidisciplinary and transdisciplinary approach in which knowledge can be organized and mobilized optimally to address the pivotal social-ecological issues of our time. Environmental humanities are embedded in a conception as such in which traditional disciplinary boundaries are respected but in a way that fosters a multi- as well as trans-disciplinary approach. Environmental humanities are thus emerging from the convergence of research areas such as environmental philosophy, environmental history, ecocriticism, cultural geography, biological and cultural anthropology, political ecology, communication studies and gender studies, just to name a few. There is not one discipline in the service of another as an add-on, but it is rather a cooperation and multi-lateral learning of methodologies and approach between experts who attempt to find new complementary methodologies and theoretical framings in a collaborative way; the objective is to answer environmental issues through the co-formulation of relevant research questions.

I.1 Humanities Interventions in Response to Global Challenges I & II

Coordinators:

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Abstract: *This double session built upon a forthcoming special issue of the journal Humanities organized by the Humanities for the Environment (HfE) global observatory network. The linked sessions included the work of 12 researchers presented in eight papers. The presentations showcased some of the ways in which humanities scholarship/practice helps to further pro-environmental behavior, drawing on an expanding body of literature that addresses environmental humanities interventions in global change research, policy and action. Papers will reflect on current and potential roles of humanities scholarship in international, national, and local contexts of practice. Can the humanities - integrating perspectives from history, literature, philosophy, archaeology, and other fields - produce new modes of knowledge necessary to guide global and local decision-makers? What motivates human action? Can we learn from how humans have perceived, adapted to, and engaged with a range of previous challenges? Can answers to such questions not only enrich our understanding of the human past but also inform pathways to climate mitigation in the future?*

Keywords*: environmental humanities; global change; climate change mitigation; research and policy; knowledge-based action;*

Paper 1
What are the Citizen Humanities? New Constellations of Humanities Practice in Desert Regions and Cities

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Abstract: This presentation explores the diverse public faces of the environmental humanities: from emerging citizen humanities and citizen sensing projects, to reworkings of public participation and modes of democratic engagement in knowledge production, technology evaluation and broader decision making. I explore the potential for interdisciplinary and engaged humanities scholarship to contribute to the generation of creative and just approaches to contemporary environmental challenges. I'll examine two multidisciplinary projects with strong humanities and community-based components that are "constellating" new citizen humanities and citizen sensing projects and practices. I will discuss how "new constellations of practice" being employed by interdisciplinary teams of humanists, social scientists, scientists and community members are helping to meet the challenges of desertification in critical grassland environments and educate students about accelerating extinction rates among desert species living in the Americas and in Africa. I'll focus first on a decades-long project among ranching alliances in the US and Africa. I examine how ranchers who formed the Malpai Borderlands Group in Arizona, US, worked with world-renowned pastoralist Alan Savory and with Kenyon herders in Africa to pilot "citizen science" templates that encouraged democratic engagement in knowledge production around the reintroduction of fire into rangeland management, the rediscovery of ancient ungulate grazing patterns, and the formation of interdisciplinary alliances with scientists and community leaders. I'll explore how the incorporation of humanities practices such as the "restory-ing of Nature" as "working wilderness" became a "citizen humanities" practice that propelled these groups towards the realization of improved rangelands and a linked "capture carbon" that is aiming to improve communal, social, ecological and global public health. I will explain how these kinds of envisioning exercises have led to the emergence of citizen humanities projects on university campuses around the world. I'll also discuss how the Humanities for the Environment's Life Overlooked project at Arizona State University is piloting an "urban lab" on a university campus in one of the world's least sustainable megacities, Phoenix, Arizona. This lab is a space for employing the humanities, alongside the sustainability sciences, to help re-story Nature and envision and build a livable, thrivable future in the world's desert cities and regions.

Paper 2
Nuclear Avenue: Cyclonic Development and Abandonment in Uranium City, Canada

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Abstract: The rise and abandonment of Uranium City on the north shore of Lake Athabasca during the period 1945-1982 constitutes an environmental history yet to be fully documented by Humanities scholars. 1982 marks the withdrawal of Eldorado Mines Corporation from the town and the un-remediated shuttering of its uranium mines. The town population declined rapidly to approximately 200 from its pre-1982 population of approximately 7500. This presentation will rely not just on the paucity of existing documentation concerning this community but through the first of several funded firsthand visits by Robert Boschman and William Bunn.

As Uranium City is accessible only by air or by winter roads across Lake Athabasca through the province of Saskatchewan, the goal of the authors' first visit to the town site in northern Canada in May 2017 is to document the current site through photographs and through video interviews with remaining residents. Although Fort McMurray and Fort Chipewyan, on the Alberta side of this vast lake, receive tremendous attention at various levels, Uranium City has been only marginally documented and explored. Indeed, Uranium City is a significant environmental narrative that has been obscured largely because of the global attention paid to Fort McMurray and the oil/tar sands on the other side of the lake. This co-authored study is therefore timely and will reset the imbalance of environmental histories of the trans-provincial region around Lake Athabasca.

Uranium City is a site of acute environmental concern and is, the authors contend, post-catastrophe. With a book-length study forthcoming from Wilfrid Laurier University Press as a part of its Environmental Humanities series, Robert Boschman and William Bunn will present their initial findings from their first visit to Uranium City. Their presentation will document what this post-urban, post-catastrophe site looks like in 2017 and how its remaining residents survive and think of their city.

Paper 3
Orwellian Rebranding of Science in the Age of Trump: A Challenge for the Humanities

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Abstract: This paper outlines some unprecedented challenges facing democratic societies in the so-called Age of Trump. In recent parlance, the phrase 'the Age of Trump' has come to denote more than just the turbulent climate of political and social divisiveness in the United States in the wake of Donald Trump's ascendency to the presidency during the 2016 national election season. It expresses a wider transnational situation in which popular distrust in the reliability of factual information (as interpreted and reported by mainstream news media organizations or as adjudicated and defined by academic specialists following long established scientific methodologies) has become a more generalized condition of public discourse, affecting the very structures of social and political consensus-building that underpin many democratic societies. In tandem with this development is not only a high degree of social and political discord between elected officials and the communities they often represent, but indeed strong evidence of ideologically inflected cognitive dissonance within individuals. Such evidence has become routinely observable in daily and weekly news cycles during 2016-2017, with perhaps the best known examples clustering around the Brexit vote in the UK and the Trump surprise victory in the U.S. presidential election and subsequent political volatility following both developments.

Problematically, many democratic societies in the global North have considered themselves relatively invulnerable to widespread social disruptions due manipulation of information or dissemination of misinformation within their populations. Such overconfidence has stemmed not only from political structures thought to be highly stable, but also from longstanding guaranteed freedoms of expression and freedom of the press too long taken for granted as effective checks against potentially destabilizing influences of disinformation. However, numerous developments in the past two years, such as the success of Russian disinformation campaigns on social media in stirring up American political

debate and influencing public opinion, have offered ample reason to second-guess conventional wisdom about the in/vulnerability of Western democratic societies to public discourse toxification. It is important, however, not to see these latest developments as having arisen in a vacuum. Many of the misinformation tactics that have come to light in the past year as effectively eroding confidence in otherwise reasonably well-functioning democratic societies are approaches that certain corporate interests (e.g. within the tobacco, pharmaceutical and petrochemical industries) have used effectively to undermine public confidence in scientific findings (that challenge profits margins) in the past. Our paper looks back at some examples of corporate efforts to undermines science in past decades and discusses these cases in relation to current unprecedented efforts, within the USA, to widen these practices in society.

This development, we assert, is capable of leading to regime changes regarding standard political, governmental and/or corporate business practices (including coordination among these sectors). Our discussion places special focus on corporate efforts to undermine and obfuscate climate science and other environmental sciences with more than tacit support from a presidential administration at best indifferent to and at worst dismissive of scientific expertise. The specifically American case is discussed as a model for similar developments that could recur in other cultural and geopolitical contexts. The paper concludes with a discussion of how humanities disciplines have a major role to play in addressing such new challenges to public discourse and consensus building in democratic societies and suggests several areas of prioritized focus for further study.

Paper 4
Transformative Environmental Constitutionalism's Response to the Setting Aside of South Africa's Moratorium on Rhino Horn Trade

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Abstract: This paper aims to illustrate some of the ways in which a legal theory of transformative environmental constitutionalism could help those implementing, interpreting and applying environmental laws in South Africa and beyond, to enhance their engagement with global environmental problems. It does so through an analysis of legal responses to the decimation of South Africa's rhino population. This paper situates South Africa's rhino

population decimation as a global environmental problem, since South Africa is home to 80% of the world's rhino, and poaching to trade rhino horn internationally poses the threat of extinction to the rhino population.

In 2008, one of the measures put in place by the South African government to address the poaching threat was a moratorium of the local trade of rhino horn. In 2015 the North Gauteng High Court set aside the moratorium in response to a procedural challenge to the imposition thereof. An appeal to the High Court's decision was dismissed by the Supreme Court of Appeal, and a further appeal to the Constitutional Court is pending. An analysis of the litigation reveals that when disputes about global environmental problems are resolved on the basis of narrow procedural issues, engagement with substantive environmental considerations can too easily be obscured. This paper offers a legal theory of transformative environmental constitutionalism as a means to infuse litigation about global environmental problems with substantive environmental considerations, such as those of precaution, equity and public trusteeship. It thus contends for a deeper and more thorough engagement with the underlying environmental issues at stake when a local moratorium on rhino horn trade is to be set aside. The theory further places South Africa's environmental law within its proper historical context – one that enabled a white minority to monopolise access to wildlife and which excluded South Africa's poor black majority. The theory challenges post-apartheid environmental laws to respond to this legacy.

Paper 5
Shifting baselines, the Anthropocene, and the Uses of the Pas

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Abstract: Human preferences, practices and actions are the main drivers of planetary change in the 21st century. In the face of much despair about human inability to change our ways, I argue that we may learn from successful interventions in the recent past such as tobacco use, pesticides, HIV/AIDS, automobile safety, same-sex marriages, ethnic, racial and gender issues. In these issues, a loose coalition of like-minded people consisting of concerned citizens, cities and states, universities and businesses gelled to bring about momentous change. Change did not happen overnight but rather played out in a few decades. This insight is relevant to our understanding of current concerns regarding mitigation of and adaptation to climate change. In each case a strong counter-coalition worked to ridicule, obstruct, and even roll back progressive change. It is also salient to note that

change did not come about overnight or even in a short span of years. For one or two decades, change seemed almost impossible and defeatists might have been excused for thinking that human folly would prevail. However, change did happen within the relatively short time-span of a human generation.

Paper 6
Understanding the values, norms and worldviews of a small group of artisanal fishermen on the Mediterranean coastline

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Abstract: The town of Jisr-az-Zarqa ('Jisr') is the only exclusively Arab coastal town on the Israeli coastline. The town's population consists of approximately 13,500 residents living within 1.6 km2, 99% of whom are Muslim. It is one of Israel's poorest communities, with town residents falling in the lowest out of ten socio-economic clusters. Thirty fishing families occupy the 'fishing village' area of Jisr, on its undeveloped beach. A draft government general development plan envisions a coastal town that provides its inhabitants with proper living standards, livelihoods, a high standard of public services and enjoyment of its unique seashore location.

A draft National Park and Nature Reserve plan envisages the Israel Nature Parks Authority (INPA) taking the lead in developing, and improving the appearance of, the fishing village in an environmentally sensitive way. This will make the regulatory environment present and visible in Jisr's fishing village in a more formal manner than has previously been the norm.

The fishermen's visions for their village reflect many of the details in the INPA plan. Yet, in-depth interviews with the fishermen revealed a prevailing worldview (and fear) that the improvement of the fishing village by an outside authority will inevitably lead to displacement and dispossession of the fishermen. Although development of the fishing village would bring a much-needed economic stimulus to the town of Jisr, the government's approach has failed to acknowledge the politically and emotionally charged nature of the fishermen's relationship to their 'fishing village' and sea.

Paper 7
Representing the Nuclear Pacific in Craig Santo Perez's and Kathy Jetnil-Kijiner's Poetry

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Abstract: Reading nuclear poetry by Pacific Indigenous poets, Craig Santo Perez of Hawaii and Guam Chamorro and Kathy Jetnil-Kijiner of Marshall Islands, this article ventures a nuclear criticism that recognizes the Indigenous subject in conjunction with the violent history of the nuclear Pacific. The Pacific, the largest ocean on the planet, has been the site of more than 50 years of the most destructive and disastrous nuclear weapons testing, irradiating waters, islands, and islanders. Perez's and Jetnil-Kijiner's poetry emerges from their home islands in the Pacific to testify nuclear catastrophe as "a historical, global, and ongoing presence," to borrow Elizabeth DeLoughrey's words. I stress the Indigenous significance and examine the ways in which Indigenous Pacific writers bear testimony to radiation ecologies in the Pacific by invoking eco-poetry as a form of resistance against nuclear imperialisms. As the legacy of nuclear and atomic age continues to not only impact the humanities but also impact global ecologies, poetic voices emerge from where lives have evolved around nuclear explosions since 1940's chart the trajectory of the Indigenous subject that refuses to be subordinated to nuclear powers of Euro-American imperialism.

Paper 8
Learning from Loss: Eroding Coastal Heritage in Scotland

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Abstract: Heritage sites are constantly changing due to natural processes, and this change can happen fastest at the coast. Much legislation has been enacted to protect sites of historic interest, but these do not protect sites from natural processes. Change is already happening, and climate change predictions suggest that the pace will accelerate in the future. Instead of seeing the potential destruction of heritage sites as a disaster, we should embrace the opportunity that they can provide for us to learn about the past and to plan for the future. Heritage laws often enshrine a policy of preservation in situ, meaning that our most spectacular sites are preserved in

a state of equilibrium, with a default position of no permitted intervention. However, the options for threatened coastal sites mirror those of shoreline management plans, which usually recommend either the construction of a coastal defence or, more likely, a strategy of managed retreat, where erosion is allowed to take its course after appropriate mitigations strategies have been enacted. Managed retreat can lead to a range of research projects, some of which would not normally be possible at similar, unthreatened and legally protected monuments. Such research also has the potential to involve members of the public, who can help in the discovery process, and cascade what they have learned through their communities. Information shared can be about the heritage site itself, including how communities in the past coped at times of climatic stress; and also about the processes that are now threatening the monument, thus helping teach about present day climate change.

Remarks, observations and conclusions:

1. Remark 1: It is widely recognised that the humanities have important contributions to make in addressing current global societal and environmental challenges. Environmental sustainability depends on managing human preferences, practices and actions to ensure that lifestyles respect planetary boundaries. Managing human behaviour involves societal choices that reflect specific visions of how the world we live in ought to be. As these visions are underpinned by (often conflicting) societal values and worldviews, it is essential to bring a humanist dimension to our framing of the many 'wicked' environmental problems we face. By studying the literature, art, history and philosophy of the environment, we gain deeper insights into human motivations, values, worldviews and choices. On a very practical level, the environmental humanities concretely contribute to shaping policies that support the transformation of collective choices, from current unsustainable 'business as usual' approaches to choices that foreground and address issues of social justice within planetary boundaries. (Holm and Brennan [17]).

2. Observation 1: The contributions to the Humanities for the Environment (HfE) double session devoted to Humanities Interventions in Response to Global Challenges highlighted a wide range of socio-ecological challenges, including causes and effects of climate change, environmental justice, coastal erosion as tied to both ecological threats and threats to heritage, food and water security, economic vulnerability of fishing communities, radiation pollution and poisoning, societal consequences of aggressive resource extraction, poaching of endangered species both as a localized problem and as representative of the crises of global biodiversity loss and other critical conservation trends, environmental disinformation as a threat to democracy and resilience, citizen humanities approaches and applications of local and traditional knowledge as resources for remediation of environmental threats and vital sustainability work.

3. Observation 2: The question of what can lead us to a sustainable future is ultimately too complex to be understood, much less resolved, within the boundaries of single disciplines. A framing of the human dimensions of environmental change requires drawing upon multiple specialized fields of knowledge pertaining to human activities and their consequences at wide-ranging scales of impact (Hartman, et al., 2017)[18].

4. Observation 3: The case studies discussed in the session papers engaged the fields of archaeology, environmental art, ecocriticism/literature

[17] *Poul Holm & Ruth Brennan: Introduction. Humanities (special issue: Humanities for the Environment), forthcoming.*
[18] *Steven Hartman; A.E.J. Ogilvie; Jón Haukur Ingimundarson; A.J. Dugmore; George Hambrecht and T.H. McGovern. 2017. Medieval Iceland, Greenland, and the New Human Condition: A case study in integrated environmental humanities. Global and Planetary Change. Vol., 156, 124.*

and environment studies, environmental history/history of oceans and environmental law. The case studies demonstrate the value of applying humanities knowledge and a range of disciplinary, multidisciplinary and interdisciplinary approaches to global, regional and local challenges. The processes by which societies negotiate environmental challenges and respond to threats are not necessarily explicable according to standard methods or modes of scientific understanding in the classic sense. They are cultural transactions explicable via modes of inquiry traditionally encompassed within the social sciences and humanities (Ibid.).

5. Conclusion 1: A fully transdisciplinary approach that concertedly draws upon the data, methodologies and analytical tools of multiple disciplines within the humanities, social sciences and natural sciences represents a strategic ambition with game-changing potential to expand knowledge and open up new pathways for applied solutions.

6. Conclusion 2: Such approaches are not yet realized except in niche contexts, as they require considerably more resources for training and development of complementary scientific/scholarly literacies than is required according to 20th century models of humanistic research (the status quo). A more innovative and integrated way of working represents its own challenges, and these are not so easily overcome under prevailing conditions and limitations affecting how research is conducted and how university education is organized in most international higher educational contexts.

7. Conclusion 3: More effort to support such integrated work represents a crucial direction for 21st century renewal not only of the humanities but of the academy more broadly conceived, in which the value of humanistic knowledge in meeting the world's great social environmental challenges is regarded as self-evident in our societies.

I.3 Adaptation, Sustainability and Climate Change: Contribution to the History of Humanity

Coordinators:

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Abstract: *The session is dedicated the reconstitution of the history of Humanity, in relation with the climate change first for hunter-gatherer societies during the Pleistocene and then for farmer societies during Holocene. Adaptation to the climate change (correlated with vegetation and animal change) is the characteristic of the hunter-gatherer societies and the beginning of farming societies until the end of the early Holocene. When the climate became more arid, the societies reacts either by migration to more other regions (for example, the Neolithization of Europe from the Middle East) or in developing more efficient agro-systems, using sustainable solutions by infrastructure investment in changing landscape (irrigation, terraces, oasis, etc.) or in replacing farming by nomadism.*

Paper 1

Le plus ancien peuplement en Europe (paléolithique inférieur et moyen) et son adaptation aux changements climatiques des périodes interglaciaires et glaciaires (des origines à 40 000 BP)

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Résumé: L'Europe, extrémité péninsulaire du vaste continent asiatique, a connu durant le Pléistocène des variations dans son peuplement humain

dont les causes sont essentiellement liées aux conditions climatiques : les épisodes glaciaires et interglaciaires. Les épisodes froids occupent la majeure partie de la durée de l'occupation humaine dont les plus anciennes traces connues remontent à environ 1,5 Ma. Cependant, les variations internes aux épisodes glaciaires (interstades) ont permis, par endroits et selon les régions, des occupations humaines plus ou moins pérennes. Parallèlement des phénomènes d'évolution technologiques ont pu favoriser l'implantation dans des environnements peu favorables. Cette communication cherchera à synthétiser les données actuellement disponibles, essentiellement sur l'Europe occidentale et centrale.

Mots-clés: Palaeoclimate; Lower Palaeolithic; Europe;

Paper 2
Le plus ancien peuplement de l'Asie et son adaptation aux changements climatiques

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Résumé: L'Asie a connu durant le Pléistocène des variations dans son peuplement humain dont les causes sont essentiellement liées aux conditions climatiques : les épisodes glaciaires et interglaciaires. Les épisodes froids occupent la majeure partie de la durée de l'occupation humaine dont les plus anciennes traces connues remontent à environ 1,5 Ma. Cependant, les variations internes aux épisodes glaciaires (interstades) ont permis, par endroits et selon les régions, des occupations humaines plus ou moins pérennes. Parallèlement des phénomènes d'évolution technologiques ont pu favoriser l'implantation dans des environnements peu favorables. Cette communication cherchera à synthétiser les données actuellement disponibles, essentiellement sur La Chine, l'Extrême-orient et l'Asie du Sud-Est.

Mots-clés: Palaeoclimate; Lower Paleolithic; Southern Asia;

Paper 3
Le peuplement humain de la planète pendant le stade isotopique 3 (40 000 -28 000 BP)

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Résumé: Le climat inter-pléniglaciaire de l'OIS 3 avec un cycle de six oscillations climatiques froides et tempérées avant le retour du grand froid avec l'OIS2, favorise des flux et reflux de végétation et d'espèces animales qui vont favoriser les repeuplements, les adaptations et les évolutions des peuplements humains. Le niveau de la mer encore bas va permettre des franchissements de détroits, et le peuplement de l'Amérique et de l'Australie. Cette période correspond également à la question de la fin de l'homme de Neandertal et le développement de l'homo sapiens.

Mots-clés: Palaeoclimate, Upper Palaeolithic, OIS3;

Paper 4
L'adaptation du peuplment humain au dernier maximum glaciaire (LGM) il y a 20 000 ans

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Abstract: In Europe, during the last LGM, the major part of the continent has been abandoned and the human groups have been obliged to limit their occupation to the Mediterranean southern parts. During wetter times, the human groups have organized northern summer trips to the Middle Europe, finding back sites of raw material procurement and hunting of bison and reindeers. In Africa, similarly, the central Sahara is deserted during the LGM (even more than now), limiting the peopling to the northern Mediterranean coast (Iberomaurusien). The end of the Glacial sees the human groups repeopling the Sahara which becomes wetter and wetter with the warmer and wetter climate of early Holocene. Other examples will be presented in the rest of the world.

Keywords: Palaeoclimate, Upper Palaeolithic, LGM;

Paper 5
La recolonisation post-LGM / The post-LGM reoccupation

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Abstract: In Europe, after 16 500 BP, both Magdalenian in the western and central part, and the Mezinian in the eastern part, will reoccupy the territories of the middle Europe and after 13 500 BP, the northern part of Europe. The rhythm of reoccupation is associated with the variations of the climate at the end of the last Glacial. The same process concerns the vegetation (and particularly the forest) and the animals (reddeers replacing reindeers gone to the north; aurochs). It is the time where large mammals are disappearing due to change of climate conditions (Europe, North America. In Africa, the end of the Glacial sees the human groups reoccupying the Sahara which becomes wetter with the warmer and wetter climate of early Holocene. Other examples will be presented in the rest of the world.

Keywords: Palaeoclimate, Upper Palaeolithic, Final Palaeolithic, post-LGM;

Paper 6
Le rôle des oscillations climatiques de l'Holocène ancien et moyen dans la diffusion des premiers agriculteurs-éleveurs vers l'Europe et vers l'Asie occidentale. Neolithization of the South-East and Central Europe: adaptation to climatic changes and to different landscapes

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Abstract: At the Pleistocene / Holocene transition and in the early Holocene the appearance of farming-stock breeding communities, that in western Eurasia replaced hunter-gatherers, was an extremely complex process. The agents in this process were, first of all, groups that migrated from the Near East and brought with them novel economy, but also local pre-Neolithic populations. The process of the diffusion of the new economy was both triggered or slowed down by local environmental conditions and

adaptations to them, and also by global climatic cycles, notably by the last cool episode of the Pleistocene (Dryas III) as well as Holocene climatic variability documented by global events. This paper deals with the following aspects of the origin of farming-stock breeding economy in the territories from the Near East to Central Europe in relation to climatic fluctuations:

1. The role of the global climatic cooling at the Pleistocene/Holocene boundary (10 800-9 700 cal BC), at the transition of the Natufian to the Pre-Ceramic Neolithic A (9 700-9 500 cal BC) in the Near East. It resulted in a greater settlement density, development of clay and stone architecture, a greater importance of plant foods, and dog domestication. Subsequently, groups of the Pre-Pottery Neolithic B population dispersed towards central and western Anatolia (8 600 - 7 000 cal BC). The onset of this expansion is associated with global IRD 7 episode. However, this migration halted at the coasts of the Aegean and the Marmara Seas.

2. The role of marine contacts between the Near East, Cyprus and the Aegean Sea Basin that intensified in the period of climatic aridity in the Near East (7 000 - 6 500 cal BC). These contacts brought elements of the Neolithic "package" (settlement structures, architecture, a greater role of plant foods, pre-domestication of animals) to Aegean islands which were inhabited by forager-hunter-fisher communities. On Crete and in south-eastern Greece in that period the first groups arrived who commanded a full Neolithic "package" in the sphere of subsistence economy.

3. The role of continental routes of diffusion of Neolithic groups across the southern Balkans where they encountered relatively few Mesolithic groups with forager-hunter economy. The main routes were: across the Central Balkans (units with painted ceramics), and along the littoral zone of western Balkans (units with impresso ornamented ceramics). The former route was continued in the Carpathian basin, the letter along the coast of the western part of the Mediterranean basin. The climatic 8.2 ka BP event (IRD 5a) and regional environmental factors ("agro-ecological barriers") affected this diffusion.

4. The further Neolithic diffusion to Central Europe, mainly its eastern part, after mid-6th millennium cal BC. The formation of the Linear Band Pottery Culture (LBK), along the NW periphery of the complex with painted ceramics, and its spread in Central Europe (ca. 5 500-5 200 cal BC) took basically place without the involvement of the indigenous Mesolithic populations, as suggested i.a. by genetic data. It is difficult to assess whether these processes were conditioned by climatic factors. The pros and cons of such dependency will be discussed in the presentation. However, during this diffusion a careful selection of potential settlement regions took place, in terms of the ecological conditions most favourable for agriculture. Economic and socio-political disruptions in the LBK development, which can be recorded in the late 6th millennium BC, may be associated with deterioration

of climatic conditions (aridification) of 5.1 ka event (IRD 5b?). In the long run, this deterioration contributed to the crystallization of new, post-Linear (Middle Neolithic) cultural patterns.

Keywords: palaeoclimate, early Neolithic, Europe, Middle-East;

Paper 7
La transformation du paysage (aménagements, irrigation, systèmes agro-pastoraux)

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Abstract: The farming societies have progressively transformed the landscape for a better adaptation to farming and breeding system. When a dryer climate has succeeded to the wet climate of early Holocene, the farming societies have been obliged to organize themselves for realizing deep infrastructure works (irrigation channels, terraces, water tank, oasis, paddy field, etc.) which are contemporary with the development of the social complexity of the societies of Bronze age.
Key-words: Palaeoclimate, Farming, Landscape Transformation;

Paper 8
La crise climatique à la transition néolithique - âge du Bronze

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Abstract: The climate crisis at the transition Neolithic –Bronze age, due to a dryer climate, has obliged the farming societies to adapt locally to such a change : either the development of irrigation in areas where the farming activities were always possible, development of pastoralism and nomadism in the areas of important desertification.

Keywords: Palaeoclimate, Bronze Age, Landscape Transformation, Pastoralism, Nomadism;

Paper 9
Les dégradations climatiques en Europe tempérée, de la fin de l'âge du Bronze au Ier siècle avant notre ère

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Résumé: Les dégradations climatiques reconnues durant la fin de l'âge du Bronze (en croisant les résultats de différentes disciplines scientifiques) et leurs effets sur les modalités de l'occupation humaine, sont envisagées plus particulièrement sous l'angle de l'adaptation des communautés agricoles au milieu humide, soit les célèbres villages "lacustres" des lacs et marais subalpins, de la France de l'Est, du Plateau suisse et du sud de l'Allemagne. Sans tomber dans le déterminisme, on observe qu'à ces dégradations (comme celle de Löbben vers 1500/1400 av. J.-C.) correspondent des transgressions lacustres et l'abandon des villages riverains. L'absence de telles occupations palafittiques entre -1500 et -1200 sur le Plateau suisse est patente. L'augmentation de l'activité solaire, dès -1100, entraîne une hausse des températures moyennes et un abaissement des niveaux des lacs qui coïncident avec plus de 2 siècles d'intenses occupations riveraines. A nouveau, une dégradation subite (la crise climatique du Subatlantique) dans la seconde moitié du IXe s. av. J.-C., signifie la fin de plus de 3 millénaires et demi de palafittes, entrecoupés d'interruptions, parfois de plusieurs siècles. L'influence du climat marque à l'évidence l'économie des sociétés, participe des changements culturels, démographiques, notamment au début de l'âge du Fer au VIIIe s. av. J.-C. Elle peut se traduire par une déstabilisation et des déplacements de populations, comme les célèbres migrations celtiques de la fin du Ve et du début du IVe s. av. J.-C. suivies de l'installation de peuples connus par l'Histoire en Italie du Nord. Inversement, la dendrochronologie et les Commentaires sur la Guerre des Gaules par Jules César nous renseignent indirectement sur le climat du milieu du Ier siècle av. J.-C.

Mots-clés: Palaeoclimate, Bronze Age, Iron Age, Europe;

I.4 The Humanities in Environmental Management – Cultural Integrated Landscape Management

Coordinators

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Abstract: *While humans live in territories that may be described through a series of biophysical traits to be analysed, they perceive such territories based on their knowledge, assumptions and beliefs, and they act based on such perceptions. The word landscape builds from such cultural understanding of the territory and the environment, leading to different and often contradictory, agendas. Human behaviour is indeed constrained by the environment, including, as a dominant feature, other humans and constantly designs adaptation strategies to those constraints. Such adaptations are, thus, conditioned by a complex cultural set of variables, in which the basic economics of life and its technological supports become expressed through specific landscape management practices and strategies running from a recognition of the environment as a stage or a tool up to its understanding as an extension of own's self. As in several occasions in the past, landscape management today calls for an integrated approach to all those variables, encompassing social, technical, historical or biophysical concerns within a framework of values, sense and adaptive responses, which is the field of the Humanities, including in these the formulation of interrogations that enable the advancement of sciences. This session aims at discussing these processes in history, how different types of knowledge converge into a single specific territorial complex of landscapes (perceptions) and the ways by which the humanities can and should play a core role in the management of adaptations to the current global transitions.*

Paper 1
Revisiting landscape management from the humanities: moving from arithmetic into algebraic reasoning and action

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Abstract: *The management of territories evolved throughout the last 150 years, following the growing complexification of State structures, from a syncretic but rather integrated approach into a detailed disciplinary cluster of roughly related disciplines. In the last four decades, the decreasing social relevance of the humanities, on the one hand, and the growing shift towards financial economies on the other, disrupted such cluster and led to a divide between tangible territory based practices (laws and policies), global formal concerns (summits and conventions) and academic research (theories and applied projects). Consequences of this have been an anxious accent on bureaucracy and unique thinking models, but also an aggravation of all indicators associated to the great acceleration (environmental and cultural diversity decay, socio-economic inequalities). While pre-WWII economic models (from Adam Smith to Keynes) seemed deeply rooted in assessing sense and meaning, attempting to encompass human cultural diverse responses, later models became focused on an illusion of single human responses to similar constraints, generating increasing negative indicators at all levels. To resume a central role for the humanities sin landscape management means to foster debates on the meaning and implications of choices, on the need to move from a mere focus on immediate problems and their solutions into an understanding of dilemmas and contradictions, on the consideration of sociocultural human networks as the fundamental basis for knowledge socialization, and on the relevant roles of communication and education in this respect for fostering critical reasoning.*

Paper 2
Relevance of Communication for the global management of territories

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Abstract: The world is changing dramatically. The nations exist, but we no longer have national economies – we have a global economic system. And we must examine every aspect of this system in order to be managing it. Information and communication technologies are an increasingly factor in this world as it enables atypical actors to organize themselves and initiate new movements. Information dissemination and accessibility are underlying factors for sustainable economic, political, communal and social development (Scheunemann I., Oosterbeek L. A, 2012). Strategic communication describes a variety of instruments used by governments for generations to understand global - attitudes and cultures, engage in a dialogue of ideas between people and institutions, advise policymakers, diplomats, and leaders on the public opinion implications of policy choices, and influence attitudes and behavior through communications strategies. Strategic communication can help to shape context and build relationships that enhance the achievement of political and economic objectives. It can be used to mobilize publics in support of major policy initiatives. Effective sharing between government and society in the conduct of strategic communication is not new. Countries need revitalize strategic communication in the context of the enormous challenges we face, and we can succeed only if we use all the instruments of national power.

Strategic communication requires a sophisticated method that maps perceptions and influence networks, identifies policy priorities, formulates objectives, focuses on "doable tasks," develops themes and messages, employs relevant channels, leverages new strategic and tactical dynamics, and monitors success. Policies and strategic communication can not be separated. A uniform vision of strategic communication starts on clear strategic direction. Only governmental leadership can bring the sweeping reforms that are required. Communication and governance should be concurrent: (a) strengthen the Government's ability to understand global public opinion, advise on the strategic implications of policymaking, and communicate with global audiences; (b) coordinate all components of strategic communication including public diplomacy, public affairs, international broadcasting, and public information operations; and (c) provide a foundation for new legislation on planning, coordination, conduct, and funding of the strategic communication.

Paper 3
Cultural landscape management and the perception of Environment: indigenous practices in Brazil

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Abstract: The objective of this study is to analyze the concept of Environment, considering different Brazilian indigenous societies ways of life, and on the other hand, the challenges of the Humanities to conduct studies that can fully handle the diversity of its elements (including the physical, symbolic and cognitive aspects). The examples from research programs in Brazilian projects, which will be discussed on this presentation, have as their main directive the analysis of the different aspects related to Cultural Landscape definition and management on a scientific, legal and social perspective. Good practices need, therefore, to ally the accomplishment of scientific research with the symmetrical involvement of local communities, leading to an integrated treatment of scientific results and traditional knowledge and establishing a complementary relationship between Science and Tradition.

Paper 4
Human (re)action!

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Abstract: During life, each person reacts and sees numerous reactions from their peers, ranging in many different ways. However, what makes people act? What motivates an action? A reaction is clearly an answer, regardless the form given. Difficult is to understand and find out where it is placed and how it starts. Over years of work, Integratio consultants are dedicating themselves to this theme, which is essential to understand the dynamics of the different social groups and their own organization. Then, we have reached the conclusion that there are only four basic causes that motivate human action, namely: territory, ideology, advantage and emotion. Moreover, they are all permeated by a fifth characteristic, which is the culture that every individual lives and perpetuates. We have not yet delved scientifically on this issue, but we can identify a high degree of reliability in the social diagnoses carried out from this premise. It is worth discussing the topic.

Paper 5
The humanities in Environmental Management

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Abstract: Along the many periods of human history, man lived and interacted daily with the territory that surrounded him, whether the geographic territory, the human territory, or the functional territory. Notably, culture influenced the constitution of the territory. Even the nomadic people, who changed time by time their geographic territory, carried with them the culture, the link that maintained their perception of the territory, according to their concept. At the present moment of history, and from here to the future, information technology has been providing the insertion of each person in different groups, which are quite permanent and also are bearers their own stories and cultures. The youngest people who have coexisted with such technologies and innovations since birth are literally living in different virtual territories. At the same time, it is observed, as a worldwide phenomenon, the growing lack of commitment of the populations with the collective environment, as well as with the material and immaterial heritage. There is a distancing of people from their environment, and the sense of collectivity and of society seems to have changed, or worse, is getting increasingly faded, which is observable by many criteria, but mainly by the non-appreciation of the common goods. The sense of belonging to a society is distinct from what the history of humanity shows us. Today, people feel they belong to many territories, but in reality, with no commitment to any of them. It is possible, therefore, to infer that the perception about territory is quite modified. Perhaps the little appreciation or even absence of the humanities as a science in education is one of the causes for this scenario. The role of humanities to ensure a transition from the perception of traditional territory and the reality in belonging to multiple and conceptually different territories, made possible by IT, seems to be crucial.

Remarks, observations and conclusions:

Remark 1: Society as a whole, needs to be encouraged to react in order to recovery capacity for analysis, to face dilemmas, to face contradictions, to overcome the phase of the simple solution of problems that are posed day by day.

Remark 2: Strategic Communication is a powerful system for establishing dialogue and for bringing together the focus and actions of people, groups and institutions on strategic themes, as well as for deepening understandings and contributing for the critical thinking.

Recommendation 1: Humanities must be included in school's curricula as disciplines "per se", but mainly as transversal knowledge, embedded in every process' of education.

Recommendation 2: Teachers in schools must be prepared for teaching the humanities through such processes.

Conclusion 1: Cultural Integrated Landscape Management is a tool that builds from the humanities methodologies to produce and convey knowledge and critical reasoning, to engage people into facing dilemmas, contradictions and into decision making. These methodologies enable to integrate scientific knowledge, they stimulate multidimensional analysis and critical thinking, and acknowledge the importance of social and cultural informal networks.

Conclusion 2: Education, communication and sociocultural matrices enhancement through collaborative historical research, including the preservation of local knowledge, artistic expressions and language diversity, are strategic pillars of Cultural Integrated Landscape Management.

Conclusion 3: Cultural heritage is a relevant driver of landscape management and should be articulated as the core part of global environmental heritage.

I.5 Opening New Paths in the Representations and Rights of the Environment: The Role of Humanities

ESGRREW is The Workgroup on Representations and Rights of/for the Environment, Taskforce on Conceptual Foundations of Earth System Governance

Co-Convenors:

Sandy Lamalle

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Peter Stoett

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ESGRREW Mandate:

The mandate of ESGRREW is to investigate the conceptual framework and building blocks of international environmental law and governance: the human-nature relationship, the representations of the environment embedded within global cultures, and the establishment of environmental rights. Does this current framework allow the expression and representation of the various legal and cultural traditions, as well as effective environmental justice? Can we establish a common or articulated understanding of the rights of the natural environment as the foundation of a more just, operative, and universally applicable form of earth system governance? This entails reflection about how the environment is represented in our cultures and polities, and on the practical implications of its legal representation on the domestic and international levels.

The legal and political tools designed to address the protection of the environment and human rights are based upon concepts and representations

with ontological and epistemological foundations which demarcate and designate the known and inhabited world, as well as the relationship between humankind and the environment. Envisaging a sustainable Earth System Governance requires taking into account, reconciling and articulating those approaches, while maintaining respect for the diversity of worldviews across regions, religions, and communities. On the basis of environmental ethics, this workgroup will strive to create a plan of action that involves the promotion of attendant necessities such as political will, enforcement mechanisms, widening participation, and sharing of responsibility.

ESGRREW Process of Dialogue & Research

With a view to generating a dynamic of intercultural and inter-sectorial dialogue, opening a common space for reflexion, and fostering reconciliation between various fields of knowledge and practice, ESGRREW launched a Process of dialogue & research. It laid the methodological and ethical foundations for this process on the 12th and 13th April 2017, during a two-day event organized at the University of Concordia in Montreal (Quebec), in partnership with Future Earth and under the patronage of the UNESCO and the Canadian Commission for the UNESCO. The ESGRREW Process is founded on ethical principles and methodological approaches:

- The perspective and role of Environmental Humanities in the Anthropocene, integrating notably historical, sociological, philosophical and cultural studies hindsights and critique to address the global challenges of the definition and rights of the environment in an inter-disciplinary approach;
- The principles and values of Diversity and Inter-Cultural Dialogue established by the 2001 UNESCO Declaration, the 2012 UN Resolution 67/104, the 2005 Convention on the Diversity of Cultural Expression, the UNESCO Action Plan 194 EX/10, and 2016 Roadmap for 2013-2022;
- The ethics of scientific knowledge, as presented by the World Commission on the Ethics of Scientific Knowledge and Technology (COMEST) in its 2015 Report on Ethical Perspective on Science, Technology and Society: A Contribution to the Post-2015 Agenda;
- The recommendations of the Canadian Commission on Truth and Reconciliation (2015 Reports on Principles of Truth and Reconciliation; and Honouring the Truth, Reconciling for the Future) on the implementation of 'Reconciliation as a principle', based on the UN Declaration on the Rights of Indigenous Peoples, in all the dimensions of society, including law and governance.

The ESGRREW Process contributes to the dynamics of 'new ethical thinking' as identified in the COMEST Report, in: bridging and reducing knowledge divides, ensuring public participation, asserting at all relevant levels the

value of local, indigenous and traditional knowledge, strengthening ethical and institutional frameworks. In that perspective, ESGRREW organised a Session at the 57th Annual General Assembly of the Canadian Commission for the UNESCO on the 26th of May in Montreal (Quebec), on 'Traditional Indigenous Knowledge, Earth Law and Environmental Justice'. This Session gathered experts and Indigenous leaders and addressed the question of the integration of traditional knowledge and Earth Law movement into law & governance. ESGRREW is preparing events in various regions of the world.

ESGRREW Symposium at the World Humanities Conference: Rationale (initial abstract)

The legal field, in its practice and theory, is at the crossroads of all the sciences and areas of knowledge, and as such a platform for translation and integration. At the international level, in addition to the plurality of fields, there is also the plurality of languages and legal traditions, and the sense of focus with multi-scalar approaches (local/regional/domestic/international) for implementation. The role of humanities in the legal field is therefore an important factor of analysis and change, and notably in the elaboration of a legal science from the medieval glossators and post-glossators to the critical legal studies. The accurate tools developed notably in legal theory and critique, philosophy, history, theology, anthropology, linguistics and semiotics allow to shed light on the spiritual, epistemological, ontological, cultural and ideological foundations of legal and political discourses, frameworks and institutions. The humanities, with the role of Inventio, allow also a space for experience and change, for re-imagination and re-conceptualisation. In that perspective, the humanities are indispensable allies of law&governance in addressing the global and local environmental challenges of our time.

This ESGRREW Symposium will emphasize the tools and approaches in the humanities to address, in three Sessions, these three key thematics for reflection:

1) Shedding light on the foundations and structures of environmental law and governance;

2) Identifying tools and elements for reflection on conceptual foundations of the environment;

3) Experiencing, identifying and envisaging new perspectives and practices for environmental justice.

The Sessions of the Symposium and Art exhibition

The Symposium includes the experience of an interactive Art exhibition in stereo 3D, on 'The Ecology of Perception' by artist Marten Berkman (6th-11th August, Room 4/9, Place du XX Août), and the three following sessions (one

in English, one in French and one bilingual) focusing on:

Session 1 (2:30-4 pm):

REPRESENTATIONS AND CONCEPTUAL FOUNDATIONS (in English);

Session 2 (4:30-6 pm):

DIACHRONIC AND SYNCHRONIC INSIGHTS (in French);

Session 3 (6:30-8 pm):

PERSPECTIVES FOR ENVIRONMENTAL JUSTICE (bilingual);

Session 1. Representations and Conceptual Foundations (in English)

Coordinator:

Sandy Lamalle

ESGRREW Co-Convenor (contact@esgrrew.com)

Introduction of ESGRREW Mandate and Process of Dialogue & Research, by Dr. S. Lamalle

This first session convoked art, semiotics, critical and translation studies as indispensable approaches and instruments in the reflection on our relationship with the environment. In that perspective, art reminds us that such a relationship is not only approached through concepts but also through experience, and opens other dimensions to take into consideration. Critical studies and semiotics shed light on the ideological, epistemological and ontological foundations of discourses and practices in environmental law & governance, showing the gaps and discrepancies in relation to an Earth System Governance. Translation and translation studies, reflecting on the role and functioning of translation (notably linguistic and conceptual), are put to the front as crucial, yet invisible, processes and instruments in the domestic and international legal systems in the producing of representations and rights of the environment.

Paper 1
'Our Relationship to the Land: An Ecology of Perception', (art and critique)
http://www.martenberkman.com

Marten Berkman

Visual Artist, photographer and film maker in Yukon

Abstract: Insights into "nature" are the fruit of intimate connection. How do we perceive the rest of nature meaningfully from the vantage point of our

manufactured spaces? Whether the life teeming in a freshwater spring, or surviving tenaciously at the extremes of possibility on the remote reaches of the planet, we impact this life that we may never see firsthand. What is our contemporary conduit for sensitive relationship with the earth? The artistic practice this has inspired explores the duality (or the illusion of it) of human nature with the rest of nature, applying creativity and technologies as a part of our ecology: the ecology of our perception.

Paper 2
'Critical Reflections on Climate Change Adaptation' (critique, political science, law & society)

Peter Stoett

ESGRREW Co-Convenor, Dean of the Faculty of Arts and Sciences, University of Ontario Institute of Technology, Oshawa, Ontario

Abstract: As we enter the era of climate change adaptation it behooves us to maintain a critical outlook on the social and ecological implications of fiscal and technological policy innovations. This presentation will explore the meaning and use of climate change adaptation and climate justice in international law and global governance, and identify key future innovations, such as the integration of indigenous knowledge, the advent of climate geo-engineering, and forced species relocation, which raise issues for both environmental justice and the semiotics of international environmental law.

Paper 3
'Addressing the Challenges of Conceptual Foundations', (critique, semiotics, law & society)

Sandy Lamalle

ESGRREW Co-Convenor, LSRC, Concordia University, Montreal, Quebec

Abstract: The Millenium environmental assessment had pinpointed the epistemic, political and legal challenges of environmental governance at the local and global levels. In the perspective of an Earth System Governance, this presentation will highlight their implications in law & governance, taking into account critical studies and movements on the representations and rights of the environment, including considerations on legal pluralism, legal personality and apprehension of natural entities, ontology and the evolution of international law.

Paper 4
'Legal Translation: Multidimensionality Applied' (legal linguistics, law&society)

Juliette Scott

Institute of Advanced Legal Studies, London, UK

Abstract: This presentation will highlight the challenges of legal translation and aims to heighten awareness of how virtuous translation practices could support the protection of the environment through the proper application of justice. It will show how texts are produced through a complex set of interactions between languages, legal systems and cultures, as well as by taking into account the underlying environmental and contextual issues and narratives.

Remarks, observations and conclusions:

1. This session highlighted the role of art in putting into question our representations and our relationship with the environment, through experience. It also showed the importance of critical studies and consideration of the diversity of social and cultural representations of the environment, and the role of translation (linguistic and conceptual) as a crucial mediating approach and instrument.

2. Question: In the mitigating tools for climate change, there is a terminology and lexical of trade assigning price and economic values to natural elements. We need to reflect on the impact of such a lexical and methodology on our representations of nature and the way we approach it.

3. Observation: This language clearly has an impact on our representations and relationships with the environment. This approach is informing the implementation of the system of carbon trading adopted at the international level, which is, at the moment, the main international plan to address climate change. This approach is at the core of the critiques formulated on the current environmental agreements.

4. Conclusion of the session: The humanities have an important role to play in shedding light on the different dimensions, representations and rights at stake in our relationship with the environment, in order to address not only the current contextual framework of the debates on climate change policies and environmental law (using certain representations), but also the critical studies in the philosophy of sciences, and in relation to the subject (in law, language and philosophy), the international legal system and the environment (notably the decolonizing perspective); as well as other ontologies and approaches, including different legal traditions. If we are to envisage an Earth System Governance, such considerations are a necessary ground for a thorough and pragmatic reflection on concepts and approaches in international law & governance.

5. Recommendations on the role of humanities 1: As art opens a space for experience, dialogue and reflection beyond words and discourses, its (systematic) promotion in inter-disciplinary research projects could serve as a catalyst and trigger of change in approaches and representations, and particularly in relation to environmental issues.

6. Observation on the role of humanities 2: In every field of knowledge, critical studies play the role of a reflective tool on the foundations and evolution of a certain scientific practice and language. In education and research in the legal sciences in particular, at the domestic and international levels, the (systematic) promotion of such reflective approaches and knowledge could enhance the quality and effectivity of training,

education, research and practice in that field - as an important leverage for change and development in the legal profession.

7. Observation on the role of humanities 3: Finally, the decisive role of translation, in particular legal translation, in intercultural, inter-systemic and international fora and negotiations still need to be promoted in education, training and research. It is a game changer, and awareness of translation issues contributes to opening perspectives on different languages, legal systems and traditions, and transforming legal practice.

8. Observation on the role of humanities 4: Nota bene: observations 2 and 3 have notably been raised concerning the legal profession and in relation to the representations of our relationship with nature, in the conclusions of the Canadian Commission on Truth and Reconciliation, 2015 Reports.

Session 2. Diachronic and Synchronic Insights (in French)

Coordinator:

Sandy Lamalle

ESGRREW Co-Convenor; contact@esgrrew.com

This second session convoked history, linguistics, theology and spirituality as essential perspectives and insights in order to understand the types of challenges we are to face up with in the representations and rights of the environment, as well as conceptual tools and approaches key to the debates. In the spirit of reconciliation, to that end, are presented the insights of two important spiritual traditions, two dominating legal traditions (civil law and common law systems), and the linguistic structures at play in cultural and legal representations.

Paper 1
'The Encyclical Laudato Si of the Pope Francis', (history, theology, spirituality)

Mgr Jean-Pierre Delville

Bishop of Liège, Diocèse de Liège

Abstract: The Pope Francis in the Encyclical Laudato Si (2015) gathers all the aspects of the ecological crisis of our time. He coins the notion of 'integral ecology', in which the different elements of ecology are related to the dimensions of human life, in particular the lot of the poor. He insists on a concerted political action at the global level as well as guidelines for individual action. This approach is in the framework of social encyclicals of His predecessors. He also gathered the reflections of episcopates from Asia and Latin America.

Paper 2
'Traditional Indigenous Knowledge and the relationship to Mother Earth', (history, spirituality)

Chef et Aîné Algonquin T8aminik Rankin & Marie-Josée Tardif

Association Kina8at, Quebec

Abstract: The message of the Indigenous peoples on the protection of the environment is more and more called for throughout the world. During centuries, and despite the constant oppression they endured, they patiently waited for that turn in history when their voice would be heard. A long time ago, indeed, their ancestors foresaw our present era, a time of broken balance, when the 'white man' would come and knock at the door asking for advice.

Paper 3
Historical reflections on Roman law, nature and the environment, (historical sociology of law, legal theory)

Arnaud Paturet

Centre de Théorie et analyse du droit (Université Paris X, Ecole des hautes études en sciences sociales), Equipe « Sociologie historique du droit et de la justice », École Normale Supérieure/CNRS, Paris

Abstract: The purpose of this study is to question the relationships conceptualized and lived by the Romans with nature in the Antiquity. As they were the inventors of the legal system in Europe, it is enlightening to observe which qualifications were attributed to nature or to its place in this system of rationalizing of human relationships which is law. The traditional agrarian and pastoral economical framework as well as roman religion, which was considered as the guarantor of the city prosperity, are the frames of the close cooperation between humans and nature. Elements of this anthropological configuration have showed up in the legal field, notably through the idea of a possible responsibility of animals.

Paper 4
'Environmental law: lexical semantics in the quest for conceptual foundations and legitimacy' (linguistics, legal history)

Caroline Laske

Institut d'histoire juridique, Université de Ghent, Ghent

Abstract: Environmental laws and regulations in the sense of protecting and preserving the environment rather than merely upholding land owners' rights against adverse interference with their land by others, is a relatively new phenomenon. It has expanded with phenomenal speed and from a whole panoply of underpinning philosophical, scientific, legal and socio-economic conceptual thinking. Consequently, constituting an underlying central core of content and legitimacy was neglected in this process. Linguistic approaches, such as lexical semantics using electronic corpus linguistics methodologies, can contribute to a deep level and diachronic understanding of legal concepts and terms relevant to environmental law, such as property rights, public use, law of nuisance, pollution control, intergenerational equity etc.

Remarks, conclusions and recommendations:

1. This session highlighted the spiritual meaning and representations given to the relationship with nature, as well as specific conceptual building blocks, frameworks and structures in language and legal systems.

2. Questions: There were questions about the conceptual and institutional reforming processes at work, and the linguistics tools and methodologies showing the evolution of the specialized language of law.

3. Conclusion: Considering the environmental crisis and the challenges of climate change, the reopening of the ontological question in the legal field, called for critical studies at the beginning of the 20th century and again at the beginning of the 21st century (in particular in international law), is now inescapable. The Millenium environmental assessment showed the necessity of articulating not only scales of governance, but also modes of knowledge of the environment (including traditional Indigenous knowledge). Also, although the legal structures and reasoning are different in civil and common law systems, they are both experiencing the crisis of the legal subject, as a manifestation of a certain encoding of the relationships between human beings and their environment, as well as a certain approach to reality in legal sciences. Such structures and crisis are enlightened by linguistic analysis. Furthermore, such crisis in both legal systems has also raised questions as to whether the international legal system was able to express and address the diversity of legal traditions, and whether conceptual tools such as legal personality, but also property rights, were elements of the problem, rather then solutions.

4. Observation on the role of humanities 1: Considering what used to be the trivium, but also the quadrivium, this interdisciplinary case study on the representations and rights of the environment provides food for thought on the re-articulation of disciplines and sciences.

5. Observation on the role of humanities 2: With their normative role, spiritual traditions, scientific and legal discourses inform representations of our relationship with nature. Their articulation is not only a case for consistency in governance, but also for sustainable management and development, (as the Millenium Environmental Assessment, and the Global Environmental Outlook - the UNEP GEO Process have shown).

6. Observation on the role of humanities 2: Linguistics and semiotics applied to the legal language, also called jurilinguistics is a key discipline and approach in legal science and translation, but also a vanguard in critique and transformation of law, legal language and practice. Jurilinguistics and translation can play an important role in addressing and articulating spiritual, scientific and legal representations. To that end, ESGGREW

develops that role by applying jurilinguistics to the conceptual issues of environmental governance.

Session 3. Perspectives for Environmental Justice (in English and French)

Coordinator:

Sandy Lamalle

ESGRREW Co-Convenor; contact@esgrrew.com

This third session convoked legal theory, critical legal studies, political philosophy and performative arts as forces for change and innovation, addressing: at the forefront of trans-systemic legal research (between civil and common law systems) and critical approaches to environmental law, works on property rights; in the perspective of intergenerational justice, current research on the practical tools used in governance throughout the world and on conceptual tools available; and in the major law & governance re-conceptualizing movement of Earth Law/Rights of Nature, the formulating of new concepts and approaches as well as their implementation in alternative tribunals for Earth.

Paper 1
'A planet in transition : challenges and responsibility of property law', (legal theory, law & society)

Yaëll Emerich

Director of the Crépeau Centre in private and comparative law, McGill University

Abstract: Property law is more and more confronted to its limits and changes due to the environmental crisis. Property, and more generally, property law can no longer be approached separately, without takin into account current environmental challenges. The purpose of this presentation is to highlight how property law, between anthropocentrism and biocentrism, can bring solutions to environmental issues, in adapting several of its fondamental concepts to the polymorphy of the environmental crisis.

Paper 2
'Democratic Representation, Environmental Justice, and Future People' (philosophy, political theory)

Matthias Fritsch

Concordia University, Montreal, Quebec

Abstract: This presentation will review various proposals as to how best to represent future people in democratic decision-making. Before this review, I will discuss the reasons for holding that liberal-capitalist democracies are inherently presentist, that is, favour the currently living at the expense of mid- to long-term future sustainability. I will then present some ideas of my own as to how to reconceive democratic institutions in the face of increasing responsibilities to sustain both the environment and democratic institutions for future people. These ideas revolve around the idea of taking turns among generations with holistic and encompassing legacies, such as traditions, institutions, and natural environments.

Paper 3
'Re-imagining the Common Law: Rights of Nature Tribunals and the Wild Law Judgement Project', (literature, performative arts, law)

Nicole Rogers

Southern Cross University, Australia;

Prof. Brendan Mackay

Director, Climate Change Response Program, Griffith, Australia;

Prof. Greta Bird and Dr. Jo Bird

University of South Australia

Abstract: Performance and performative writing can play a key role in opening up an extra-legal space for new representations of non-human species and Earth itself. This is apparent in two recent initiatives: the Rights of Nature tribunals and the Wild Law Judgment project. The Rights of Nature tribunals constitute an unconventional performative forum for recognition of non-mainstream representations of Earth and its communities. The Wild Law Judgment project has provided an important space for unsettling anthropocentric assumptions and expectations in the common

law. In 'dressing up' as judges, as Tribunal members and judgment rewriters, we perform law differently to achieve Earth-centered outcomes:

1. This session showed the decisive role of the humanities in designing and applying transformative tools and approaches: the role of Inventio. Performative arts, notably can trigger another way of doing law & governance.

2. Questions: There were questions about the various alternative approaches to property rights, the Earth Law movement, the idea of a legal personality for nature, and the impact of alternative tribunals for Earth.

3. Observation 1: Finding solutions for environmental justice requires an inclusive perspective, with inter and -trans-disciplinary, trans-systemic, and intercultural approaches (including comparative law).

4. Observation 2: The exercise of rewriting legal decisions and texts have had a transforming effect on legal practice (such as the example of the feminist rewriting and their impact on legislation and court decisions, notably in Australia and Canada). In the case of Earth Law / Rights of Nature approach to legal decisions and tribunals, a full conceptual and theoretical legal corpus is being designed in that perspective (with further developments on the notion of ecocide, responsibility for environmental harm, compensation mechanisms, representatives, mandates and amicus curiae for nature or natural entities, access to justice and legal standing).

5. Observation 3: This study on the representations and rights of the environment shows that as a consequence of expressing or formulating new representations come new legal reasoning, rights and practices. ESGRREW will further study the specific representations and rights attached to natural elements such as rivers and animals in specific workshops.

6. Observation 4: ESGRREW will foster articulation and innovation in that perspective through its dialogue & research process.

7. Recommendations/conclusions on the role of humanities 1: As the tools for Inventio allow evolution and change, and as they are mainly found in the fields at the periphery of law & governance (such as jurilinguistics, philosophy and arts), the promotion of the humanities in research, professional training and legal practice is determining.

8. Recommendations/conclusions on the role of humanities 2: If the Law&Society movement and associations contribute to that promotion, further enhancement can be envisaged through effective interdisciplinary projects, fora and taskforces, notably as a screening criteria in evaluation processes (research and project funding, but also in law&governance mecanisms for designing and implementing policies).

Recommendations/conclusions on the role of humanities 3: In the case of bijuralism, such as in Canada, jurilinguistics and translation are integrated into the practice of law & governance. And with regard to the case of the

European Union, translation and conceptual legal innovations in a common European perspective have been institutionalised. At the international level, such integration of humanities in law & governance in the frameworks of international institutions and fora, could also be envisaged.

S.I.I Theoretical approach: Reconceptualization of Environment

General Session: Individual Paper Submissions

Paper 1
Ecologie scientifique, crise écologique et crise de la modernité. Les rapports humain/nature revisités

Bernard Feltz

Université catholique de Louvain, Commission belge francophone et germanophone de l'UNESCO; bernard.feltz@uclouvain.be

Résumé: La crise écologique qui caractérise la fin du 20ème siècle induit une modification profonde des rapports humain/nature dans la culture occidentale. Quatre types de rapports seront distingués. Le rapport cartésien marque profondément la culture moderne par sa volonté d'emprise sur la nature mise au service de l'humain. Les théories de l'évolution biologique ainsi que le concept d'écosystème (Tansley, Odum) réinscrivent l'humain dans la nature en soulignant le caractère fini des stocks naturels. L'écologie profonde (A. Naes, A. Leopold) ainsi que l'écologie radicale (J. Lovelock) défendent l'idée d'une remise en cause de l'anthropocentrisme. La prise en compte des dimensions esthétiques et symboliques de la nature renvoie à un rapport qui va au-delà du fonctionnel tout en préservant un rapport moderne. Le lien entre crise écologique et crise de la modernité (Habermas, Ladrière) sera évoqué en conclusion.

Mots-clés: Écosystème, Écologie, Anthropocentrisme, Modernité, Environnement;

Paper 2
Production of knowledge, learning and environment: cultural, therapeutic and religious practices in Morro do Pilar - MG, Brazil.

Vanda Lucia Praxedes, Luiz Cláudio Oliveira, Samuel F. Praxedes Lopes

Affirmative Action Program in UFMG, Institute Espinhaço, Undergraduating student in Social Communication/ PUC/MINAS, Brasil; valupraxedes@gmail.com

Abstract: This work presents the history and trajectories of men and women who produce knowledge and learning through the use of plants as therapeutic and natural resources in the fight against diseases, weather and animal bites, and with the universe of healing through the blessings and other Ancestral knowledge. There were interviewed people recognized by the community. Based on the argument that the cure for various diseases can be found in the environment, because the diseases can be treated with remedies / homemade teas and prayers, the community, in general, legitimizes these values and Knowledge, and the performance of these social subjects, because they start from the belief that there are diseases for physicians, and diseases for the benzitors, rooters (raizeiros). The backyard of their homes is the space of production and reproduction of knowledge, Knowledge of plants, whether for food or for medicinal purposes.

Key-words: Production of knowledge, environment, cultural and therapeutic practices, religiosity and territory, ancestral knowledge;

Paper 3
Antropologie environnementale, interprétation et créativité

Bénédicte Henry

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Résumé: Au sein de la faculté d'architecture de Liège, une équipe d'encadrants explore les dialogues entre arts et architecture afin d'aiguiser les capacités d'appréhension de l'espace et des formes. Parallèlement aux exigences techniques de la formation, les disciplines artistiques sont convoquées comme terrains d'exploration se référant notamment à la sphère sensorielle, considérant le corps comme organe de perception fine et la corporéité comme condition d'appréciation et de compréhension du monde. L'architecte se dédiant au projet de transformation et conception de l'espace, le dessin, compris comme langage, gestuelle, mode de réflexion, s'impose comme médiateur entre concept et réalité, à la fois levier de développement de l'imagnaire -moteur activant mémoire, raison et créativité -, et comme procédé de communication de la pensée. Exercée à des fins humanistes, la

réflexion graphique s'offre aux architectes comme moyen de développer, d'améliorer, de rendre possible, de rendre visible. Les expériences proposées aux futurs architectes ont pour visée d'aiguiser leurs sens et de les rendre plus perméables aux caractères des espaces à décrire et écrire, afin de leur ouvrir tous territoires du réel à explorer...

Mots-clés: Architecture, Espace vécu, Art, Formation, Imaginaire;

Paper 4
Ecritures d'Engagement Paysager en recherche…

Rita Ochiuto

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Résumé: Titre de la communication proposée Les paysages, comme des textes gravés dans les sols, sont la mémoire d'actions humaines et naturelles, conjointes et cycliques, dont les écritures épaisses, dites « projets implicites » (G. Dematteis), sont à réinterpréter continuellement. Lire et comprendre leur complexité demande un engagement qui fait appel à la perception de l'espace par le corps, une dimension progressivement perdue par les sciences de l'environnement. Récupérer la perception tactile et considérer l'effet du temps sur la matière conduit G. Vogt à affirmer que « nous sommes des agents géomorphologiques » et co-acteurs des mutations. Dès lors, la lecture de signes, graphes, traces, lignes, dessins et incisions (T. Ingold) constituant les permanences d'actions encourues ou en cours, ouvre des champs communs dans la recherche en anthropologie et architecture favorisant l'interprétation créative des intentions portées par ces langages, dont il faut saisir le potentiel prospectif à relancer à travers des nouvelles écritures de pro-jet (A.Berque) et d'engagement esthétique, comme dans le cas des paysages post-industriels liégeois.

Mots-clés: Matériaux-temps-relations; Écritures Géomorphologiques; Pro-jet in progress; Parcours et Perception Environnementale; Écritures et Lectures Interprétatives;

S.I.2 Environmental Anthropology, Interpretation and Creativity

General Session: Individual Paper Submissions

Paper 1
The myth of Orpheus: environmental ethics as the foundation of poetic inspiration in Vergil's Fourth Georgic

Leah Alpern

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Abstract: Traditionally, the disciplines of philosophy and classics have inspired the view that human life has superior value to the natural environment, and have justified humankind's subjugation and exploitation of nature as our species' right. In this paper, I seek to show how the ancient Greek mythological poet Orpheus undermines the hierarchy separating human and nature - Orpheus's reciprocal communication with the natural environment is the source and sustenance of his poetic inspiration; his creative process reveals that humans and nature are interdependent, reflecting environmental ethics. Although the humanities contain a long tradition of intellectual anthropocentrism, space exists to interpret nonanthropocentric views in the existing canon (Vergil's Fourth Georgic) that support ethical, aesthetic, and spiritual environmentalism; broadly, this paper is meant to show that, now and in the future, the humanities need not limit themselves to anthropocentric ideological positions held by the canon's creators and most treasured thinkers to remain truly "humanistic".

Keywords: Poetry, Classics, Mythology, Environmentalism, Ethics;

Paper 2
Black Movement in Brazil and Knowledge Production: New Political and Academic Actors

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Vanda Lucia Praxedes

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Abstract: The Black Movement in Brazil can be seen as one of the main protagonists in the process of establishing policies in the field of ethnic-racial relations, history, Afro-Brazilian culture, African and Affirmative Actions in the last decades, acting as producer and systematizer of learning, of academic knowledge, bringing to the field of public policies the problematization of the hegemonic place occupied by modern science in Western societies and the inquiry into the process of invisibility suffered by knowledge produced elsewhere in the world and by other individuals, people and cultures, proposing a theoretical-epistemological inflection, with a pedagogy that starts from the understanding that it is possible to produce an ecology of knowledge, based on the consideration that there is knowledge produced in other spaces and times, which are not unaware of scientific knowledge and its importance, however, it is not limited to it.

Keywords: Black movement, Production of knowledge, Social actors; Ecology of knowledge, Epistemological issues;

II.

CULTURAL IDENTITIES, CULTURAL DIVERSITY AND INTER-CULTURAL RELATIONS

The Universal Declaration on Cultural Diversity (2001)[19] affirms the inalienable right of all peoples to produce and consume all cultural goods of their choices, whatever their content and form may be. Culture is distinguished from other goods by its meanings and the values it carries and transmits and shall not be reduced to its sheer economic value. Culture constitutes a common heritage which must be preserved. On the other hand, standardization of thoughts and cultures, if we no longer have anything to bring or discover in others, would threaten the cultural diversity through which we recognize our common heritage. Recognition of the principle of cultural diversity as a factor of development and social cohesion may remain a dead letter if it does not take the form of a legally binding instrument[20].

In this respect, a thorough examination of the main provisions of the text of "The 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions" makes it possible to identify the main issues, recognizing, among other things, that the right to take all the legislative, regulatory, financial measures necessary to protect cultural property and preferential treatment for disadvantaged nations and communities, restore balance in order to create a healthy space for the creation, sharing and exchange of cultural goods and services, while avoiding the protection of diversity at the expense of openness to cultures.

Linguistic diversity is crucial in addressing cultural diversity as it is the base and the vehicle of culture. The humanities play a major role in fostering the possibility of building critical standpoints from a comparative perspective, which involves a dynamic and crucial process of cultural translation as a means of respecting and supporting cultural diversity. Sandra Almeida emphasized that, in facing pressure of global monolingualism and cultural or linguistic imperialism, it is increasingly crucial to defend language diversity and preserve minority languages in fostering intercultural relations. In this respect, cultural translation can be viewed as a sustainable practice that guarantees cultural diversity. Such cultural translation practice must be seen in a relational context based on politics and poetics of responsibility that may reconcile the traditional binary logic of knowledge produced in a global and local perspectives, often seen in an opposition.

In addressing cultural diversity, we must take note of the fact that, as it is revealed in UNESCO's World Report on Cultural Diversity[21], many of the violent conflicts that arise today have a cultural component. Bahjat Rizk stressed that there looms temptations to ideologize and instrumentalize cultural discourse at the service of politics in void of a reference framework to approach the question of cultural diversity and to apprehend it rationally. Methodology to analyze cultural diversity in relation to conflicts and try to provide a tool for understanding cultural conflict is vital in the presence of diverse communities which could potentially engender both

[19] *UNESCO (2001) "Universal Declaration on Cultural Diversity" http://portal.unesco.org/en/ev.php-URL_ID=13179&URL_DO=DO_TOPIC&URL_SECTION=201.html*

[20] *This paragraph was mentioned in the introduction of the plenary session on "Cultural Identities, Cultural Diversity and Intercultural Relations" by by Adama Samasekou.*

[21] *The UNESCO World Report on Cultural Diversity (2009) http://www.unesco.org/new/en/culture/resources/report/the-unesco-world-report-on-cultural-diversity/ 3)*

wealth and conflict. Such methodology shall give reference to understand the dynamics of identities that are fluid and in interaction with one another[22].

In a time where the upsurge of identitarian movements is observed across the globe, we ought be reminded that nations, races, cultures or even individualities, all have somethings in common that can be recognized in fostering solidarity among them. Maragaret R. Higonnet emphasized that this could be done by taking into account the power of shared narratives through imagination and abstraction as artists are transposing myths into arts like painting, dance, music and sculptures and thus transcending violent divisions. She also alerted us, at the same time, that claiming there is no differences between individuals would mean to reject cultural diversity and thus spoiling its wealth. The political objective of shared narratives is to establish a structural framework which could preserve cultural specificities while adopting shared values that transcend these differences at the same time; a complex but necessary condition to ensure the continuity of societies.

[22] *Bahjat Rizk introduced four parameters in his talk: racial, religious, linguistic and moral. According to him, these four parameters can be recognized in the documents of Herodotus as well as the Constitution of UNESCO 2500 years later.*

II.3 Session SEMANTIS

Coordinator:

Richard Delmas

Président SEMANTIS

Les représentants qualifiés du monde académique et de la société civile se sont réunis lors de la Conférence Mondiale des Humanités à Liège en août 2017. Dans ce cadre, ils ont exprimé leur position sur les enjeux du multilinguisme et de la diversité culturelle lors de la session organisée par Semantis qui s'est tenue le 8 août 2017. A l'issue des débats de la Conférence et de la session, le communiqué suivant a été approuvé et soumis à l'organisation de la CMH, de la presse et du public.*

Introduction:

La protection et la promotion du multilinguisme et de la diversité culturelle revêt une importance cruciale dans l'évolution des sociétés, notamment dans le développement du cyberespace et des réseaux numériques à l'échelle mondiale.

Plusieurs traités et conventions internationales ont mis en place des garanties juridiques à cet effet, notamment la Convention de l'Unesco sur la protection et la promotion de la diversité des expressions culturelles. Il convient aujourd'hui de s'interroger sur la nécessité de leur révision et de mettre en place de nouveaux instruments pour tenir compte des enjeux du numérique. Il est rappelé que les partenaires de Semantis sont particulièrement actifs lors du suivi du Sommet Mondial de la Société de l'Information (SMSI), notamment au niveau de la gouvernance de l'Internet. De plus, il est fait référence aux dix-sept Objectifs pour le Développement Durable approuvés par les Nations-Unis en 2015 et il convient de s'impliquer dans les initiatives pour leur mise en œuvre, comme le Programme 2030 de l'OIF.

Dans ce contexte, il est nécessaire de promouvoir le rôle déterminant des représentants du monde académique et de la société civile pour porter les nouveaux enjeux du numérique tant au plan éthique que de la recherche, notamment dans les Institutions et Organisations des Nations-Unies.

Les représentants qualifiés présents à Liège ont approuvé la résolution suivante:

1. La Conférence Mondiale des Humanités doit ouvrir la voie à un monde de paix, de sécurité, de dignité et de compréhension mutuelle. Pour

** Association Semantis, Eurolinc, Institut Le Monde des Possibles, ISCC-CNRS, LACITO-CNRS, Université Paris VIII, Université Mohamed V Rabat.*

ce faire, les réseaux et les services numériques sont essentiels pour relever les défis sociétaux.

2. Il est urgent de promouvoir un développement plus inclusif et équitable par l'accès et l'usage du numérique pour tous les citoyens, notamment au niveau de l'éducation et de l'acquisition de capacités à travers les langues.

3. De nouvelles opportunités pour l'éducation et la recherche basées sur l'usage des réseaux et services numériques doivent être soutenues, en particulier pour les jeunes et les femmes, les générations plus anciennes, les personnes moins favorisées, les migrants et les diasporas.

4. Le monde académique et la société civile doivent coopérer sur des mesures concrètes menant à des actions ouvertes et participatives pour un accès non discriminatoire à la connaissance et pour un multilinguisme et une diversité culturelle effectives sur Internet et les réseaux sociaux.

5. La coordination entre les communautés techniques et non techniques dans le contexte des humanités digitales doit être soutenue, avec des ressources et des lieux d'échanges appropriés. Une Conférence annuelle sur le multilinguisme et la diversité culturelle doit être organisée.

6. Des actions spécifiques de soutien doivent être mise en place pour un multilinguisme effectif et éthique au niveau des outils de recherche et de collecte, référencement et classification des données, et système des noms de domaine de l'Internet. Une classification numérique universelle des activités et des savoirs humains doit être entreprise selon un consensus international.

7. Plus largement, les partenaires réunis à Liège se prononcent pour l'ouverture de négociations au niveau des Institutions et Organisations des Nations-Unies afin de parvenir à terme à l'adoption d'un traité ou d'une convention internationale du numérique.

II.5 Etat-nation et complexité culturelle / Cultural Complexity and Nation-State

Coordinators:

Elena Filippova

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Valery Tichkov

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Abstract: In contemporary Europe, for persons belonging to ethnic, linguistic, religious etc. minorities, there is often the problem of access to "full citizenship", i.e. to the whole range of realization of human rights. The core problem of the minorities stems from the fact that any nation state is supposed to somehow "serve" the nation and it is therefore biased and not infrequently allows discriminatory attitude to non-dominant groups of population. For the minorities not holding citizenship and aspiring to it, there may be mounted an obstacle consisting in the need to demonstrate to the state the knowledge and specified conduct, in compliance with the dominant nationalistic image of citizen. In practice that may take the form of tests on language, culture, "society" etc. of the host country. Modern approaches to citizenship are the Achilles' heel of the protection of human rights; they also operate as an effective device to retain and underpin the most regressive nationalist ideologies.

Paper 1
Lines of complexities

Valery Tichkov, Moscou

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Abstract: The "invented traditions" and nations as "imagined communities" are not communities created from scratch and not "made-up" exclusively from above communities. They are the product of efforts to create an entity on available cultural/historic and political/ideological materials. In the modern era, the world of nations has become heterogeneous, internally complex, and fraught with wars and conflicts under the banner of cultural differences. At the same time, this same world of nations has developed an understanding of what a nation-state is and how they should achieve their optimal governance for the common good. Along what lines has both the human material itself and the categories of its classification and interpretation as applied to the populations of modern states been complicated?

Paper 2
Les «nôtres» et les «autres»: discours identitaires en Russie et en France

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Résumé: Il s'agit dans cette intervention de confronter les discours officiels et médiatiques sur l'identité nationale avec l'expression du sentiment d'appartenance collective et le ressenti de discrimination dans l'opinion publique. Quel est l'image que la nation donne à voir au monde à travers le discours de ces dirigeants et dans quelle mesure la population du pays adhère à ces clichés ? Quels sont des critères qui servent à distinguer les « siens » et les « autres », qui favorisent l'inclusion ou l'exclusion de certaines catégories de population perçues comme « étrangers » ? Quels dangers présente l'endoctrinement pour la cohésion nationale ? Nous allons aborder ces sujets à partir d'exemples de la Russie et la France.

Paper 3
Les enclaves serbes du Kosovo(-Mẽtochie), un laboratoire pour une gouvernance inẽdite

Dejan Dimitrijevic

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Résumé: Marquẽ par la violence et le conflit, le Kosovo(-Mẽtochie) est dans

une situation où les gens font preuve d'inventivité politique pour ouvrir un avenir de possibles positifs. Les quelque 120 000 à 150 000 Serbes, qui n'ont pas quitté la province après la guerre de 1999, vivent dans des espaces appelés « enclaves », où les attributs institutionnels et emblématiques de la République de Serbie continuent à être omniprésents. Cependant, progressivement, l'administration albanaise kosovare et ses institutions se sont imposées à côté de celles liées à l'Etat serbe et des institutions européennes. La vie sociale qui s'est développée dans ces territoires donne à voir l'émergence de nouvelles formes d'organisation sociale, culturelle et politique qui rendent possible un modèle de gouvernance inédit fondé sur une triple légitimité.

Paper 4
L'Algérie, d'une guerre l'autre. Une violente mémoire

Abderrahmane Moussaoui

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Résumé: La guerre a été souvent étudiée comme un phénomène dévastateur et destructeur ; parce qu'elle est perçue d'abord en tant que lieu et vecteur de la rupture. Or, la guerre peut également être approchée comme une violence fondatrice. Dans l'historiographie officielle, aussi bien que dans l'imaginaire collectif des Algériens, la guerre de libération nationale, plus qu'une guerre (harb), elle est une révolution (thawra) instauratrice d'un nouvel ordre et d'une nouvelle manière d'être ensemble. Certains aspects de cette guerre sont sur mémorisés, tandis que beaucoup d'autres relèvent d'un oubli largement partagé par la majorité des citoyens. Pour quasiment tous les Algériens, la guerre de libération nationale, fondement premier de leur être ensemble, demeure le « lieu de mémoire » par excellence. C'est de cette matrice que procède la nation ; et c'est de ce référent que s'autorise la « communauté imaginée » (B. Anderson), sélectionnant ainsi ce qui est digne du souvenir et ce qui doit être oublié afin que la nation puisse exister.

Paper 5
Les volontaires arméniens du conflit du Karabakh dans un contexte de "ni guerre ni paix" : trajectoires narratives

Aude Merlin

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Résumé: De nombreux travaux ont été publiés sur les conflits du Caucase du Sud, mais souvent davantage sous l'angle géopolitique ou des Conflict Studies. Cette communication se propose d'analyser sous un angle sociologique les trajectoires de combattants et la façon dont l'engagement d'individus dans la guerre modifie ou non leur trajectoire. Elle tente d'apporter des réponses au sens donné par les acteurs à leur engagement, de tracer les contours de la façon dont ils définissent l'enjeu de la guerre dans laquelle ils se retrouvent pris, et de faire émerger des types de profils.
Cette communication se base sur l'analyse d'entretiens réalisés en Arménie et en Abkhazie en 2015, 2016, 2017.

Paper 6
Cultural diversity of nations and access to citizenship in Europe

Vadim Poleshchuk
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Abstract: In contemporary Europe, for persons belonging to ethnic, linguistic, religious etc. minorities, there is often the problem of access to "full citizenship", i.e. to the whole range of realisation of human rights. The core problem of the minorities stems from the fact that any nation state is supposed to somehow "serve" the nation and it is therefore biased and not infrequently allows discriminatory attitude to non-dominant groups of population. For the minorities not holding citizenship and aspiring to it, there may be mounted an obstacle consisting in the need to demonstrate to the state the knowledge and specified conduct, in compliance with the dominant nationalistic image of citizen. In practice that may take the form of tests on language, culture, "society" etc. of the host country. Modern approaches to citizenship are the Achilles' heel of the protection of human rights; they also operate as an effective device to retain and underpin the most regressive nationalist ideologies.

II.6 Dans quelle mesure les Sciences Humaines peuvent-elles contrer l'extrémisme et l'intolérance?

Coordinateur:

Adonis El-Akra

Directeur du Centre International des Sciences de l'Homme – Byblos (LIBAN) ;

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Résumé: La tolérance n'est pas politique. Il ne suffit pas de la décréter politiquement pour qu'elle prenne corps et soit réalisée et ancrée dans les esprits des hommes et des femmes. Elle est, plutôt, de nature morale, c'est à dire culturelle. L'avènement de cette forme de vivre ensemble entre les communautés séparées par de fortes différences doctrinales n'est pas dû à un commandement politique. Elle n'existe que grâce à des œuvres, à des idées, à des doctrines produites dans les domaines des sciences humaines et sociales, et ce n'est qu'après leur élaboration en principes de penser et de conduite que ces principes furent adoptées par les politiques démocratiques productrices de droits et de nouvelles libertés.

Paper 1
Le discours extrémiste dans les écrits de Azar Nafisi et Ayaan Hirsi Ali

Hager Ben Driss

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Résumé: C'est dans l'espace liminal qui sépare le témoignage (venant de l'intérieur) et la manipulation (exercée par l'extérieure) que je place ces deux récits. Mon argument de base porte sur la nature vicariante du discours

ventriloque. En effet, ce discours se substitue à un autre discours qui se cache derrière une attitude objectiviste d'équivalence et de vérité. Les deux textes, consommés par une audience occidentale, fortifient le stéréotype de la femme musulmane opprimée. Ils sont également utilisés pour légitimer la guerre contre le terrorisme. Tout en dénonçant l'extrémisme, Nafisi et Hirsi Ali reproduisent un discours radical qui a servi l'intervention militaire violente, voir extrémiste, du président Bush au moyen Orient. La violence épistémologique qui empreint les deux mémoires nous semble un écho du discours néolibéral Américain contre l'extrémisme et le terrorisme.

Paper 2
Islamisation de la connaissance et sciences humaines

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Résumé: Le courant de "l'islamisation de la connaissance", qui s'est développé après la révolution iranienne, se présente comme "le fruit du réveil islamique contemporain" (Al-wajiz fi islamiyyat al-marifa, p. 129). Or, ce prétendu réveil est commandé par une certaine volonté d'"islamiser la modernité". Désormais, on ne se pose plus le problème des raisons du progrès de l'Occident et du retard de l'Orient, mais de celles pour lesquelles " les musulmans ne guident pas l'humanité " en l'islamisant. Cette tendance extrémiste prend pour cible les sciences humaines et dénonce leur incapacité à saisir la richesse de l'identité islamique.

Paper 3
Le rôle des humanités dans la lutte contre l'intolérance et l'extrémisme

Rima Mawloud

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Résumé: L'intolérance tout comme l'extrémisme sous ses multiples aspects prend son origine dans la méconnaissance de l'autre, le refus de la différence et la conception unitaire et simplificatrice de la vérité. Partant de ce postulat, ma communication cherche à éclairer le rôle de l'enseignement de l'histoire, de la philosophie et de la littérature dans la lutte contre l'intolérance et l'extrémisme.

Paper 4
Du procès des sciences humaines et sociales à un plaidoyer en leur faveur

Fadia Kiwane

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Résumé: Nous tenterons de repérer les multiples reproches qui sont adressés aux sciences humaines et sociales d'une part et le cas échéant leur bien-fondé, et d'autre part, nous verrons quelles sont les missions que les sciences humaines et sociales peuvent assumer dans ce contexte de crise et de malaise mondial et dans quelles conditions pourraient-elles s'acquitter de leurs tâches. Notre réflexion se portera particulièrement sur la culture politique et son rapport avec l'idéologie et la science politique. De même, nous nous attarderons sur les écoles qui ont dominé les sciences politiques pendant les dernières décennies et sur les nouvelles orientations qui semblent se dessiner au cœur même du débat sur l'universalité des modèles, les paradigmes qui sont en construction et sur les perspectives d'une science politique au service des politiques publiques et de la recherche du Bien Commun.

Paper 5
Quelle présence pour les sciences humaines dans le monde arabe?

Mounir Bahadi

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Résumé: La tendance abstraite et scientiste qui enjoint les sciences humaines en général et les sciences sociales en particulier, fait craindre les décideurs jusqu'à la répulsion de ceux qui sont spécialistes et chercheurs en SSH pour les substituer par des technocrates pour se projeter dans l'avenir, ou du moins pour les mettre comme médiateur entre les institutions et les chercheurs en SSH pour déterminer les référentielles et les directives afin de réaliser les projets et les appels d'offres. Lorsqu'on fait appel au spécialiste-chercheur pour le consulter ou pour éclairer certains points, ce dernier perdra assurément son statut de chercheur, car ces institutions n'adoptent nullement les visions et les projets élaborés par les centres de recherche ou laboratoires spécialisés, mais juste ce que fait les technocrates avec leurs résumés. Notre approche soulève la question épistémologique relative à la présence et absence des sciences sociales et humaine et leur statut dans le monde arabe.

Paper 6
Religion et tolérance: problématique d'une réalité et perspective d'avenir

Ahmed Djedidi

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Résumé: La dichotomie qui dessine la carte sociétale d'aujourd'hui : une société qui se veut laïque d'un côté et une autre qui s'enracine davantage dans la religion de l'autre, cette dichotomie laisse l'homme contemporain perplexe et inquiet. A quelle société des deux appartenir et s'identifier, tout en jouissant de ses droits? Vu le caractère dogmatique (extrémiste et fanatique) de la religion sur le plan théorique mais aussi sur le plan réel, où forte tension pèse sur la religion à cause de la violence qui secoue le monde et dont la religion est tenue pour responsable, la question qui se pose ici, et qui fera l'objet de notre lecture : la tolérance, en tant que vertu morale et mécanisme politique, serait-elle capable de promouvoir une coexistence pacifique tout d'abord entre les religions et entre les individus peu importe qu'ils soient croyants ou pas ? Et quels sont les limites de la tolérance face à une violence qui s'annonce et s'énonce au nom de la religion?

Remarks, observations and conclusions:

1. Observation: Auditoire du symposium fut assez nombreux vu l'importance du thème.

2. Conclusion: Nous préconisons d'élaborer un programme d'instruction scolaire et de formation qui soit généralisé d'une façon internationale et dont le but est de "Convertir le savoir en conduite citoyenne".

II.7 Cultural Identities and Diversities in the Greater China Regional Context

Coordinators:

Gilbert Fong

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Desmond Hui

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Abstract: *In recent decades, political developments in Hong Kong and Taipei have sparkled intellectual concerns and debates about cultural identities and diversities in the Chinese speaking territories, places regarded by some as the Greater China Region that have shared the traditions and values of a common language and culture originated in Mainland China. However, what constitutes this cultural or geographical concept of a "Greater China Region" is still vulnerable to debate, as for example, in the New Southbound Policy under the current DPP (Democratic Progressive Party) government in Taipei which aims to promote closer ties between Taipei and South Asia rather than in the north with Mainland China, thus diluting and even refuting the Greater China cultural narrative. In Hong Kong, opposition against undue political intervention of Mainland China in Hong Kong affairs has led to the Occupy Central Movement in 2014 and will remain a major obstacle towards partisan collaboration in legislation. This session will examine the issues of cultural identities and diversities entailed by the concept of a Greater China Region – from literature, linguistics, aesthetics, cultural studies, political science and heritage conservation, etc.*

Paper 1
Speak In Translation, Speak Over Translation: The Case of Hong Kong Theatre

Shelby Chan

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Abstract: Most stage performances of translated theatre "speak in" translation, as they inhabit the world of foreign plays and adopt it as a model for the people and the theatre. Other performances "speak over" translation, as they interpolate the ideas of the local people into the foreign plays, not only in Sinified adaptations but also in supposedly faithful translations. The two types of renderings form a spectrum from mimicry to reverse mimicry (i.e., an impression that the Other is imitating the Self), showcasing various power-plays between the Self and the Other. Theatre translation functions in a space where a doubling and "building up" of identity occurs and local subjectivity is invariably empowered. It is an agent through which local translators, as nomadic subjects, embrace and give voice to identities that span more than one time, place, language, culture and context. Here, the Self is moving, multiple and negotiated, itself a kind of translation. The translated theatre of Hong Kong challenges discourses about translation that focus on authenticity, originality, unity, equivalence and diminishment. It further offers what Homi Bhabha describes as an "intervention", which "properly challenges our sense of the historical identity of culture as a homogenizing, unifying force".

Paper 2
Shame Culture and Guilt Culture Revisited: A Meme Perspective

Muk Yan Wong

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Abstract: Since the publication of Ruth Benedict's The Chrysanthemum and the Sword in 1946, the identification of Western culture as guilt culture and Eastern culture as shame culture has remain a hot topic among anthropologists, psychologists, and philosophers. While Benedict's claim has been widely criticized for its oversimplification, it is not clear what mechanism accounts for its declining explanatory power in the 21st century. In light of Richard Dawkin's and Susan Blackmore's idea of meme as the unit of evolution of culture, this paper argues that the increasing speed and quantity of communication between western and eastern cultures shape the development of shame and guilt in these regions such that shame and guilt can no longer be regarded as two distinct emotions nor emotion identities of these two cultures.

Paper 3
Transcultural Aesthetics in East Asia: Some reflections from the Xiaoxiang Eight Views

Desmond Hui

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Abstract: This paper examines the issue of aesthetics in cross-cultural transmission within the East Asia/ Greater China Regional concept. It will use the classic example in visual art of the famous Eight Views of Xiaoxiang first formulated in the Song Dynasty of China and its cross-cultural transmission to Japan, Korea, Vietnam and even poetic utterances of Ezra Pound in the modern US. This historical case will be contrasted with study of the contemporary development in pop music to see how the reverse cultural influence has been stimulated by the rise of the J- and K-pop, influencing places such as Thailand, the Philippines and Hong Kong in the 20-21st century - to draw some observations and conclusions in the understanding of the characteristics and nature of soft power and cultural diplomacy.

Paper 4
Diversity as Hegemony – A Revisionist Study of Conceptions of Hong Kong Culture and Identity [not presented]

Nga Li Lam

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Abstract: This paper re-examines the notion of "diversity" in terms of its utility as an enabling critical framework for understanding the cultural expressions emanating from Hong Kong, as well as the "identities" of the people of Hong Kong. The paper argues that, despite being apposite in accounting for the manifold forms of appropriation, adaptation or quotation that are commonly found in Hong Kong literature, films, or even the Hong Kong cityscape; and despite having some affinities with the city's colonial past and marginality in the so-called "Greater China" region, such a notion of "diversity" does not necessarily have critical significance in its own right. Drawing on examples from early Hong Kong literature and more recent films concerning Hong Kong identity — such as Dangerous Encounter—the First Kind (1980), One Nation, Two Cities (2012), and Ten Years (2015), this paper elucidates how an interpretation focusing on "diversity" might annul

the critical dimension of a creative work, risk omitting the very "hegemony" of "diversity" that such a creative work implicitly or explicitly questions — and also nullifies "diversity" by diminishing it into a stylistic feature, an expression of multiplicity, each of equal importance, and thus "decentred". This abridgement, at worst, may also further lead to a reinforcement of a stereotypical understanding of Hong Kong culture and identities as one that is forever "open", thus almost "vacant", obstructing the culturalpolitical struggle to establish a prevailing subjectivity against cultural imperialism.

Paper 5
Linguistic strategies and cultural identities in Chinese Anglophone literature: a stylistics approach [not presented]

Catherine Wong

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Abstract: The paper explores and investigates the duality and complexity of cultural and linguistic identity of Anglophone literature by diasporic Chinese writers. It applies linguistic theory to uncover Chinese cultural identity embedded in Anglophone narrative. The paper first separates the metalinguistic and linguistic representations of Chineseness mediated by the discourse space and examines this interplay between linguistic presentation of Chinese qualities and the literary representation of Chinese community. The paper then moves into the investigation of the coexistence of English linguistic and Chinese cultural elements at the lexical, syntactic and semantic levels of the narrative and, subsequently reveals the pattern of linguistic and cultural transmission in these writings. The ultimate goal of this paper is to derive an exemplar of stylistic and linguistic construct for this new paradigm of New English writings in response to the emergence of a transformation of identity as a result of geographical dislocation and cultural displacement in the twenty-first century decentred world.

Remarks and comments from Prof Harold Sjursen of NYU:

1. This session was focused precisely on the questions concerning how the humanities contribute to the development or continuation of cultural identity in greater China, especially Hong Kong and Taipei, with peripheral reference to Japan and South Korea. I commented during the session on three of the interventions:

- Intervention 1: Speak In Translation, Speak Over Translation: The Case of Hong Kong Theatre;

• Intervention 2: Shame Culture and Guilt Culture Revisited: A Meme Perspective;

• Intervention 3: Transcultural Aesthetics in East Asia: Some reflections from the Xiaoxiang Eight Views;

2. The first discussed as represented in language, including but not limited to, vocabulary, syntax, idiom and trope, as seen through local theatre. For example, the representation of the character of Willie Loman in Arthur Miller's play Death of a Salesman exhibited aspirational values of the Hong Kong working class. Linguistic cultural identity in Hong Kong is a particularly complex issue given its historical and ongoing relationships with mainland China and the English-speaking West.

3. The second intervention addressed the common view that East Asian culture was one of shame whereas Christian Western culture was one of guilt. After unpacking the distinction (with obvious reference to the work of the anthropologist Ruth Benedict) the function of the distinction was clearly and effectively clarified, and to some extent debunked, through the strategy of alluding to familiar Memes.

4. The third intervention discussed how the famous Song dynasty Chinese poems, paintings and drawings known as Eight Views of Xiaoxiang (瀟湘八景) have been appropriated and in a sense repurposed to show an ideal of China to the larger world. It was argued, although I do not agree fully, that this appropriation presents China in a way structurally analogous to how Korean popular culture now in some instances stands in for an idealized South Korea. A more compelling argument, in my view, showed the use of 瀟湘八景 in modern Taipei to bolster its identity as culturally Chinese.

Remarks and comments from Dr Catherine Wong of HSMC:

1. One inspiration I got through reading these abstracts: while we all celebrate the long history and good traditions of the humanities discipline, the wide range of topics covered in the panel has highlighted to us a new dimension as in the brevity of the discipline - the future of humanist research / studies should therefore fully develop this potential and go both cross-cultural and interdisciplinary.

Remarks and comments from Dr Muk Yan Wong of HSMC:

2.First of all, I would like to thank the organizers for their great effort in throwing such an interesting and thought-provoking conference. The diversity of ideas and thoughts exhibited in the various sessions is stunning and is rarely seen in other conferences. Besides, I appreciate the nice arrangement of the panel session that I participated in, namely, Cultural Identities and Diversities in the Greater China Regional Context. The modulator assigned a fair amount of time for each speaker to deliver their speech and answer questions of the audience.

3. I have two suggestions to the organizer. First, some of the very interesting talks were conducted in French, which was unfortunate for English-speakers. I wonder whether it is possible to provide instant translation of the talk or a brief written description of the talk in English. Second, the number of audiences for my session is not very high. It would be nice if there are more promotions of the event or the specific session, e.g. by social media like facebook or twitter, to increase the number of participants to enhance the fruitfulness of the discussion. Thank you.

Remarks and comments from Prof Desmond Hui of HSMC:

1. I attended the whole WHC from beginning to end and must say that I enjoyed the occasion very much in appreciating the organizers' efforts in raising the importance and attention to humanities in this ever dividing world of conflicting values. I would also like to thank the organizers in granting HSMC panel a session during the conference to allow our participants to interact with colleagues from other parts of the world.

2. The topic of our panel is timely to review the issues of cultural identities and diversities in East Asia and in particular the Greater China region – with common language and cultural background, there is much to investigate for mutual regional understanding and cooperation for a thriving and stable region that is increasingly pivotal to the global agenda of world peace – echoing the theme of the conference "Challenges and responsibilities for a planet in transition."

3. I look forward to the second WHC and anticipate our continuing participation and support with HSMC as member panel of the conference.

II.8 Academics without borders: A challenge to the 'clash of civilizations' media frame

Organiser:

Tom Zwart

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Co-organisers:

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Summary: *The bias of western media towards developments in the Global South obstructs intercultural understanding and leads to polarisation. The western media's coverage of Islam and the Muslim world in particular is both negative and a distortion of reality. These distortions result from the fact that journalists tend to engage in 'othering' and 'framing'. As academics we see it as our responsibility to extinguish the flames fanned by the media. It is our intention, therefore, to provide the members of the public with reliable information , which will allow them to check or bypass the framed reporting based on 'othering'. We plan to bring together a geographically and culturally diverse group of academics under the name 'Academics Without Borders' who are willing to write short articles or blog posts to set the record straight regarding developments in Southern countries.*

Academics Without Borders Panel - Presenters:

- *Ms. Nora Al Haider, research fellow at the Cross-cultural Human Rights Centre;*
- *Prof. Augustine Hungwe, research fellow at the Cross-cultural Human Rights Centre;*
- *Prof. Serges Kamga, professor of Human Rights at the Thabo Mbeki African Leadership Institute at the University of South Africa and Co-Director of the Cross-cultural Human Rights Centre;*

• *Prof. Tom Zwart, professor of Cross-cultural Law at Utrecht University and Co-Director of the Cross-cultural Human Rights Centre;*

Abstract: *Challenging the 'clash of civilizations' media frame*

As UNESCO has observed in its Roadmap the Rapprochement of Cultures document, the interaction between peoples and their cultures is intensifying. Although this development has brought people together across geographic spaces, it has also resulted in polarisation between and within societies along religious, cultural and ethnic lines, manifesting itself in prejudice, racism, xenophobia and radicalisation. As teachers, we see that this polarisation is rapidly gaining ground among young people, which is a disturbing sign calling for urgent action.

Although several factors contribute to the polarisation signalled by UNESCO, it is evident that distortions created by the western media play a major role. These distortions result from the fact that journalists, when reporting on foreign peoples and cultures, tend to engage in 'othering', i.e. shaping an identity by distancing oneself from the other, and 'framing', i.e. by giving meaning to events by highlighting some aspects and leaving out others.

As academics, who conduct their work in an objective and impartial way in an attempt to establish the truth, we see it as our responsibility to extinguish the flames fanned by the media. In doing so we can rely on certain professional strengths, such as our cross-border and cross-cultural networks, the fact that we are free agents and our writing skills. We believe that we will be able to play a unique contribution in this area, because politicians and diplomats are not supposed to correct media reporting. In this way, we will also be able to serve the people directly, who are the main funders of our research through the tax system.

It is our intention, therefore, to provide the members of the public with reliable information, which will allow them to check or bypass the framed reporting based on 'othering'. We will focus especially on human rights which is our common field of expertise. The reporting on Islam and Muslims, which is consistently put into a 'clash of civilizations' frame, will be tackled in particular. By increasing mutual understanding between people in this way, we hope to decrease polarisation while promoting a culture of respect and tolerance.

During our presentations, we will lay out our plan to bring together a geographically and culturally diverse group of academics under the name 'Academics Without Borders' who will be writing short articles or blog posts describing human rights issues and situations in Southern countries. There will be a brief demonstration regarding the website set up for this purpose.

II.9 Identity, Why and for What Good

Coordinator:

Sonia Dhillon Marty

Dhillon Marty Foundation

Objective: *The objective of the workshop was to facilitate dialogue on the topic of identity, while helping participants gain a deeper understanding on how we define identity, why we need it and what good does it do, at both individual and group levels.*

Through this initiative, Dhillon Marty Foundation's goal was to contribute to raising awareness and investigating the different ways of development of humanity in the society, hence building dialogue in the society against radical and extremist manifestations.

Audience

The workshop participants consisted of educators, parents, high school students and professionals, aged 13 to 70, from North and South America, Africa, Europe and Asia. The demographic was very diverse, participants coming from different backgrounds, having different countries of origin, different countries of residence and different nationalities.

Format

We invited participants to join us in the workshop to conduct research through role plays and deliberation on why and for what good do we need Identity. Our workshop consisted of three slots of creative exercises, performed both individually and through group interaction, exploring the rationales which lay at the foundation of forming the individual vs. group identities.

The workshop consisted in three sessions:

1. In the first session, participants filled out one questionnaire for their official identity and one questionnaire for their personal identity. They then took a passport photo to accompany their information on their "official" identity card.

- *Focus: group identity - looking at the identity labels that the society places on people in general, which are usually found in the formal 'group-belonging identity cards" which accompany us throughout our life, which define our assignation as members to a specific group / nationality / segment of population. These labels are usually formulated to the benefit of the group, rather than the benefit of the individual.*

• *Focus: individual identity - what matters for the human being? Essentially, revolving around questions that will determine how one defines his/her self: a date, a place or other coordinates that are meaningful for each participant. The "individual identity card" resulted showcased the elements that are truly important for one's self to live a fulfilling life.*

2. In the second part, without talking to their neighbor, they filled in a short questionnaire about their neighbor's identity, including questions related to both their official and personal identities. Then discussed with their neighbor to check their answers and talked about the reasoning behind the assumptions made about the neighbors' identity.

• *Focus: judgement of the other - looking at how we perceive others and the judgements of value that we make about others, by making precipitated assumptions based on solely limited amount of information available at hand.*

3. A two-hour group discussion regarding the above questionnaires and people's personal beliefs and feelings on how identity is constructed and its role for the personal fulfillment and for the societies was held.

Key Findings of the Discussion

• *The effects of colonialism and imperialism on the connection between nationality, ethnicity and racial identities were raised by participants over 40s (older group).*

• *The older group was more emotionally charged regarding the connection between race, ethnicity and nationality, than the younger group in their 30s or below (millennials).*

• *The younger group who has come to age in the era of social media, saw the world as one and was more focused on where we go next.*

• *When discussing stereotypical identities, the older group was more focused on the past.*

• *The younger group viewed nationality as a means of belonging, while the older group connected it to nationalism and its detriment to society.*

• *Due to the demographic of the most interactive participants, the discussion centered around racism and colonialism overshadowed younger group's discussion of multiculturalism.*

• *If two people are multicultural but have different cultural identities, the identity of being multicultural itself can bond people due to their shared experiences.*

• *Modern day active mobility of citizens poses a challenge on identity's role in securing*

the sense of belonging: the emigrant is treated as an outsider by the country he left and as a foreigner in the country he immigrated to.

• *With technology, the contributors to a child's identity and education are no longer limited to be necessarily located in the near proximity of the child or within the same physical environment, namely it is no longer solely the responsibility of*

parents, school teachers and the Ministry of Education to shape the education of children nowadays.

- *Identities are used to allocate resources, which makes identities so important to us and causes tension and conflict. For example, within the Caribbean, there are identity divisions based on countries and natural resources we need to accept and understand diverse identities and ensure that we do not create a hierarchy of them, because that is where the tension lies.*

Conclusion

Identity serves two purposes:

1. *Allocation of resources;*
2. *Sense of belonging;*

Continuity

The findings of the workshop have been used as a leading material for the Identity session during the "State of the Community 2017: Every Decision Counts" Conference, held on September 12-13, 2017, at UNESCO, in Paris.

Visit the webpage dedicated to the panel related to the topic:

http://www.dhillonmarty.org/identity-why-and-for-what-good/

The next step is to continue this workshop online to engage people into a global social movement that can answer personal needs of each individual, while building common civic values that will oppose extreme group ideologies and build a culture of peace for our interconnected world.

https://docs.google.com/forms/d/e/1FAIpQLSdm7OgGVKJKcyb3aKs-s3zK4xhQeqjGhD3VorQGBE6zmqpi2vw/viewform

Multi-Media Resources

- *Video: Short-video with workshop highlights*:

https://www.youtube.com/watch?v=AoHFfddFjNo

- *Photo Gallery Below or visit High-resolution Online Gallery:*

http://www.dhillonmarty.org/workshop-identity-why-and-for-what-good-at-world-humanities-conference-august-9/

II.10 Identity, Cultural Diversity and "Buen Vivir" (Good Living) in Latin America

Coordinators:

Eduardo A. Rueda

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Pablo Gentili

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Susana Vidal

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Abstract: *This symposium intends to create a dialogue about the way in which the "buen vivir" (good living) influences the redefinition of problems and the design of solutions in various aspects of social life in the context of a Latin America. The aim is to problematize how the so called 'buen vivir' in Latin America have proposed to address practical and political problems, namely, economic inequality, sustainable human development, territorial autonomy and social and political inequity.*

Paper 1

Eduardo A. Rueda

CLACSO & Institute of Bioethics, Pontificia Universidad Javeriana. Colombia

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Abstract: In many Latin American Countries, extractivism has been unable to contribute solving four chronic social problems in Latin America, namely, social poverty, loss of biodiversity, conflicts concerning land ownership and cultural discrimination against indigenous and Afro-American communities. Actually, extractivism has contributed to environmental degradation,

fragmentation of local communities, exclusion of unemployed people, increasing of economic inequality and deflation of local political autonomy. As an alternative to extractivism "Buen Vivir" (Good living) or Sumak Kawsay in Quechua (or Sumaq Qamaña in Aymara) stresses the strengthening of local community management of territory as well as the reappropriation of local cultural ways of using territory to ensure both social equity and biodiversity maintenance. It also stresses the idea that natural beings, not just live animals or plants but the territory entities such mountains, valleys or rivers are somehow someone instead of something, say, beings with their own right and desire to both stay alive and live with plenitude. According to "Buen Vivir", or Sumaq Kawsay, local territory should be treated in such a way that community can really cultivate affective and cultural ties towards it in ways that ensures social equity, biodiversity maintenance and quality of life for both humans and non-humans beings.

Paper 2[23]

Ana María Larrea

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Abstract: Changing the world is also thinking and conceiving it from other perspectives, epistemologies and sensibilities. We need to combine theory and practice: "For a blind theory, social practice is invisible and for a blind practice, social theory is irrelevant" (Santos, 2006: 16). In recent years, Latin America has been a privileged space for creativity and, social initiative. New utopias have arisen to face the great contemporary challenges of humanity. Latin American constituent processes condensed several alternative proposals from the South to overcome the exclusion processes of the modernity social contract. Santos highlights three exclusion criteria in the social contract of modernity: the exclusion of nature, the exclusion of non-citizens (women, immigrants, minorities/ethnic majorities) who were represented as living in the "state of nature", and the exclusion of private life (domestic space). What is "Buen vivir"? It can be considered as a mobilizing idea against these exclusions. A mobilizing idea to propose the construction of a civilizatory alternative. An idea that has been present in the thought of many peoples worldwide for millennia. Almost all indigenous people of the world have embraced this idea. It entails life in fullness. In Ecuador, good living is the main reference of public policy because it was positively stablished as the main axis of both the Constitution of the Republic and the planning of national development.

[23] *This paper was not given during the scheduled session in the WHC at Liège but it was prepared to be offered there. It is also included here because it was presented during the preparatory meeting for the WHC in Bogotá (Colombia) and because it undoubtedly contributed to clear some crucial points during the exchange with the attendees within the session in Liège.*

Remarks, observations and conclusions:

Remark 1: The lecture is very fruitful to think about alternative ways to cope with problems of inequality, development, quality of life and environmental care.

Remark 2: It seems that "Buen vivir" constitutes an alternative in which both nature and culture can flourish together. In that sense, an approach from positive *psychology to "Buen vivir" could be fruitful and go deeper in what it entails.*

Conclusions:

a. "Buen vivir" entails ensuring democratic participation in decision making processes for all community members as well as warranting appropriate conditions to autonomously maintain and reproduce their local culture, memories and ways of living. "Buen vivir" is grounded in the protection of human dignity and embraces a notion of the dignity of life according to which both the environment and non-human beings should not be treated as mere things. "Buen vivir" is also committed with equity and with the affirmative actions necessary to compensate disadvantaged populations in society. "Buen vivir" goes beyond liberal multiculturalism as it encourages mutual learning between cultures instead of their isolation and "toleration" and heightens the environmental ethics and worldviews of ancestral cultures. "Buen vivir" cannot be understood as a policy proposal of zero or decreasing economic growth. However, it questions deeply the economic growth as the main indicator to assess whether society is changing positively. "Buen vivir" advocates intergenerational equity and raises the responsibility of the present generations for the world that will inherit to future generations.

b. "Buen Vivir" is biocentric. It implies caring about human and non-human beings altogether, in which both can reinforce each other to flourish in all those meaningful aspects for both community and local environment. Under the biocentric logic of "Buen Vivir" what should be prioritized in human and sustainable development are a) food safety for everyone in the community; b) protection and access to water sources within a given territory; c) protection of the quality of air through maintenance and renewal of plant cover in the territory; d) ensuring enough trees and woods for insects and birds populations in the territory; e) due caring about animals refusing their use for massive agro industrial business; f) promoting the use of land, stones and other natural-soft-cheap resources as well as joint work of community members for building houses and other infrastructures necessary for the community; g) social appropriation of ancestral and contemporary ways of cultivating health and preventing diseases; h) encourage educational practices based on those indigenous and ancestral traditions that contribute to cultivate in children and young people the sensibility and knowledge to

care life in their territories. It implies fostering new ways of conceiving time (circular or spiral instead of linear) and space (displayed in many directions and intertwined with other ones both locally and globally).

II.11 An Unending Dialogue on Humanity: Voices from the Jose Marti International Project of World Solidarity"

Coordinator:

Héctor Hernández González-Pardo

Proyecto José Martí de Solidaridad Internacional

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Summary: *Since its creation in 2003, the International Project José Martí of World Solidarity has been very successful in convening important intellectuals around the figure and ideas of Martí. The thoughts and philosophy of Martí offer an ethical guide to advance in the concepts of sustainable development and contemporary policies relating to social inclusion and environmental responsibility. For Martí, human beings can only have a rewarding life if they have an intimate relationship with Nature and if they coexist peacefully and productively with persons from diverse cultures. The project has accomplished an intense work in the disclosure of the legacy of Marti, sponsoring important international events international. The project has given a remarkable boost to the creation of Marti chairs at several universities, and the publication of texts in different languages. By gathering several distinguished thinkers, the symposium will address a series of themes which are relevant for the discussion of cultural identities, cultural diversities and intercultural relations in the context of a global multicultural humanity.*

Paper 2
Ethics and spirituality: towards a more just and tolerant world (Etica y espiritualidad hacia un mundo más justo y tolerante)

Carlos Alberto Libanio Christo (Frei Betto)

Member of the World Council- Proyecto José Martí de Solidaridad Internacional;

Member of Consejo Consultivo de la Comisión Justicia y Paz de Sao Paolo;

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Abstract: Spirituality must travel the road that goes from the most intimate to the most generic mode as a society is organized in order to ensure the life of the population. Both subjectivity and politics are two poles of this same equation called life. Life flows in sexuality and it facilitates, as a possibility, in the social, political and economic structures. In other words, life is the greatest God's gift, but its production, conservation and promotion are political acts. Some Christian traditions joined the spirituality with morality, confusing and difficult things.

Paper 3
The American and the universal in Nuestra América (Lo americano y los universal en Nuestra América)

Guillermo Castro Herrera

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Director Académico de la Fundación ciudad del Saber, de Panamá.

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Abstract: The process of formation and transformation of the thought of José Martí about our America reached an important point on January 30, 1891 with the publication - in Mexico, in the newspaper The Liberal Party - of the essay “Nuestra América”, which represents a sort of the act of birth of the contemporaneity of Latin America and the Caribbean. In “Nuestra América”, Martí assumed policy as an act of culture, which requires recovering and reinterpreting the past to overcome the stagnation of our natural development caused by centuries of colonial exploitation, and violence that tended to linger in the new republics. Marti said that the problem of independence was not about “changes in forms, but about the change of spirit".

Paper 4
The humanism of Marti for a multicultural and globalized world (El humanismo martiano para un mundo multicultural globalizado

Héctor Hernández González-Pardo

Member of the World Council and Executive Director of Proyecto José Martí de Solidaridad Internacional; Deputy Director of Oficina del Programa Martiano de Cuba; hpardo2006@yahoo.es; hpardo@cubarte.cult.cu

Abstract: Marti developed a humanist thought which is deeply ethical and committed to the pursue of social justice and the integration of Our America (Nuestra América). Marti's ideas emphasize the defense of the full dignity of man and women as well as highlight the importance of keeping "the balance of the world". In the context of the current globalized world in which we live, studying Martí's thought may have practical utility to guide people of "good will" who want to change the course of history and work for a better world.

Paper 5
The humanist education of contemporary youth: the role of ethics-based networks

Mario Alberto Nájera Espinoza

Member of the World Council- Proyecto José Martí de Solidaridad Internacional; Coordinator of Red Internacional de Cátedras Martianas; and professor at Universidad de Guadalajara, México.; najera01@hotmail.com; najera1@gmail.com

Abstract: The international network of José Marti Chairs provides a special attention to the humanist education of youth. The José Marti Chairs have become spaces of study and dissemination of the work and the thought of José Marti, mainly by way of activities in universities in different countries. The international network of chairs Marti now has 49 chairs in 19 countries.

Conclusions:

Le 10 août, de 18h30 à quelque chose après 20 heures. Le symposium Un dialogue sans fin sur l'humanité: le projet de solidarité internationale de la voix de José Martí a été développé dans le cadre du programme scientifique de la Conférence mondiale sur les sciences humaines dans la salle Thiry du complexe de l'opéra de Liège.

Avec une grande assistance, l'importance et la pertinence de ce symposium ont été soulignées, car les idées de José Martí, le héros national de Cuba et une figure fondamentale de la pensée de l'Amérique latine et des Caraïbes, coïncident clairement avec les objectifs de la Conférence mondiale sur Les humanités. L'idéologie de José Martí contient de l'énorme richesse humaniste, de l'éthique et de l'amour pour les êtres humains et de la justice sociale

Au cours de ce colloque a rendu hommage au sociologue et prêtre belge François Houtart, récemment décédé, qui était membre du Conseil mondial du projet José Martí pour la Solidarité Internationale et a été prévu pour participer au colloque avec un discours sur la situation de la population indigène En Amérique latine.

Au cours du symposium, et de la présentation de la présentation par le Dr Hector Hernandez Glez-Pardo, coordonnatrice du projet José Martí de solidarité internationale, il y avait un débat riche sur la validité de la pensée de Marti, qui renferme le même Le temps est une alternative pour faire face aux grands problèmes que l'Humanité enregistre aujourd'hui. La plupart des participants ont exprimé une opinion positive sur la Conférence internationale POUR L'ÉQUILIBRE DU MONDE, un forum mondial de pensées plurielles qui, en hommage à José Martí, sera célébré à La Havane en janvier 2019.

S.II.4(1) Interaction of Ideas and Cultures

General Session: Individual Paper Submissions

Paper 1
From Ritual to Folk Theater; a comparative interdisciplinary approach to a funeral ritual, Dashiraegi in Jindo Island in Korea

Ahn Chul-Sang

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Abstract: A traditional Korean funeral ritual has performed a comic play of a monk and a woman giving birth to a baby, Dashiraegi, over a thousand years, has been transmitted as a form of a folk theatre in southern islands in Korea until recently, and has been reworked as a novel, films and so on. Nevertheless, existing scholarships have ignored why such comic play performs in the course of death rituals. From a comparative perspective of perceptional changes of the dead body in burial systems based on interdisciplinary studies in cross-cultural contexts, this study asks three questions as follows; first, what is the cultural identity of carnivalisque spaces of death rituals in East Asia? Second, which lines of tradition do we reconstruct to better understand why the comic play performs in the course of death rituals in Korea? Lastly, how has a Korean comic play, Dashiraegi, been transformed from death ritual?

Keywords: Jindo island funeral; Dashiraegi folk theater; Giving birth to a baby in funerals; Earth Mother Goddess Worship; Feng-shui (Fung-su in Korean);

Paper 2
An historical analysis of religious dynamism in 1970s Thailand

Ruchi Agarwal

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Abstract: The purpose of this article is to examine the economic and political changes in 1970s Thailand and how these changes redefined the religious dynamism in the country. With an open economy and lesser involvement of the state, forces of consumerism came into play and redefined the Thai economy. The beneficiary of the rapid changes since 1970s was obviously the market economy of goods and services. However the capitalist forces were able to reshape the religious landscape by providing additional choices to the religious consumer. This paper is an attempt to study how forces of consumerism have contributed to the changing religious dynamism of Thailand with a focus on Bangkok, the capital city and the center of business activities.

Keywords: Bangkok; Consumer; Market Economy; Religion; Religious Dynamism;

Paper 3
The world of crisis in the world of culture

Filip Gołaszewski

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Abstract: The aim of my paper is to take a look on the condition of European culture through the eyes of Edmund Husserl. In his last text from the 1936 titled The Crisis of European Sciences and Transcendental Phenomenology Husserl tries to diagnose the symptoms of the overwhelming crisis in the field of European sciences. According to him the core of the crisis is our inability to communicate. The source of this problem comes from the modern tendency of understanding the world in the geometrical paradigm. European science in its attempt to understand the world fails to understand the Lebenswelt from which all the sciences arises. According to some interpretations Lebeneswelt may be understood as the sphere of the culture. Husserl believes that phenomenology brings us the possibility of filling the gap between science and the Lebenswelt. In my presentation, I would like to rethink the currency of Edmund Husserl's diagnosis.

Keywords: Phenomenology; Crisis; European Science; Lebenswelt; European culture;

Paper 4
Defis et responsabilites pour une planete en transition langues, cultures, histoire et territoires

Françoise Ki-Zerbo

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Résumé: Joseph Ki-Zerbo est né en Haute-Volta (actuel Burkina Faso) le 21 Juin 1922, premier Africain sorti de la Sorbonne à Paris avec l'Agrégation d'Histoire, et diplômé de l'Institut d'Etudes Politiques de Paris. Il a été membre du Conseil exécutif de l'UNESCO de 1972 à 1978 et a apporté sa contribution à la publication de l'Histoire Générale de l'Afrique, réhabilitant son identité longtemps ignorée.

Ses définitions du concept de l'identité, au cœur de sa pensée, se résumant dans la formule « On ne développe pas ; on se développe », seront mises en exergue.

Seront donnés en partage, son analyse du concept de l'«Ubuntu»[24] et sa réponse à la longue question suivante : « Est-il possible de faire fonctionner l'attitude d'ubuntu, qui relève d'un mode de production précapitaliste, avec une « économie du don », soucieuse davantage des liens sociaux que des biens matériels, dans un mode de production ultracapitaliste et néolibéral verrouillé par la mondialisation ? »

Il estime à ce sujet que « … la mondialisation subie, est l'Inclusion – Exclusion : un scénario tragi-comique pour les dynamiques civilisationnelles africaines ; une perte sèche pour la diversité culturelle dans le Monde».[25]

Par ailleurs, il conclut : « …toute culture est un processus dynamique, une confluence permanente d'un fleuve qui rencontre maints affluents mais reste fidèle à sa source».[26]

Il a gardé l'espoir, jusqu'à son décès, le 4 décembre 2006, qu'« un jour les pays du Sud auront atteint un minimum vital au point de vue de la croissance, sans abandonner leur propre culture et aussi que les pays du Nord auront buté contre certains murs de la croissance débridée d'aujourd'hui, dans un libéralisme qui n'a rien à voir avec la liberté».[27]

[24] *Afrika viva, colloque Ubuntu, Genève, les 26 et 27 Avril 2003. Ubuntu, dans la langue zoulou signifie: Sans l'autre je n'existe pas, sans l'autre, je ne suis rien; ensemble nous ne faisons qu'un».*
[25] *Joseph Ki-Zerbo, Histoire critique de l'Afrique, Panafrika-Silex, 2008, page 89*
[26] *Joseph Ki-Zerbo, A propos de culture, Panafrika-Silex, 2010, page 145*
[27] *Joseph Ki-Zerbo, A propos de culture, Panafrika-Silex, 2010, page 145*

S.II.6 Cultural Diversity and Intercultural Dialogue (pedagogy)

General Session: Individual Paper Submissions

Paper 1
Designing for improved intercultural competence in the age of new media

Euan Mackway-Jones

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Abstract: Global internet penetration has over doubled in the last decade, with the most significant relative growth rates happening in developing countries (ITU, 2016). Alongside greater access and use, the functionality and range of content on the internet has radically changed over recent years: The rise of new media – novel forms of mass communication using digital technologies – has created a shift away from traditional, homogenous, large-audience media, to formats that allow for the production and consumption of non-linear, adaptable content, with specific and individual appeal (Olason & Pollard, 2004). Such formats have offered opportunities for users to create and control messages, connecting individuals and communities in ways never before thought possible (Crosbie, 2002). New media has been broadly accepted as the most significant 'accelerating force' of globalization, ushering in significant social transformations which have redefined notions of individual and collective identities and changed perceptions of what a community is (Steger, 2009; Chen & Zhang, 2010).

Invariably, these trends have altered the scope, nature and intensity of intercultural communication (Chen & Sawyer, 2012). They have offered new opportunities for, and challenges towards, the arrangement of intercultural relationships, the process of intercultural adaption and the resolution of intercultural conflict (Sawyer, 2011). The 'disruptive equalization' of new media provides opportunities for the mobilization of the internet as an instrument to better facilitate dialogue between disparate groups with

different cultures and beliefs, ensuring that values of understanding and tolerance underpin the management of growing global diversity. However, new media has too often been the source of radicalization, misinformation and divisive social isolation, hampering the positive potential of such platforms as catalysts for enhanced dialogue (Thompson, 2011).

With a growing awareness that the governance and accountability structures of the internet must more closely involve the private sector actors which dominate the ownership and operation of new media platforms, and drawing on an established body of literature that recognizes the scope for affecting behavioral change through new media, this paper will seek to underline how innovative approaches to the design of new media platforms can support the promotion of intercultural competences as precursors for effective dialogue (Centola, 2010; Hunter et. al, 2015); Korda & Itani, 2013;). It will present a theoretical understanding of the significance of new media in facilitating intercultural communication, as well as an introductory overview of potential entry points for 'designing for improved intercultural competence'.

Paper 2

Denis Pieret

Researcher, Department of Philosophy, L'Université de Liège, representing

Edwige Chirouter

Titulaire de de la Chaire UNESCO/U. de Nantes, "Pratiques de la philosophie avec les enfants, une base éducative pour le dialogue interculturel et la transformation sociale"

Discussion: Two papers were presented in this session on the pedagogy of cultural diversity and intercultural dialogue. The first, delivered by Euan Mackway-Jones from UNESCO was entitled 'Designing for improved intercultural competence in the age of new media'. The paper, a conceptual exploration of ideas for a co-creation project to design innovative tools for improving intercultural competences against the realities of changes in the modes of global communication, presented an overview of how new media had changed the dynamics of cultural identification and the feasibility of intercultural dialogue, before proceeding to indicatively explore opportunities for the novel application of design principles to enable new media platforms to serve as spaces for intercultural competence development. The paper solicited questions related to how the incentives of key new media actors can ensure the positive application of technology for enhanced skills for dialogue, as well as on how these ideas relate to UNESCO's existing work on intercultural competence acquisition.

The second paper, presented by Denis Pieret of L'Université de Liège, representative of Edwige Chirouter – Chairholder of the UNESCO Chair in the practice of philosophy with children: an educational base for intercultural dialogue and social transformation, explored the work of the UNESCO Chair working to mobilize philosophy as a mechanism to understand and appreciate cultural difference. The presenter offered an introductory overview of the relationship between philosophy and intercultural dialogue and recalled numerous of the activities undertaken by the Chair, often in cooperation with the association Philocite, aiming to make philosophy accessible to children of primary school age. The presentation solicited questions related to the Chair's work and research, particularly on the apparent link between philosophy and intercultural competence formation, as well as on the specific activities undertaken by the association Philocite within this space.


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COUR NOTICE

III.

BORDERS AND MIGRATIONS

Borders highlight the sites of division. They are artificial lines that separate geographic areas that are controlled by particular governing bodies. However, this division is not only limited to the geographical borders but also related to people's perceptions. Borders have both physical as well as mental implications. That is why border studies range from an almost exclusive concern with the spatial and geographical borders between states in the international system to the study of the scope of certain religion, cultures and identities. Scholars of border studies remind us that there is an over emphasis in trade and economic relationships surrounding borders at the expense of the humanities. Akif Kireçci claimed that border studies and political science will benefit a great deal from an interdisciplinary approach. For instance, the absence of a holistic approach translates to the unattended problem of lost generations who are incapacitated to access education which should not be viewed as an immediate crisis but rather an ongoing and persisting challenge. He stressed that, in order to produce a meaningful policy, we need to tackle borders and walls in our minds first. It is vital in conceiving the approach of regulated openness to border policies with a humane management system of migration which does not compromise the sovereign of the host country.

Vladimir Kolosov illustrated the multidisciplinary dimension of contemporary border studies which attempts to understand interrelations between different kinds of mental and formal borders, exploring mechanisms of "everyday bordering". We may notice that borders have institutional, structural, functional and ideational dimensions. Contemporary border studies have moved away from the study of the borders between states in the international system to that of borders with diverse social, spatial and geographical scales, so the focus of border studies shifted from geographical physical tangible borders to those, which are cultural, social, religious and in many cases invisible, but with major impact in a way in which human society is bordered, ordered and compartmentalized. As such, the process of bordering should be seen as a quotidian construction, shaped through political discourses and institutions, media representations, school textbooks, stereotypes and everyday forms of transnationalism. Borders can be considered as resources for development, integration, conflict, resolution of common problems, communication and mutual learning, even as an important resource for cross border regional integration, for which cultural dimension is particularly important. In this respect, Lucia Mokrá shed light on the practical aspect of the migration and management of Schengen borders from the perspective of the practitioner of migrants' and refugees' human rights protection in Slovakia. The recommendations that she shared resonate with the importance of cultural dimension of borders and migration, namely with respect to the importance of multilingualism in dealing with refugees as well as education to refugees in light of social inclusion.

Tim Jensen indicated that very important traditions within the study of religions deal with culture, religion, society and symbolism in terms of mental, cognitive, social, cultural classifications and categorizations, and such studies help us to draw possible links between local and universal modes of cognizing of ordering the world. In this perspective, large parts of what we call religion and studies of religion are

about making order, defining purity and its opposite, establishing and transgressing taboos. Such perspective would help people to understand certain symbolisms associated with migrants and minorities otherwise implicit and deconstruct the stereotypes, prejudice as well as various forms of xenophobia.

With respect to the ongoing migration crisis, Souleymane Bachir Diagne highlighted the idea of a "humanity in general" and the concept of "open soul (l'âme ouverte)" from the works of Henri Bergson[28]. He distinguishes the capacity of opening up to the idea of humanity in general from the mere extension of the sense of belonging to a tribe, an instinct on which the populism, or ethno-nationalism to be more precise, is founded. He argued that creative evolution has endowed humans the faculty to go beyond the mere given state of social solidarity of tribalism to reach the idea of humanity by exercising their open soul, which in turn needs to be cultivated through humanities and philosophy. In this respect, we need to acknowledge in the face of the migratory crisis that we need to cultivate our open soul through the practice of humanities and philosophy to become human with humanity and hospitality. This can be achieved through religion and wit in the form of philosophical reason. In this regard, he stressed the power of humanities in responding to what we call today the crisis of the idea of humanity.

[28]*Les Deux sources de la morale et de la religion by Henri Bergson, Paris, PUF, 1932.*

III.2 Thinking Beyond the Crisis – Past experiences and possible Futures of European Policies of Borders

Organizers:

James Scott and Anna Casaglia

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Abstract: *The EU's present crisis – comprised of a number of specific dilemmas – is at once a crisis of identity and of Europe's borders. The EU project – including open internal borders and the institutionalisation of permeable but secure external borders – is under threat, as EU-member states clamour for a greater degree of local control and the EU is accused of losing control over its external boundaries. The challenges facing the EU and humane policies of borders are many. Lack of consensus regarding migration and policies towards asylum seekers has gone hand in hand with increasing Eurosceptic and xenophobic tendencies that promote "hard bordering". At another level, the erosion of solidarity within the Community as well as austerity politics have challenged the European Social Model and helped undermine legitimacy of the integration project.*

Given this backdrop, it is time to look critically at both past experiences and the scenarios of what might be the future of Europe's borders? How coherent and successful has the building of EU actorness been in border policies? How has it been able to affect the policies of member states and neighbours. What are the options for reforming and reconsidering EU neighbourhood policies? What could be the scenarios emerging from policies of border closure? How can we conceptualise more democratic and yet relatively secure borders? On the other hand, it might also be crucial to develop bordering scenarios and their potential impacts on individual societies – closure could in fact do exactly the opposite that populists would make us believe and promote atomization, stagnation and general malaise.

Paper 1
Bordering scenarios in Europe and Russia

Vladimir Kolossov and Alexander Sebentsov

Institute of Geography, Russian Academy of Science

Abstract: Processes of re-bordering observed in Europe since 2013 are manifestation of more general geopolitical shifts: the changing balance between geopolitical actors, the crisis in EU and lack of trust in democratic institutions, the destruction of statehood in a number of Middle Eastern countries which strengthened the pressure of migrations on Europe, etc. These shifts have the roots in the contradictions of globalization undermining traditional national sovereignty. The optimistic scenario includes the creation of a new hierarchy of supra-, trans- and subnational territorial units, a further differentiation of borders resulting from the re-grouping of countries in sub-regions. According to the pessimistic scenario, the world should survive a period of re-bordering. The case of Russia demonstrates the differentiation of border regime at different dyads, the appearance of closed borders and the establishment of new de-facto state boundaries. At the same time, cross-border interactions are so important that even the radical deterioration of Russia's relations with EU did not affect cooperation too much.

Paper 2
The Northern Dimension as an Alternative Cooperation Platform

Alina Kuusisto

Karelian Institute, University of Eastern Finland

Abstract: The Northern Dimension (ND) is an EU policy born by Finnish initiative in the late 1990s. Its aim has been to pay EU's attention to the norther areas of European Union and Europe as a whole. It is considered to be a special way to implement union's foreign policy. It was regarded as a broad-based and geostrategically comprehensive policy involving actors from different levels. It has also been held that it is seeking equal co-operation between the EU and partner countries. The Northern Dimension has been involved, in addition to the EU, Russia, Norway and Iceland. Especially after the reform of the ND in 2006 the attention has focused on the equal partnership of EU and Russia. The Northern Dimension has been examined as a strategy of a small member country to influence on the policy

of EU. From the perspective of EU it has been seen as a soft power and security policy through which the EU has sought to promote the interdependence between EU and Russia. A renewed Northern Dimension has been shown to be less EU-centric and conditional as well as emphasizing more practicality than in the past. Using Finnish political debates and speeches it is possible to focus on how the Northern Dimension has been used in Finland as a kind of discursive resource for promoting the different political targets. At the same time opens up the perspective on how Finland has built up its role in the Union ja how the EU as an actor appears to be from the perspective on individual member state.

In the national public debate ND remains in the background after 2010. It arises mainly through practical partnership programs. The Northern Dimension seems to change from the politicized, controversial and wide-ranging concept to the unpolitical and pragmatic practice. At the same time European Neighbourhood Policy (ENP) has been criticized rather asymmetrical and gives rise to the new dividing lines. So it is interesting to discuss and compare, using discourse analysis, whether the Northern Dimension has been able to be formed to the new kind of policy, which goes beyond the traditional political and geographical divisions.

Paper 3
EU Global Strategy: Building Resilience and Actorness in the Changing Neighbourhood

Joni Virkkunen

Karelian Institute, University of Eastern Finland

Abstract: The recently published global strategy of the European Union frames a new vision of the EU as foreign and security actor. It looks for new ways to conceptualize and deal with its neighbourhood, new global security environments and internal and external challenges related e.g. to 2015-2016 influx of asylum seekers, violent extremisms and terrorism that have had serious effects on several major cities and member states of the Union. It aims to respond to peoples' urgent questions related to security and its future as an actor in rapidly changing global context. With a particular emphasis on neighbourhood and resilience, the paper uncovers the multi-faceted character of security, one of the main driving forces of the Global Strategy, and the EU's geopolitical aspirations around its territory. Being controversial, the Strategy is yet another way to conceptualize and build its actorness in the region.

Paper 4
Desecuritizing Neighbourhood Relations: Potential for Reflective Geopolitics?

James Wesley Scott

Karelian Institute, University of Eastern Finland

Abstract: Given an increased tendency towards realist geopolitics and a securitization of borders, migration and mobility this contribution suggests a re-conceptualisation of European Neighbourhood as a 'field of interaction' that is cultural, political and social in nature and that is inclusive – thus confirming the need for greater political visibility of diverse civil society actors. While this concept is adapted from the political process of regional cooperation initiated by the European Union, Neighbourhood in fact implies a more complex context of multilayered and multifaceted interaction between societies. In tilizing this concept of Neighbourhood and Borderscape, more attention could be directed to societal and political change understood as a result of transcultural mobility, encounter, contestation and adaptation. While such processes of change are at one level ubiquitous in most national societies there is a surprising lack of awareness and understanding of the implications of this change, particularly as a resource in overall societal development and for social resilience.

Paper 5
Beyond European Neighbourhood? Changing Key-concepts and Spatial Framings of Building EU Actorness

Ikka Liikanen

Karelian Institute, University of Eastern Finland

Abstract: My paper analyses key-concepts of EU policies in the context of the discussion on the role of the EU as a new kind of international actor. Special attention is paid to the significance given to the concept of neighbourhood in the process of elaborating EU common foreign and security policies. The aim of the study is to examine how and in what sense the concept of neighbourhood has represented new sovereignty conceptions and territorial imaginaries in EU policies. The paper analyses this process mainly on the level of EU institutions and supranational European decision-making. This includes identifying and assessing conflicting and competing conceptualisations of Neighbourhood and the factors that have conditioned

them. In terms of territorial imaginaries, special consideration is given to changing East-West perspectives in security thinking and to what kind of change the concept of neighbourhood has meant in this regard.

Remarks, observations and conclusions:

1. Remarks: The session was very much in the WHC spirit of linking social science and humanities research. The session took up debate regarding complex understandings of security and security is politically framed in contemporary European contexts. Discussion focused primarily on the EU's role as a stabilising political actor in the world system and on the challenges facing ENP (European Neighbourhood Policy).

A distinguishing feature of the EU has been that it has operated not only directly as a political actor but also indirectly as an economic and social/cultural power. Using the tools of 'soft power' simultaneously with the 'Realpolitik' of conditionality, the EU has attempted to reshape geopolitical relations within Eastern Europe and elsewhere according to its principles in promoting democracy, peaceful co-existence and human rights in the region. As different as the many interpretations of 'Europe in the world' are, they all explicitly raise expectations concerning the renewal of EU's neighbourhood policies and the contribution of EaP for strengthening the EU's ability to balance security prerogatives with improved regional co-operation and conflict resolution.

The idea of Neighbourhood as a 'special relationship (...) founded on the values of the Union' is enshrined in Article 8(1) of the Treaty on European Union. However, despite this Eurocentric mission statement the difference between Neighbourhood as originally defined by the EU and the realist concept of 'spheres of influence' is precisely that of possibility. Spheres of influence are unambiguously linked to state interests and projections of power that entail some form of territorial control or domination. Here we are reminded of geopolitical discourses that have sought to demarcate 'Europe' from 'Eurasia' and vice versa through an emphasis of difference and diverging historical paths.

2. Observations: The clearest long-term contribution of the EU to social modernization within the context of a renewed eastern Partnership and thus with Ukraine is that that of reframing social and welfare issues. Considerable potential exists for horizontal, non-hierarchical institutional learning that involves motivated sectors of the population and strengthens their social impact locally and regionally.

However, during the first ten years of ENP EU has been missed important opportunities to develop neighbourhood partnerships by neglecting the role of civil society. Working with and through civil society actors helps promote new forms of policy learning outside formal institutionalized policy channels by creating a pragmatic rather than normative environment of transnational communication and exchange.

3. Conclusions: In concluding, alternative lessons that can be drawn

from present crisis situations (e.g. Ukraine, refugee 'crisis', populism) is that simplistic scenarios of East-West contestation must be avoided: the EU's vision of regional partnership can only prosper through developing a shared vision of political and social agenda-setting and through greater knowledge of post-Soviet political and social contexts as a basis for critical policy assessment. Constructing Neighbourhood can only succeed in dialogue and the EU's commitment, among others, to 'functioning market economies,' civil society development, and security concerns are subject to local interpretation, adaptation and contestation.

Ultimately, if we are to understand the EU's policies of regional cooperation progressively, i.e. as based on mutual interdependence and multilevel societal interaction, then the ideational basis for a regional 'Neighbourhood' should not be based on external imposition of EU values but a product of co-definition and co-development. The discussants suggest that understandings of Neighbourhood need to be fundamentally re-conceptualized. Rather than reflect a territorially obsessed EU 'sphere of influence', Neighbourhood could be understood in terms of socio-cultural relationships, political partnerships and shared societal concerns. This would be an important elaboration of a de-territorialized vision of regional neighbourhood that, nevertheless would be need to be reconciled with more clearly territorial and state-centred understandings of Neighbourhood.

4. Recommendations: In this critical discussion of EU Neighbourhood policies suggestions for a way forward in terms of a more progressive understanding of Neighbourhood have been proposed. In taking up Hannah Arendt's (1958) philosophical understanding of political life, a move away from traditional geopolitical narratives of Eastern Partnership and Neighbourhood would involve addressing the plurality of human needs and capacities. Openness towards a plurality of interests could allow for new and often unforeseen spaces for action whereas (often hubristic) adherence to normative models as guides for political action tends to limit choices and marginalise groups distant from policy elites. With visibility comes the potential for recognizing the existence of and giving political voice to certain situations, groups, persons, needs and concerns. An Arendtian 'politics of visibility' would thus entail an acceptance of the contingencies of accommodation rather than a regulated and orchestrated political scenario, privileging diversity and civic participation in political life. In a similar vein, we can suggest that a 'reconciliation' between the EU's and Ukraine's aspirations lies in two-way positive perceptions of the various polities, and more importantly in certain cultural values that pertain to the EU but are seen by these countries' citizens as being important for their own societies'. This would in any case support the idea that greater engagement with civil society is necessary and that the construction of a European Neighbourhood must, despite the EU's leading role, be a mutual and reciprocal undertaking.

III.3 Twenty-first century English in diaspora – reflecting social and cultural change in multilingual communities

Coordinator:

Pam Peters
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Abstract: *This symposium showcases research associated with an international project endorsed by CIPSH and the Union Academique Internationale, on the usage of English by multilingual speakers in transitional nations such as South Africa, Uganda, India, Sri Lanka, Singapore, the Philippines, Fiji and the Cook Islands. In these postcolonial habitats, English takes on new cultural characteristics and acquires new social functions in uniting and dividing members of the community. Individual and group identities are nuanced by the way English is mixed with other languages, as multilingual speakers make creative use of their shared language resources. These new ways of using English reflect major social and economic transitions within the country, as well as the users' connectedness with social media in global English. They also challenge notions of language purity and standardness embedded in the humanities, and models of world English which are steadily being updated in sociolinguistic research.*

Paper 1
The role of English in ASEAN: implications for language pedagogy and policy with specific reference to Myanmar

Andy Kirkpatrick
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Abstract: There are now nearly one billion multilingual users of English in Asia. This paper considers the implications of this development of English as

a lingua franca in ASEAN for the teaching of English especially given that English now operates in many non- 'Anglo-cultural' contexts in settings in which so-called native speakers are absent. The paper presents proposals for a radical new way of teaching English in multilingual settings, the lingua franca approach. This discussion encompasses the role of English and other languages across the educational levels, including higher education, with Myanmar providing a specific context.

Paper 2
Hybrid Englishes in South African multilingual digital repertoires

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Bertus van Rooy

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Abstract: This paper investigates the embeddedness of English in the complex multilingual ecology of South Africa. It analyses a 10-million word corpus of contemporary, authentic English as used in the comments sections of two South African websites, to identify the most frequent non-standard English tokens. These items are interpreted in terms of their function, specifically in relation to identity construction. The analysis demonstrates the participants' extensive use of hybrid language repertoires in constructing emergent identities. The findings challenge influential models of world Englishes to reflect a stronger awareness of the multilingual embeddedness and hybrid identities of global users of English.

Paper 3
Language contact and multicultural identity in the lexicon of Ugandan English

Christiane Meierkord

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Bebwa Isingoma

Gulu University, Uganda

Abstract: This paper explores how indigenous, exogenous and foreign cultures and their Englishes have shaped and continue to shape Ugandan

English. Drawing on the written component of The International Corpus of English - Uganda, it investigates how contact in the country itself and in the Indo-Pacific area, which involved (forced) migration of Indians and others, e.g. Arabs or Malays, is reflected in Ugandan Englishes at the level of the lexicon (through borrowings like rika, chapat, wala) and how this evinces Ugandans' perception of the world. To theorize from the findings, corpus data is supplemented with historio-cultural and sociolinguistic evidence.

Paper 4
India and Sri Lanka: attitudes towards Englishes

Tobias Bernaisch & Sandra Götz

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Abstract: The maturation of any postcolonial English world-wide entails the emergence of distinctive linguistic structures, the expansion of sociolinguistic usage patterns, and an increasing acceptance of this postcolonial regional English as a variety in its own right within its speech community. A survey of 262 Indian and Sri Lankan informants, who were asked to compare Indian and Sri Lankan as well as American and British English, found that Indian and Sri Lankan speakers have positive attitudes towards their own varieties, but markedly negative feelings about the neighbouring dialect. Young Indian women particularly embrace their local variety most readily.

Paper 5
The role of English in multilingual Philippines: Institutional, Social and Personal motivations for multilingual practices

Loy Lising

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Abstract: English was introduced into the Philippines in 1901, and has since played a prominent role as its official second language in a linguistically diverse archipelago. This paper investigates the roles and functions of English alongside local languages, in a survey of 40 Manila-based university students. Their responses show English usage continues to be underpinned by socioeconomic motivations; Filipino remains the language of choice indexing nationhood and cultural identity; while diverse mother tongues are valued for various social contexts. Understanding the complementary role

of English alongside indigenous languages is crucial for the Filipino people's socioeconomic development while maintaining their sociocultural interests.

Paper 6
Language and culture in emerging South Pacific Englishes

Professor Carolin Biewer

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Abstract: Sociocultural influences on the development of second language varieties of English invite investigation, pointing us towards characteristic traits of the variety but also to the cultural perceptions of a speech community. Discussing results with the speakers helps them to take pride in their language skills and to identify with the newly emerging variety of English – as a useful addition to their language repertoire and cultural heritage (not a threat). This paper focuses on three emerging varieties of English in the South Pacific: Fiji English as a Melanesian variety and Samoan English and Cook Islands English as two Polynesian varieties.

Remarks, observations and conclusions:

Remark 1: The six papers presented in this symposium brought to life the variability of English and its usage in postcolonial countries, and the similarities and differences between the individual varieties. In regional contexts, elements of English grammar are adapted through contact with other languages in the repertoires of multilingual speakers. Yet many of the lexical innovations are unique, reflecting the particular cultures which English reflects in diasporic settings, both their distinctive traditional features and those coined in association with socio-cultural changes.

Remark 2: The status of English varies considerably from country to country. Where it has been part of the language habitat for centuries, as in India, Sri Lanka and South Africa, a recognisable regional variety has evolved which is "owned" by their speakers, and used for social purposes and as part of their identity. Where the use of English has a shorter history, as in the Philippines, the emerging variety is accepted in conversation (often mixed with Filipino or other local languages), while standard (American) English is used in education and the professions, and required in formal writing. In new locations such as the Cook Islands, English is still becoming embedded in the community, and speakers are ambivalent about its role. In locations such as Myanmar where English has been mandated in early education for economic reasons, it generates less than satisfactory educational and social outcomes. The symposium thus highlights differences in the applications of English in countries in the Indo-Pacific, and its value for users. The uneven status of individual regional varieties reflects their different evolutionary stages.

Conclusion 1: This project on varieties of postcolonial English highlights their individual and collective interest: as a focus for variationist language research, and an arena for examining the interplay between language, society and culture in developing countries. It thus identifies a significant and substantial new area for the humanities. It also connects with twenty-first century language needs in the developing world. Recognizing language diversity and the status of different languages in administrative and social interactions is crucial to introducing UN aid projects and their successful implementation.

Recommendation 1: The methodology used by researchers in this UAI/CIPSH-endorsed project has proved most fruitful in the first two years of its operation. So far it has focused on the use of English in contact with other languages in the Indo-Pacific. But clearly it could and should build on these foundations to take on the various Atlantic varieties of English as well, to achieve a comprehensive and empirically grounded view of English as a global language. International resources should be found to carry out this objective, for both intellectual and strategic reasons.

Recommendation 2: A further dimension of this project for future development would be to apply its variationist approach to major pluricentric languages other than English, such as French, Spanish, Portuguese and Dutch. Their post-colonial regional varieties likewise merit comparative research, in order to distill a multilingual model of language diversification. It would enlarge the project's intellectual resources across what are often separate language departments in universities; and support a wider range of practical projects that are challenged by language diversity in third world countries.

III.5 Fraude et inégalité en situation transfrontalière

Coordonnatrise:

Béatrice Touchelay

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http://irhis.recherche.univ-lille3.fr/0EC-Touchelay.html

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Résumé: *Les paradis fiscaux, les places off shore, leurs intermédiaires et leurs bénéficiaires sont aujourd'hui mis au ban. Les fraudeurs et les individus convaincus de corruption sont critiqués. Personne ne conteste le fait que la fraude détourne des richesses nationales et ampute les capacités des États à réduire la dette ou à améliorer les perspectives économiques et l'avenir des populations. Les guerres et le terrorisme s'abreuvent pourtant ouvertement du trafic international des armes et du blanchiment des ressources illégales, mais la réapparition des frontières en Europe et dans d'autres régions du monde, comme les importantes ressources accordées aux agences de sécurité visent moins à limiter les trafics qu'à empêcher la circulation des hommes. L'impunité des fraudeurs fait douter de la capacité des États à punir les délits tandis que l'enrichissement de ceux qui transgressent la loi brouille les repères citoyens.*

Il convient donc de s'interroger sur l'origine, sur les transformations et sur les effets des comportements illicites, vecteurs et témoins de la porosité des frontières, et d'examiner l'impact de la frontière sur ces comportements.

La question sera abordée à différentes échelles, locale, régionale, nationale et internationale afin de préciser la nature et le fonctionnement des territoires de l'illicite.

Des chercheurs de sciences humaines et sociales vont être mobilisés : principalement des historiens, pour éclairer les transformations sur le long terme, mais aussi des sociologues et des spécialistes de sciences politiques, pour analyser leurs origines et leurs impacts sociaux, des économistes et des spécialistes de sciences de gestion, pour examiner l'attitude des producteurs et des firmes, et des juristes, pour préciser les capacités de la loi et ses limites. La participation de praticiens, douaniers, représentants d'associations de lutte contre la fraude sera également sollicitée pour réfléchir ensemble aux moyens de réagir contre la banalisation de ces comportements

qui font bien souvent le jeu des populismes et représentent des dangers pour les démocraties, pour la santé publique et pour la préservation de l'environnement.

Programme

9h30 Accueil,
Introduction, Béatrice Touchelay, « Un programme en cours »

Modératrice: Béatrice Touchelay, professeure d'histoire contemporaine, Université de Lille, CNRS, UMR 8529-IRHiS-Institut de Recherches Historiques du Septentrion

10h-11h30 Frontières, pratiques et territoires
Fabienne Leloup, Université catholique de Louvain et Yannick Stéphane Yeptiep Siohdjie, doctorant UCL (Belgique), « Frontières, les constructions d'une réalité ? »
Marie-Christine Touchelay, doctorante en histoire, Université Paris13 Paris Cité, « Frontière, fraude et insularité: un défi pour la Guadeloupe? »
Discussion

11h30-13h Le temps long
Mohamed Kasdi, historien, IRHIS Université de Lille, « S'accommoder des douanes : fraudes, localisations et délocalisations des marchands et fabricants de toiles, de part et d'autre de la frontière septentrionale de la France (XVIIIe siècle) »
Discussion

14h30-16h Et aujourd'hui…
Marie Laperdrix, archiviste paléographe, conservateur du patrimoine (ministère de l'Économie et des Finances, Secrétariat général, Service des archives), « Combattre la « fraude » en France (XIXe-XXe siècles): les archives du ministère de l'Économie et des Finances »
« Équipe POLAR », Université Lyon2, FR3747 MOM, en partenariat avec l'École nationale supérieure de la Police (ENSP) et l'Office Central de lutte contre le trafic de Biens Culturels (OCBC) de la Direction centrale de la Police Judiciaire (DCPJ), « Pillage et trafic des biens culturels »
Discussion

Conclusion: Béatrice Touchelay

Remarks, conclusions and recommendations:

1. Text organised in numbered items: 5

2. Les apports: Une approche pluridisciplinaire confirmée et qui éclaire différents continents (Europe/Afrique), ce qui constitue à mon sens le principal apport de la session.

Une session qui constitue une étape d'un programme de recherche plus ambitieux

À l'origine:

Le colloque international et pluridisciplinaire Pour une histoire de la fraude et de la contrefaçon organisé par l'AFHE et le CHEFF à Paris – Bercy en 2004, dont le gros volume des actes a été publié (Gérard Béaur, Hubert Bonin et Claire Lemercier (coord.), Fraude, contrefaçon et contrebande de l'Antiquité à nos jours, Genève, Droz, publications d'histoire économique et sociale internationale, n° 21, 2006), puis un autre colloque, Les territoires de l'illicite, organisé plus récemment au musée national des douanes de Bordeaux, et dont les actes ont également été publiés (Marguerite Figeac-Monthus, Christophe Lastécouères (éd.), Territoires de l'illicite : ports et îles: De la fraude au contrôle (XVIe-XXe s.) Armand Colin 2012) n'ont pas épuisé le sujet. Les récentes affaires, l'implication croissante des Etats dans la lutte contre la corruption, le blanchiement et la fraude fiscale, la poussée des financements illégaux etc. incitent à prolonger ces initiatives.

Un programme de recherche s'y est attelé et qui devrait conduire à l'organisation d'un nouveau colloque à Bercy mélant les praticiens de la lutte contre la fraude, plusieurs associations qui dénoncent ces pratiques et le monde académique.

Ce programme a connu plusieurs étapes. Il a commencé par la préparation, en collaboration avec Sébastien Guex, professeur d'histoire contemporaine de l'université de Lausanne, d'une ANR-FNRS intitulée « Fraude, Inégalité, Citoyenneté –FRIC » qui n'a pas été retenue en 2013. Une journée d'étude organisée avec Sylvie Aprile, professeure d'histoire contemporaine de l'université de Lille3, sur « Fraude et évasion fiscale, puissance ou impuissance des États ? » à suivi en novembre 2014 (programme : http://irhis.hypotheses.org/11449). Troisième étape, un « projet émergent » a été déposé auprès de la MESHS de Lille en 2015-2016 qui l'a retenu. Il s'intitule : « Fraude, Inégalité et Travail dans l'Espace transfrontalier (Belgique France Luxembourg) XVIII-XXIe siècle (FRITE) » (carnet de recherche : https://fraudmeshs.hypotheses.org).

Argumentaire du projet FRITE:

Bornée par la Manche à l'est et par la Belgique et le Luxembourg au nord,

disposant d'un important réseau de rivières et de fleuves qui facilitent les circulations, dotée un très faible relief, point de passage terrestre entre la France et l'Europe du nord, entre l'Angleterre, l'Allemagne et le reste de l'Europe, entre la région parisienne et de la Belgique ou le Luxembourg et l'Europe du nord, la région du Nord, avec ou sans la Picardie, est, avant le développement du transport aérien, un lieu de passage quasi incontournable pour qui, et pour tout ce qui, circule en Europe de l'ouest. Elle relie les foyers européens les plus dynamiques, offre avec la Belgique une façade maritime à l'Allemagne et représente de ce fait un axe privilégié de circulation du travail et de création de richesses. S'affirmant très tôt comme un axe central des circulations des idées, des techniques et des hommes, puis par l'industrialisation, la région est propice à d'importants mouvements migratoires, qu'ils soient pendulaires-quotidiens ou durables. Sa proximité avec la Belgique et le Luxembourg, avec lesquels elle partage le triste record des invasions et des occupations militaires, puis des destructions, pendant les deux guerres mondiales, leur histoire souvent commune (l'indépendance de la Belgique ne remonte qu'à 1830, celle du Luxembourg en 1839), la présence de veines de charbons qui traversent les frontières lient fortement ces régions malgré les différences de développement. Le Luxembourg, qui représente aujourd'hui une place off shore de premier ordre, reste longtemps moins industrialisé que la Belgique et le nord de la France. Comme la Belgique, le Luxembourg demeure longtemps un pays d'émigration. La circulation du travail et des capitaux, mais aussi des objets et marchandises, des idées et des techniques est particulièrement intense dans ces trois régions limitrophes que des frontières politiques séparent pourtant. L'intensité des échanges et des circulations inter zone explique aussi, malgré la présence de douaniers et les contrôles exercés aux frontières et dans les hinterlands, que la région transfrontalière soit propice aux trafics et aux contournements de toute sorte. Imposer des systèmes fiscaux différents de part et d'autres des frontières, introduire des protections douanières qui freinent les échanges et renchérissent le prix des marchandises importées, réglementer différemment le travail et les métiers parait bien difficile dans ces régions où l'on parle le plus souvent la même langue. Nord de la France, Belgique et Luxembourg paraissent donc particulièrement propices à la fraude, à la contrefaçon et au contournement des réglementations nationales.

Quelques éléments d'information sur les relations transmanche et sur les archives et les travaux disponibles sur la fraude dans une autre situation transfrontalière (Est-Alsace) seront également présentés au cours d'un workshop afin d'élargir le champ des connaissances de croiser les approches et d'envisager à terme une équipe plus large.

Le projet FRITE consiste à réunir des compétences diversifiées pour s'interroger sur la réalité et sur les effets de la fraude et de ses dérivées (contrebande et contrefaçon) en situation transfrontalière entre le XVIIIe siècle et la formation de l'espace de Schengen, qui marque en principe la

suppression des frontières économiques internes à l'Europe. Il s'agit de tenter d'analyser l'impact de la fraude, d'évaluer l'ampleur du détournement de richesse et des inégalités qu'elle génère, appauvrissant les uns et enrichissant les autres, de préciser le poids des pressions qu'elle exerce sur les salaires des résidants de zones transfrontalières, et d'éclairer les positions des élites et des dirigeants face à la fraude, connivence – complicité que suppose sa pérennité. Il s'agit aussi de préciser les réactions des autorités politiques et de la société civiles face à ce phénomène, à différentes échelles (nationales, régionales, municipales et locales) et d'examiner la façon dont les législations et réglementations, les services de police et de contrôle et les systèmes fiscaux s'adaptent à sa persistance. Il s'agit enfin de tenter d'analyser ses effets le « monde légal », le « monde de l'illégalité » et des trafics introduisant une nouvelle façon de compter et de classer et une nouvelle hiérarchie de valeurs (on pense aux œuvres d'art ou aux objets exotiques, par exemple) dont les répercussions sont à appréhender. Les influences réciproques entre le monde légal et le monde de l'illégal seront examinées.

Interrogeant le concept de frontières économiques, politiques et aussi symboliques (légale/illégal ; toléré/proscrit), celui de marges et de normes, le projet fait du travail (légal/illégal) et de la création (reconnue-revendiquée/proscrite-dissimulée) et des inégalités le centre de ses préoccupations. Par l'enquête sur les « traces » de la fraude, des fraudeurs et de ceux qui les pourchassent (archives, littérature, musées) qu'il entend mener, par la base de données qu'il entend entamer et par le réseau qu'il entend établir, le projet vise à sensibiliser sur la fraude et sur les détournements de richesse qu'elle provoque, à attirer l'attention sur la nécessaire implication des élites qu'exige son développement et à redonner la parole à ceux qui se considèrent souvent comme des « victimes » des fraudeurs et des « puissants ». Faire comprendre les mécanismes de la fraude à un public le plus large possible, montrer que l'impuissance des États n'est pas une fatalité et ce faisant réagir aux discours populistes constituent les objectifs citoyens de ce projet.

S.III.8 Migration

General Session: Individual Paper Submissions

Paper 1
Disarming Binary Gods with a Nietzschean Will: Being a Migrant in "The Secret Weapons" of Cortázar

Nour Seblini

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Abstract: In "Letters from Mother" from the Cortazarian "The Secret Weapons" (1959), the migrant is chased by the ghost of his native country which causes him to constantly live a complex moment of reflection on self-identity. This reaches a critical point when he obsesses over the real and the imaginary and starts peeking at both simultaneously. In this game of mirrors, the demystifying thought of naturalized generalizations arises in a symbolic phenomenon to which I refer as the "mosaic."

In this article, I argue that the alienated view of the migrant subverts the ideology of time, space, reality and being. It acts as a secret weapon that destroys traditional binaries and surpasses them by creating bridges that connect narration to the human world. Thus, with a Nietzschean will, literary production is announced as co-creator of new values whose basis is not rationally ordered, but rather is life in all its chaos

Key-words: Migration, Borders, Critical Theory, Space, Identity;

Paper 2
Titre de la communication proposée: Migrations, frontières et leurs répercussions sur deux sociétés pluralistes : La Palestine et le Liban

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Résumé: Après la première guerre mondiale, les projets politiques des deux autorités mandataires, anglaise et française ont abouti à la création de

frontières entre les deux sociétés pluralistes la Palestine et le Liban. L'affluence des juifs vers la Palestine pris son cours, ce qui leur a permis d'exercer une politique de purification raciale contre les habitants arabes. En même temps, au Liban, le mandat français avait instauré une entité politique avantageuse aux chrétiens, ce qui a encouragé l'affluence des minorités chrétiennes vers ce pays où elles ont pu bénéficier de la liberté de culte et d'expression et d'une meilleure intégration culturelle.

Le pluralisme qui constitue la trame libanaise fut épuisé du fait de l'ouverture des frontières de ce pays à l'immigration palestinienne mais aussi à d'autres immigrations islamiques. Ces immigrations ont pesé lourds sur la politique et l'économie du pays ce qui a provoqué une guerre civile et à compromis la stabilité politique qui devint totalement dépendante d'un consensus entre pays régionaux et occidentaux.

Mots-clés: Migration; Minorités chrétiennes ; Palestine ; Liban ; Israël ;

Paper 3
Les routes de l'Orient-Express, chemins de conflits

Blanche El Gammal

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Résumé: L'Orient-Express a relié Paris à Constantinople (Istanbul) par l'Europe centrale et orientale pendant près de cent ans, de 1883 à 1977. Le train a emprunté différentes voies, au fil de l'édification des grands chemins ferrés européens et au gré des tensions diplomatiques. Il a ainsi traversé l'est de la France, l'Allemagne méridionale, l'Autriche-Hongrie, la Roumanie, la Serbie, la Bulgarie puis, après la Première Guerre mondiale, la Suisse, le nord de l'Italie et la Yougoslavie. Si ces différents itinéraires sont chargés d'histoire, reflet de dominations successives (ainsi de la via Traiana, de la route des Croisades ou encore de la route de Napoléon), l'Orient-Express, qui a emprunté un tronçon de la Bagdadbahn puis la route des Alliés après-guerre, a été un instrument et un vecteur d'expansion. Il s'agira de reconstituer ses itinéraires et de voir en quoi les conflits historiques, dans l'esprit des voyageurs, entrent constamment en résonance avec les troubles européens.

IV.

CULTURAL HERITAGE

What exactly is heritage? Silvana Colella provided a clue to this fundamental question with a quote from "Beyond Natural and Cultural Heritage: Toward an Ontological Politics of Heritage in the Age of Anthropocene", where Rodney Harrison wrote "all domains that are informed by notions of endangerment and care for the future might be considered forms of heritage-making". This consideration helps us remap the field of heritage and broaden this concept to not only traditional heritage, but also to the heritage of alternative and new cultures. It should be noted that heritage is an ambivalent notion as it can be plural, shared and material or immaterial.

In the past few years, we have noted the growing importance of cultural heritage in the social, political and economic discourse. Culture is no longer perceived as a financial burden but as a social need and a key enabler which cannot only be additional. It is, for an instance, visible in the title of the report issued by the Council of the European Union in 2014, "Conclusions on Cultural Heritage as a Strategic Resource for a Sustainable Europe". Indeed, cultural heritage promotes diversity, intercultural dialogue and a stronger sense of belonging. It also enables us to develop creativity, innovation, intergenerational dialogue and social cohesion as well as enhancing the quality of life. Economically, cultural heritage is regarded as a positive contributor to GDP as it generates diverse types of employment and as a relatively modest investment in cultural heritage can pay substantial dividends. Socially, now that the European Union and its values are called into question by the rise of populisms, culture is loaded with heavy expectations as policy-makers often evoke its transformative power as the more expedient tool against the temptation of closure.

In terms of preservation, Frieda Steurs affirmed that digitalization appears as the ultimate tool for archiving and preserving cultural treasures like written and spoken languages thanks to proper recording. It also seems to be an answer to the challenge of social integration and inclusion in the context of high migration movements. Digitalization can provide efficient e-learning tools for the migrants enabling them to get a place in the society and to overcome the cultural barriers along with keeping their own identity. Along with the digital tools, Issa NDiaye suggested that the creation of specialized research centers whose purpose is to preserve endogenous languages and its teaching also appear as an answer to the threat of disappearance of the linguistic cultural heritage.

Robert Kahn, the pioneer of digital objects architecture including the TCP/IP protocols, the fundamental technology underpinning the Internet, encouraged the humanities scholars interested in preserving knowledge by applying the architecture in their fields to consider how best to address the issues of preserving our cultural heritage. Since it is digital, the digital object architecture is not proprietary. Any persons or organizations may write its own software implementations. He urged us to contemplate how information technology can impact basic notions in the humanities, including how best to preserve cultural aspects of society. In the process, the digital object architecture may be a useful starting point for managing this information and for making it more widely accessible in the future.

IV.1(1) Préservation du patrimoine culturel: moteur de dialogues et de cohésion sociale entre tous les acteurs du patrimoine dans une dynamique de diversité culturelle

Le 8 août 2017 de 14h30 à 16h et de 18h30 à 20h à Liège
Salle THIRY - Place République française, 41 - 4000 Liège
Symposium IV.1 le 8/08 de 14h30 à 16h (IV.1(1)) et de 18h30 à 20h (IV.1(2))

Organiser:

Freddy Joris

Administrateur general, Institut du Patrimoine wallon (IPW)

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Co-organiser:

Michèle Pierre Louis

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Abstract: *Au travers de la Déclaration universelle sur la diversité culturelle (2001), l'UNESCO a souligné que la diversité culturelle « constitue le patrimoine commun de l'Humanité » et qu'elle « doit être reconnue et affirmée au bénéfice des générations présentes et des générations futures ». Le patrimoine pris dans sa diversité est indéniablement une richesse de notre Humanité. Force est de constater que la préservation de celui-ci passe par toute une chaîne d'acteurs et de professionnels au niveau local, national et international dans la complémentarité des différents piliers actifs dans le secteur: organisations internationales, Etats, Villes, sociétés civiles, secteur privé et professionnels. Un patrimoine préservé peut être*

alors un moteur de dialogues et de cohésion sociale du niveau local jusqu'à l'international dans une dynamique basée sur la diversité culturelle renforcée par les mises en réseaux. Ce symposium international rassemblera dix-sept experts en Patrimoine venant de Haïti, France, Tunisie, Belgique, du Bénin, Burkina Faso, Maroc et Sénégal.

Keywords: *Patrimoine ; Culture ; Professionnel ; Diversité ; Dialogue ;*

Paper 1
Freddy Joris

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Résumé: Au travers de la Déclaration universelle sur la diversité culturelle (2001), l'UNESCO a souligné que la diversité culturelle « constitue le patrimoine commun de l'Humanité » et qu'elle « doit être reconnue et affirmée au bénéfice des générations présentes et des générations futures ». Le patrimoine pris dans sa diversité est indéniablement une richesse de notre Humanité. Force est de constater que la préservation de celui-ci passe par toute une chaîne d'acteurs et de professionnels au niveau local, national et international dans la complémentarité des différents piliers actifs dans le secteur: organisations internationales, Etats, Villes, sociétés civiles, secteur privé et professionnels. Un patrimoine préservé peut être alors un moteur de dialogues et de cohésion sociale du niveau local jusqu'à l'international dans une dynamique basée sur la diversité culturelle renforcée par les mises en réseaux. Ce symposium international rassemblera dix-sept experts en Patrimoine venant de Haïti, France, Tunisie, Belgique, du Bénin, Burkina Faso, Maroc, Sénégal.

Paper 2
Le Patrimoine Gingerbread et le Parc Martissant en Haïti

Michèle Pierre Louis

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Résumé: L'image que projette Haïti dans le monde a toujours été paradoxale. La première république noire, ce lieu où, comme l'a si bien dit Aimé Césaire dan le Cahier d'un retour au pays natal, « la négritude se mit debout pour la première fois » et cria au monde son humanité ; ce tiers d'île de la Caraïbe où la révolution antiesclavagiste, anticoloniale et antiraciste s'est achevée par une victoire sur la puissante armée napoléonienne, ce pays éprouvé par les

ingérences de toutes sortes est également constamment stigmatisé comme « le pays le plus pauvre de l'hémisphère », l'état failli, le pays des dictatures sanglantes, des migrations forcées, des préjugés hérités de la colonie et aujourd'hui des catastrophes naturelles. Mais malgré la persistance de ces images, Haïti ne peut être contenue dans ces schémas réducteurs. Il y a aussi et peut-être surtout un Peuple qui résiste, qui créé, qui explore, qui cherche, qui invente, ne serait-ce que pour conjurer le malheur toujours possible et défier la précarité toujours présente. C'est dans cette démarche que s'inscrivent les projets de restauration du Patrimoine Gingerbread avec des stagiaires-artisans et de mise en place du Parc Martissant, facteurs de cohésion.

Paper 3

Les métiers et acteurs du patrimoine : levier d'un développement adapté de l'Afrique

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Résumé: Les métiers traditionnels, les savoirs endogènes peuvent constituer un levier de développement adapté en Afrique. Il s'agit de les placer au cœur du maillon tradition et modernité. La mise en phase de cette dualité que l'Afrique n'arrive pas toujours à capitaliser pour une mobilisation optimale de ses ressources humaines, ses forces vives au sens rempli du terme. Sur le continent, les communautés détentrices de ces métiers, patrimoine commun, identité, fierté partagée, ne sont pas souvent consultées pour une contribution aux activités ou projets tendant à améliorer leurs conditions de vie. Par conséquent, le développement ne se fait que par le haut, délaissant la majorité utile et nécessaire. Les détenteurs de métiers, ou savoirs endogènes, identité d'un village, d'une communauté ou d'une ville, les gouvernements et la société civile ont l'impérieux devoir de se mettre en synergie pour aller vers un meilleur vivre ensemble sein, en vue d'une mutualisation des expériences.

Paper 4

Création d'un Collège d'Architecture à Dakar: une offre spécifique dans un paysage démuni de formation pour combler un déficit dans le domaine de l'architecture

Anne Marie Jouga

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Résumé: Le contexte économique du Sénégal se caractérise par le développement des activités du secteur du Bâtiment et des Travaux Publics, entraînant une demande très forte de main d'œuvre qualifiée. Depuis la fermeture de l'école d'architecture de Dakar en 1991, l'offre de formation spécifique pour collaborateurs d'architecte de niveau Technicien Supérieur ou pour architectes n'existait plus au Sénégal. Le Collège Universitaire d'Architecture a été créé en 2008 pour combler ce vide. L'ambition est d'ancrer la démarche de conception architecturale dans les réalités toujours mouvantes des sociétés africaines dont sont originaires la plupart des étudiants, tout en gardant une forte ouverture vers le monde en général. Les objectifs pédagogiques du Collège font de l'architecture, de l'urbanisme et du patrimoine les enseignements de référence et obligatoire dans le cursus universitaire. Plus particulièrement, l'atelier patrimoine vise à faire une lecture de l'espace urbain. Les étudiants sont amenés à procéder à des analyses de tissus et mutations urbains et d'en dégager les problématiques. Le patrimoine utilisé à des fins culturelles, touristiques et économiques devient un levier de développement indéniable.

Paper 5

Le patrimoine des modernités en Afrique du Nord et sa sauvegarde: vecteur de diversité culturelle et de créativités citoyennes. Arrêt à Casablanca.

Karima Haoudy

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Résumé: Le patrimoine des modernités en Afrique du Nord et tout particulièrement à Casablanca forme un important trait d'union entre différentes strates d'acteurs et de vecteurs. Terrain de rencontres et de remises en question, il donne à voir et à revoir la notion même de « patrimoine », en nous invitant à adopter une démarche holistique, laquelle englobe l'environnement humain dans toute sa diversité, matérielle et immatérielle. Il nous invite aussi à ré-explorer, à l'aune de la pluralité mémorielle et de ses supports de transmission (mémoire orale, archives, etc.), l'expérience coloniale qui sort progressivement de sa gangue de l'oubli. Ce patrimoine est aussi et surtout un formidable laboratoire démocratique pour concevoir, élaborer et expérimenter de nouvelles stratégies pour en assurer la sauvegarde et sa transmission au travers de la mobilisation de la population. Un élan citoyen qui répond au double besoin d'une réappropriation de la mémoire collective et de la participation directe à l'ébauche de l'avenir

urbain. La société civile relaie ces initiatives innovantes en adéquation ou non avec les interventions institutionnelles. Le patrimoine des modernités forme un terreau/réseau pour développer un échange durable entre les citoyens, entre les générations et surtout, entre les cultures européennes et africaines. Enfin, les défis de la sauvegarde construisent de nouvelles formes de préservation dynamique, de cohésion sociale et d'ingénierie patrimoniale. L'exposé s'intéressera au cas de Casablanca, ville-carrefour escale des modernités en Afrique, et laboratoire d'un pionnier processus de sauvegarde du patrimoine urbain et paysager.

Paper 6
Métiers traditionnels et islamiques d'architecture en terre d'hier et d'aujourd'hui : cas de Tiébélé (cour royale) et de Dioulasso (mosquée) au Burkina Faso

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Résumé: En Afrique de l'Ouest, le Burkina Faso est l'un des quelques pays qui dispose encore, en nombre varié, de monuments architecturaux en terre de grande valeur. Leur conservation et leur valorisation constituent aujourd'hui des enjeux importants. Ainsi, dans sa volonté de promouvoir les monuments architecturaux anciens, le pays a entrepris de mettre en œuvre un programme de conservation et de valorisation de sites pilotes dont la cour royale de Tiébélé et la vieille mosquée de Dioulassoba. Etant l'un, un témoin modèle d'une prouesse architecturale ancienne, mais aussi de décoration et d'organisation traditionnelle des Kassena du Sud du pays et l'autre, un ensemble architectural et historique de type islamo-soudanien construite vers 1880 en milieu animiste bobo à l'Ouest, ces deux sites présentent des similitudes notables mais aussi des différences, notamment du point de vue des techniques, des formes et des matériaux utilisés. Ceci qui dénote d'un savoir et d'un savoir-faire des artisans offre l'occasion, dans la présente étude comparative, de présenter les types de métiers en architecture de terre dans les deux milieux, d'analyser leur valeur et leur importance hier et aujourd'hui, et de montrer le rôle que doivent jouer ces artisans dans la mise en œuvre du programme de conservation.

Paper 7

Rôles de la Société civile et insertion citoyenne: responsabilisation de la population, formation de guides bénévoles et sensibilisation du jeune public.

Soumiya Jalal

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Résumé: Créée en 1995, Casamémoire est une association à but non lucratif de sauvegarde du patrimoine du XXe siècle au Maroc. Depuis 2015, elle est reconnue en tant qu'ONG sous statut de consultation par l'UNESCO. Dans le cadre de ses missions, l'association veille notamment à sensibiliser les casablancais à l'héritage des modernités pendant l'évènement phare de l'association «les Journées du Patrimoine de Casablanca». Cette sensibilisation passe par deux canaux: la dynamisation culturelle (programmation riche en événements et activités) et l'insertion citoyenne pour laquelle l'implication et la responsabilisation de la population et des acteurs publics intègrent la formation de guides bénévoles qui s'étale sur plusieurs années ainsi que la sensibilisation du jeune public dans les établissements scolaires et la formation des guides juniors. Cette insertion citoyenne ainsi que le croissement des disciplines (patrimoine matériel et immatériel) au travers d'une programmation culturelle répartie sur l'ensemble du territoire (expositions, animations, conférences et spectacles …), la réappropriation de l'espace public et l'implémentation d'une fabrique culturelle, pépinière d'associations, permettent de mettre en place une véritable dynamisation culturelle citoyenne.

Paper 8

Activités de la Commission belge francophone et germanophone pour l'UNESCO: exemple de collaboration Nord-Sud fructueuse avec la Commission Nationale de la République Démocratique du Congo pour l'UNESCO

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[29] *(En collaboration avec Yves Robert, Faculté d'Architecture La Cambre Horta de l'ULB).*

Résumé: Présentation de quelques travaux de la Commission belge francophone et germanophone pour l'UNESCO visant à valoriser la diversité culturelle autour de projets liés au Patrimoine et plus particulièrement sur le rôle joué par la commission dans sa collaboration avec la Commission Nationale de la République Démocratique du Congo pour l'UNESCO en vue de faciliter l'inscription d'éléments de son patrimoine culturel sur les Listes de reconnaissance de l'UNESCO. Comment favoriser une meilleure visibilité de la très grande diversité culturelle de la RDC? Quelles sont les patrimonialités signifiantes au sein de cet immense pays et quelles sont les catégories patrimoniales à retenir dans un but de valorisation du pays ? La publication sur la Place du Patrimoine culturel matériel et immatériel de la République Démocratique du Congo sur les Listes du Patrimoine mondial de l'UNESCO tente d'apporter quelques réponses à ces questions.

Paper 9
Les ruines de Loropéni: facteur de rapprochement de structures et de personnes au Burkina Faso

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Résumé: Les Ruines de Loropéni ont été inscrites sur la Liste du patrimoine mondial en juin 2009. C'est le premier bien culturel du Burkina Faso élevé à ce statut. À l'orée du 10e anniversaire, un rapide bilan fait savoir que de nombreuses réalisations ont été faites (aménagement d'infrastructures pour la gestion du site). Le bilan fait aussi ressortir les initiatives de promotion et de mise en valeur du site. La gestion du bien a mis en connexion plusieurs personnes et institution tant au niveau national qu'international. Cette communication est une opportunité de mettre cela en évidence et dégager des perspectives.

Paper 10
L'implication des communautés locales dans la gestion du patrimoine culturel classé: le cas de l'île de Saint-Louis, site du Patrimoine mondial

Abdoul Aziz Guisse

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Résumé: L'île historique de Saint-Louis, premier comptoir français, fondé sur la côte occidentale de l'Afrique en 1659, est une vieille cité tricentenaire qui cristallise, aujourd'hui, les enjeux majeurs de sauvegarde et de valorisation d'un site vivant inscrit au Patrimoine mondial. Elle doit, en grande partie, son inscription à cette remarquable cohérence architecturale qui caractérise son tissu urbain. Saint-Louis a longtemps bénéficié de mesures de sauvegarde particulières avec son premier plan d'urbanisme directeur dés 1928. Les lois post coloniales vont renforcer ce statut et après son inscription en 2000, elle fut dotée d'un Plan de Sauvegarde et de Mise en Valeur avec l'appui de l'UNESCO. Un décret présidentiel sera pris en 2008 pour l'application dudit plan. Ce dispositif avait, jusque-là, permis d'assurer une continuité remarquable dans la préservation de l'authenticité et de l'intégrité du bien. Cependant, le bâti urbain est entrain de subir des mutations qui constituent de sérieuses menaces relevées par les dernières décisions du CPM-UNESCO. Cette alerte a suscité un énorme sursaut porté par les communautés locales et qui a fini par décider les pouvoirs publics et même le privé à monter au créneau. C'est cette expérience de mobilisation exceptionnelle des communautés dans la gestion du bien, au-delà des textes, qui inspire la présente communication.

Paper 11
La mise en réseau, facteur de cohésion : le cas du Réseau francophone du Patrimoine

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Résumé: Créé en 2014 à Dakar, le Réseau Francophone du Patrimoine constitue une force de propositions innovantes et créatives ainsi qu'un lieu privilégié d'échanges unissant les différents piliers du Patrimoine en Francophonie: Organisations internationales, États, Villes, Sociétés civiles et Professionnels. En effet, la réussite des projets patrimoniaux est étroitement liée au bon dialogue entre tous ces acteurs dans la richesse de la diversité culturelle qui caractérise les Pays ayant le Français en partage. Facteur de cohésion en Francophonie, il vise la mise en réseau, la documentation, la médiatisation et la médiation, le rôle de conseil et de

sentinelle et la proposition de recommandations aux Institutions francophones en matière de Patrimoine, notamment en vue des Sommets de la Francophonie.

Paper 12
Sauvegarde d'une ville du patrimoine mondial. Le cas de l'ASM de Tunis

Zoubeïr Mouhli

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Résumé: L'Association de Sauvegarde de la Médina de Tunis (ASM) est depuis sa création en 1967, un agitateur d'idées qui épaule la commune dans la valorisation urbaine et la promotion de l'image de la ville de Tunis. Son savoir-faire dans le domaine de la réhabilitation et de l'amélioration de l'habitat ancien et du patrimoine monumental en a fait un opérateur incontestable. Elle se présente, ainsi, comme un acteur de l'urbanisme de proximité sociale et est plus proche de l'institution municipale que de la simple entité associative. Parmi les projets qu'elle a menés, des projets d'amélioration de l'esthétique urbaine, intéressant des patrimoines d'époques diverses, impliquant plusieurs intervenants et associant la population locale.

Paper 13
Développement des compétences universitaires et professionnelles en matière de patrimoine et production de projets partagés avec les sociétés civiles.

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Résumé: Les déclarations des réseaux francophones du patrimoine énoncées lors des conférences de Dakar 2014 et de Tunis 2016, les recommandations de la Fondation du Patrimoine et des villes historiques arabes et de l'Organisation des villes du patrimoine mondial pour l'Afrique et le Moyen Orient énoncées lors du congrès international de Tunis 2015, le rapport de la région des pays arabes présenté par l'Unesco et l'Alecso pour la troisième conférence des Nations Unies sur l'habitat et le développement durable

(Habitat III Quito 2016) ont souligné avec insistance le nécessaire développement des compétences universitaires et professionnelles dans chacun des pays, la mise en place d'un dispositif transversal de formation qualifiantes et professionalisantes, pour conduire des politiques patrimoniales intégrant le développement durable et la protection de l'environnement comme le souhaite la recommandation sur les Paysages Urbains Historiques (Unesco 2011). Comment entrer dans le vif du sujet, compte tenu des contraintes de l'urbanisation informelle accélérée d'une part, et des handicaps universitaires et professionnels en matière d'architecture et d'urbanisme d'autre part ? Comment répondre aux demandes des sociétés civiles pour produire des projets partagés en matière de patrimoine et de paysage quant on mesure les contraintes économiques et financières?

Remarks, conclusions and recommendations:

La préservation du Patrimoine est, par essence, facteur de cohésion sociale dans nos sociétés puisqu'elle permet indéniablement à notre monde d'aujourd'hui de dialoguer avec celui de nos ancêtres au travers de leurs productions culturelles et artistiques qu'elles soient matérielles ou immatérielles. Ce Patrimoine qu'il est possible de faire revivre parfois le temps d'une cérémonie ou d'un rituel est toujours empreint de signification sociale et tisse du lien entre nos Histoires et le devenir de nos sociétés.

Au delà de ce lien communément admis entre passé, présent et futur que permet d'activer le Patrimoine, celui-ci peut être également envisagé comme un moteur de dialogue entre les diverses composantes de nos sociétés contemporaines que ce soit au sein d'un même Pays ou entre plusieurs Pays. Se regrouper autour d'un projet patrimonial qui suscite souvent émotion au sein des populations n'est pas anodin et nécessite inévitablement un bon dialogue entre les acteurs au risque sinon de passer à côté de la complexité et de la richesse de ce Patrimoine.

C'est dans cette double acceptation à la fois du rôle que peut jouer le Patrimoine comme facteur de cohésion sociale dans l'Histoire mais aussi au sein de notre époque que souhaite s'inscrire le Réseau francophone du Patrimoine.

En effet, il se veut une opportunité de créer un réseau innovant et un nouvel espace de dialogue rassemblant tous les acteurs francophones actifs dans le secteur et qui souhaitent échanger leurs idées, ceci qu'ils fassent partie de la société civile, des secteurs privé ou public et à des niveaux divers autant local, régional, national qu'international. Plus que jamais, cette mise en réseau est facilitée notamment au travers des possibilités offertes par les nouvelles technologies de notre monde contemporain, alors pourquoi ne pas en profiter ?

C'est pourquoi, dans le débat d'idées qu'a lancé cette Conférence mondiale à Liège à propos de la place des Humanités dans nos sociétés, le Patrimoine nourri par la mise en réseau peut très certainement jouer un rôle. En effet, il peut être indéniablement un moteur de cohésion sociale par le dialogue qu'il génère entres les différentes époques de l'Histoire mais aussi entre les différentes composantes de notre société.

C'est dans cet esprit de développement social et culturel que le réseau a formulé notamment deux recommandations dans sa Déclaration de Tunis qu'il nous semblait important de souligner ici en guise de conclusion:

- demander aux Etats et aux Autorités locales en charge du patrimoine urbain de définir des politiques, programmes et stratégies claires pour porter et accompagner les actions de valorisation du patrimoine en associant la société civile dans une démarche inclusive de démocratie et de gestion participative;

• inciter les Etats et les Autorités locales à assurer la mise en place de mécanismes de bonne gouvernance favorisant la collaboration transversale entre les services publics (notamment du tourisme, de l'urbanisme, de l'aménagement du territoire, du patrimoine culturel matériel et immatériel et de l'environnement) et le partenariat avec la société civile et le secteur privé en considérant le patrimoine comme un vecteur de développement économique autant que social et culturel.

IV.2 Savoirs endogènes/traditionnels et humanités

Coordonnateurs:

Paulin Houtondji

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Lazare Ki-Zerbo

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Argument: *L'expérience euro-occidentale a longtemps rendu impensable toute connaissance sortant de ses cadres matériels, éthiques, philosophiques, épistémologiques. Pourtant, la pharmacopée, la culture matérielle, les imaginaires (cosmogonies, …) et autres créations propres aux peuples « non occidentaux », traduisent l'existence de savoirs anciens, dits traditionnels, endogènes ou indigènes. Ces ressources et patrimoines, sources ou imaginaires d'épistémologies autres, rendent toute rénovation des humanités inenvisageable sans l'invention d'un espace où ces savoirs en danger trouveront une place à la mesure de leurs promesses.*

Paper 1
Le tressage d'une natte

Professeur Mamoussé Diagne

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Résumé: En 1989 s'est tenu, à Bamako, le Colloque du Centre de Recherche pour le Développement Endogène (C.R.D.E), dont les actes ont été publiés sous le titre La natte des autres: Pour un développement endogène en Afrique. Ce titre, est un condensé du dicton africain « Dormir sur la natte des autres, c'est comme si l'on dormait par terre[30]», est, à ce jour, la plus

[30]*Op cit, p. VII.*

pertinente définition-illustration de l'endogène que j'ai rencontrée durant toute ma carrière d'enseignant et de chercheur.

D'abord dans la métaphore où elle se trouve enveloppée; ensuite dans l'antiphrase qui permet de désigner son contraire – pour mieux le récuser dans le déroulement complet de la sentence proverbiale. La natte nomme un « territoire » qui est le lieu du repos tranquille et de l'abandon, donc de la confiance tranquille. Mais seul le rapport de propriété et de proximité peut être un fondement « fondé » d'une telle confiance : non seulement la natte d'autrui trace une ligne de démarcation qui m'exclut, mais elle est source de piège et d'illusion. Car l'illusion ne fonctionne pas selon le couple être/non-être mais dans la solidarité de l'être et du non-être, sous le régime du « comme si ».

Paper 2
Savoirs traditionnels, codifications et modernité

Charles Binam Bikoi

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Résumé: L'insertion des savoirs traditionnels africains dans le savoir consacré pose des exigences décisives en rapport avec les problématiques de la modernité. Il s'agit en particulier d'une restructuration de la perception et d'une transformation structurelle par déconstruction de l'existant devenu obsolète, puis ou simultanément reconstruction des et par alternatives viables dont la principale caractéristique est l'inclusion. Le modèle de fixation ou codification de l'Ecole de Francfort peut être utilement retenu à cet effet.

Toutefois, l'application doit en dépasser les limites et les circonscriptions eurocentristes avouées pour projeter de nouveaux horizons en matière d'épistémologie, de haute théorie, de méthodes, et de concepts. L'insertion des savoirs traditionnels africains dans le savoir canonique implique de ce fait une réorientation de la raison pure et de la raison pragmatique, en somme l'avènement d'une nouvelle pensée africaine.

Paper 3
Religious Freedom and Diversity in Brazil, and their challenges in the Transition World

Babalaô Ivanir dos Santos

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Abstract: The struggles for "religious" freedom and diversity is a subject that is not confined in itself. From a religious standpoint, "religious" expressions and cultural sacred practices originated from Africa used to be seen and interpreted in Brazil as linked to moral and social degradation, and they could only change for better through the contact with European masters. Along Brazilian history, the groups of enslaved Africans brought to the country transformed themselves in possible means of resistance and endogenous economic development. Therefore, the goal of this piece is to emphasize the everyday struggles and resistance of African matrix religious in Brazil, their socioeconomic support to the communities around them, as well as their actions aimed at inter-religious dialogue and religious freedom.

Paper 4
L'imaginaire des humanités

Lamane Mbaye

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Résumé: Le rôle joué par les sources orales ainsi que la place des traditions narratives sont une réalité aujourd'hui. En effet, elles font l'objet d'études sérieuses et inspirent même des thèses de doctorat. Mais si cette évidence se trouve quasiment acceptée, il n'en est pas de même avec son implication quant à la pertinence des savoirs endogènes dont le déploiement dépend fondamentalement des valeurs socio-culturelles qui sont enseignées par les genres oraux que sont le mythe l'épopée le conte et les devinettes. C'est cette relation entre les. Connaissances paysannes, ancestrales que notre propos tente de cerner.

Paper 5
Aspects des savoirs endogènes et promotion de l'homme aujourd'hui

Traore Idrissa Soïba

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Résumé: La question du développement est perçue généralement sous l'angle économique et exclut des critères sociaux dont l'importance est capitale. En réalité, c'est l'homme qui est l'acteur de ce processus et il faut donner à cet homme l'instrumentation nécessaire, les moyens qui pourraient lui permettre de conduire de manière efficace et efficiente ce processus. De là, l'accès aux savoirs constituent une impérieuse nécessité.

Ces savoirs prennent corps d'abord dans son milieu, dans ses traditions dont il est le produit. C'est à partir de ces savoirs qui sont sujets de dénominations multiples que l'homme s'oriente et se détermine.

Quelles sont les valeurs que l'homme peut tirer de ces savoirs surtout quand ils sont ouverts ? Quels en sont les écueils d'une non utilisation ? Ces questions sont au centre de cette communication.

Paper 6
Savoirs, savoir-faire et modernité: L'exemple de la pharmacopée en Afrique.

Issaka Salia

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Résumé: L'universalité de la science a conduit à l'élaboration de textes internationaux pour une circulation efficace et légale des informations scientifiques et techniques afin que toutes les populations de la planète en bénéficient pleinement des bienfaits.

La protection de la propriété intellectuelle concerne toutes les œuvres de l'esprit et elle s'intéresse ; sinon se préoccupe aujourd'hui de la protection des savoirs endogènes. Il convient de porter la réflexion sur la problématique de cette protection au regard d'une part du droit exclusif et, d'autre part au regard de l'environnement mental et socio culturel de leur détention.

Quel mode faut-il envisager et pour la protection et pour la promotion de ces savoirs sans pour autant porter préjudice aux droits de leurs détenteurs.

Paper 7

Savoirs et hégémonie: tradition ou alternative à la modernité? Ou comment la diversité profonde permet de changer les choses si on la prend au sérieux

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Résumé: La réflexion proposée prend acte de plusieurs exercices récents et propositions rassemblées dans des publications qui proposent de 'prendre au sérieux la diversité '. La diversité peut être lue comme un autre dikatat néolibéral, ou comme un ingrédient ordinaire des démocraties en crise, mais si on lui enlève son vernis, et qu'on peut la prendre au sérieux dans toutes ses ramifications, elle contient en elle-même la sagesse des savoirs anciens et des alternatives au néolibéralisme. L'auteure s'appuiera sur trois de ses propositions récentes soit le Manifeste de Lausanne (Montréal 2011) (avec M. Kilani), l'ouvrage Pluralité et vivre ensemble (Québec 2015) et enfin Diversity, Dialog and Sharing (Paris UNESCO 2017). Les implications d'une approche de la diversité profonde, comme on se réfère à Deep meaning en anthropologie, seront discutées pour ce qui est du développement.

Commentaires:

1. Cette session s'est caractérisée par des interventions de haut niveau, suivies d'un débat riche entre des figures intellectuelles du Continent africain, notamment le professeurs Souleymane Bachir Diagne, Ebrima Sall, précédemment Secrétaire exécutif du CODESRIA, Adama Samasekou, linguiste, Président de la Conférence mondiale des humanités, Marema Fall Touré, du bureau de l'UNESCO à Dakar.

2. La séance s'est déroulée de 18 h 30 à 22h, largement au-delà du temps imparti, en raison du nombre d'intervenants et de la discussion.

3. S'il a été clairement établi que la littérature orale africaine constitue un corpus littéraire authentique, participant d'une nécessaire décolonisation des curricula, la problématique de l'endogénéité s'est vue reprochée certaines limites structurelles.

4. Ainsi Bachir Diagne souligne qu'au niveau de l'innovation scientifique, la mathématisation du savoir est une donnée incontournable dont la construction exige le recours à l'écriture.

5. Revenant au champ des humanités proprement dit, M. Ebrima Sall note que les humanités africaines ont été le vecteur des idéologies

dominantes caractérisées par un ordre social inégalitaire, dans lequel certaines catégories sociales étaient infériorisées.

6. Face à ces critiques les panélistes ont répondu que l'endogène est un « endogène vivant » et que si la dynamique des savoirs endogènes avait été inhibée, elle devait être réactivée et tenir compte des processus actuels de transformation des savoirs.

7. A noter que la Direction des savoirs traditionnels OMPI a transmis plusieurs dizaines de brochures sur les savoirs endogènes qui ont été mises à la disposition des participants

8. En termes de suivi, nous notons que Babalao Ivanhir dos Santos a organisé le 31 octobre une restitution de la session et de la CMH à Largo de San Francisco au Brésil ; Au Burkina Faso, le professeur Issaka Salia de l'Université Ouaga 1-Joseph Ki-Zerbo projette un colloque sur la propriété intellectuel dans lequel les questions liées aux savoirs endogènes seront abordées.

Conclusion:

Sur les cinq intervenants présents quatre ont communiqué des textes à partir desquels une édition des Actes peut être envisagée en vue de donner une audience plus grande à ce débat.

En effet les réflexions en cours sur la décolonialité des savoirs endogènes et la réforme de curricula pourrait s'appuyer sur la réflexion substantielle développée par les intervenants et les contributions de la salle.

Le professeur Hountondji exhorte les défenseurs des savoirs endogènes à veiller à les appréhender sur la base d'une méthodologie rigoureuse pour éviter le reproche de non scientificité car la question de la césure problématique entre savoirs et science endogène ne devrait jamais être perdue de vue.

IV.3 Menaces sur le patrimoine culturel immatériel

Coordonnateur:

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Paper 1

Françoise Lempereur

Docteure en Information et communication, Titulaire des cours de PCI à l'Université de Liège

Rappelle la définition et les caractères du Patrimoine culturel immatériel (PCI) tels qu'inscrits dans la Convention pour la Sauvegarde du PCI (UNESCO, 2003) :

- Pratiques, représentations, expressions, connaissances et savoir-faire
- Identifié par une communauté culturelle comme porteur de sens et valeurs
- Transmis de génération en génération
- Recréé en permanence en liant cette créativité à la société, à l'environnement naturel et à l'histoire de la communauté
- Associé à des formes actualisées d'artefacts et d'espaces culturels

Les menaces altèrent les fonctions symboliques et signifiantes du patrimoine immatériel au sein de la communauté des porteurs.

Elles peuvent avoir des causes externes et/ou internes à la communauté porteuse de PCI.

Les causes externes peuvent être environnementales.

Exemple: le séisme du 30 septembre 2009 et les tsunamis qui ont suivi aux Iles Samoa ont provoqué le déplacement des populations vers les hauteurs, de sorte que ceux qui étaient pêcheurs sont devenus cultivateurs de bananes

et de taro, après avoir ont défriché les terres nouvelles. Leurs connaissances, expressions, pratiques et savoir-faire liés à la pêche sont par contre menacés.

Elles peuvent être dues au manque de respect du monde extérieur envers les valeurs de la communauté porteuse.

3 exemples:

• Lle film d'animation des studios Disney "Vaiana, la légende du bout du monde" ne correspond pas aux valeurs des habitants des Iles Pacifiques mis en scène;

• Des masques traditionnels considérés comme des êtres vivants par la Communauté Hopi d'Arizona sont régulièrement vendus comme objets d'art à l'Hôtel Drouot à Paris;

• L'église Saint-Jacques de Namur (Belgique), lieu de prière pour les pèlerins en route vers Santiago de Compostela, a été transformée en boutique de mode, milieu où il est difficile de se recueillir;

D'autres menaces, internes à la Communauté, peuvent être identifiées:

La distanciation: lorsque le porteur de PCI ne comprend plus le sens des rituels et des pratiques, il s'en détache peu à peu et reproduit des gestes et des attitudes sans respecter les dates, les espaces, les règles sociales qui lui sont liées.

Exemple:des gilles (masques du carnaval) de La Louvière (Belgique) participent à l'inauguration du plus grand casino du monde à Macao en 2007.

La spectacularisation, cause ou conséquence de cette distanciation, se traduit par la prévalence de la représentation sur la réalité vécue.

Exemple : le Kankurang (Sénégal / Gambie), cérémonie de masques dans les communautés mandingues au cours de rites de circoncision et d'initiation est devenu un spectacle et une « marchandise culturelle » qui plaît aux jeunes et aux touristes mais dénature le sens de la pratique.

La « folklorisation » désigne une volonté de figer le patrimoine dans un passé révolu afin d'enrayer l'évolution parallèle des pratiques patrimoniales et des contextes socioculturels. Cette volonté se traduit par une représentation esthétisée du passé mise en scène pour répondre à un besoin nostalgique (« le bon vieux temps ») ou didactique.

Exemple : le Parc du Bournat en Dordogne, offre 8 hectares de passé recomposé comme en 1900 à des touristes friands de "bon vieux temps".

L'invention de la tradition repose aussi sur une perception erronée du temps dans le processus mémoriel et sur des stéréotypes, des « clichés ». Elle recourt à une nouvelle historicité, non avérée, et à des faux rituels pour répondre à la vacuité de sens induite par la distanciation.

Exemple : la plupart des confréries gastronomiques d'Europe de l'Ouest accordent au produit ou à la recette qu'elles défendent une origine séculaire non avérée qu'elles célèbrent à travers des rituels apocryphes.

La manipulation idéologique consiste en une mise en forme du patrimoine à des fins politiques ou idéologiques. Ses responsables détournent des appartenances et des liens historiques ou géographiques, fabriquent de faux héros, nient l'existence de porteurs de PCI, etc.

Exemple : le Nawrouz, Novruz, Nowrouz, Nowrouz, Nawrouz, Nauryz, Nooruz, Nowruz, Navruz, Nevruz, Nowruz, Navruz inscrit en 2016 sur la Liste représentative du PCI de l'humanité, est attribué aux Etats du Proche-Orient, du Moyen-Orient, de la Péninsule indienne et de l'Asie centrale, sans jamais mentionner la communauté kurde, vivant dans quatre Etats-parties de cette zone, alors qu'elle est un des plus importants centres de la coutume.

La manipulation commerciale ou mercantilisation se traduit par différentes manières d'aliéner le patrimoine culturel au monde économique.

Exemple: le Haka Ka Mate des Maoris, repris par les All Blacks, équipe de rugby néo-zélandais depuis 1888, fut mis en scène dans une publicité par la firme commerciale ADIDAS pour la Coupe du monde de rugby en 1999, en en accentuant le côté guerrier et primitif, ce qui, pour les porteurs de PCI, dénaturait le sens et les valeurs du rituel.

Paper 2

Mihaja Randrianja

Doctorante à l'Institut d'Enseignement Supérieur d'Antsirabe-Vakinankaratra de l'Université d'Antananarivo (Madagascar), en co-tutelle avec l'Université de Liège.

Analyse l'exemple du savoir-faire du travail du bois au sein de la communauté Zafimaniry vivant dans une région boisée et reculée au sud-est de l'île de Madagascar. Ce savoir-faire est inscrit sur la Liste représentative du patrimoine de l'humanité.

Montre qu'il est important de redynamiser la tradition et surtout de donner à ses acteurs les moyens de la sauvegarder. Les menaces ici sont nombreuses : non transmission du savoir-faire, changements de modes de vie, déforestation, etc. La mise en place d'une « Maison de la science » à Antananarivo permettra de remédier à plusieurs de ces menaces.

Présente un film documentaire remarquable réalisé sur place avec l'aide des porteurs de PCI.

Paper 3
Cecilia Raziano

Diplômée en « Collecte, transmission et valorisation du PCI » à l'Université de Liège, actuellement Doctorante à l'Université de Genève (Suisse)

Explique et illustre les menaces qui pèsent sur le Flamenco, expression artistique qui résulte de la fusion du chant "(cante)," de la danse "(baile)" et de l'accompagnement musical "(toque)", depuis son inscription sur la Liste représentative de l'UNESCO, en termes de « folklorisation », de politisation, de mercantilisation et de simplification de sa forme et de sa valeur patrimoniales. Il est vrai que le Flamenco bénéficie d'un intérêt croissant au-delà des frontières andalouses mais, dans un contexte de surexposition médiatique, il semble subir aujourd'hui des dénaturations dans sa pratique.

Débat

Pendant presque une heure, un débat, modéré par Madeleine Mairlot, elle aussi diplômée en « Collecte, transmission et valorisation du PCI » à l'Université de Liège, permet à la vingtaine de personnes présentes de dialoguer sur les cas présentés et, de manière plus large, sur la sauvegarde du PCI et les moyens de contrer les menaces qui pèsent sur lui.

Les questions aux intervenantes portent notamment sur:

- Les mesures de protection juridique mises en place, depuis la réalisation du film sur le savoir-faire malgache, pour protéger les personnes qui travaillent le bois. Réponse de Mihaja Randrianja : il n'y a rien qui a été mis en place, mais il y a tout de même une tentative, venant de l'UNESCO, de valorisation des maisons en bois, pour mettre en avant le travail et le talent des sculpteurs. Mais il n'y a pas de mesures de protection juridique en cours. Ce pourrait être une mission de la future Maison de la science d'Antananarivo.

- La notion de « manque de respect » due à la reprise d'éléments de PCI de manière caricaturale (film Vaiana) Où se place la question de liberté d'expression ? Est-ce normal de reprendre des éléments de PCI d'une autre communauté de manière caricaturale, par exemple ? Peut-on le faire? Réponse de Françoise Lempereur : chaque communauté décide du sort de son PCI. C'est la communauté, et elle seule, qui a le droit de réagir et de décider quels éléments de son PCI peuvent être diffusés. Si la reprise d'éléments propres à une communauté choque celle-ci, il y aurait lieu d'en supprimer la diffusion ou, tout au moins, de la conditionner à des accords.

Dans la salle, cinq universitaires maliens, dont le Dr Bréma Ely Dicko, Chef du département de sociologie et d'anthropologie à l'Université des Lettres et des Sciences Humaines de Bamako, enrichissent considérablement la

discussion. Le Dr Dicko déplore qu'au Mali, avec l'avènement de l'école moderne, on constate une disparition programmée de certains rituels. Avec les réformes gouvernementales, les communautés préfèrent envoyer les enfants à l'école, ne considérant plus les rituels de passage comme étant importants. Dès lors, il y a une prise de conscience de cette disparition, mais externe.

Question: Est-ce que c'est toujours mauvais que la prise de conscience du risque de disparition du PCI vienne de l'extérieur ?

Un autre Malien répond: les détenteurs, en disparaissant, font disparaître les pratiques. Il importe de privilégier le dialogue avec les autochtones et il faut mettre l'accent sur les détenteurs.

Un professeur de linguistique de l'Université de Bamako associe aux disparitions des traditions la disparition des lexiques, de la danse et du vêtement traditionnels, par exemple. Jadis, chaque région malienne avait une danse spécifique qui se faisait selon les classes d'âges et par des initiés. Aujourd'hui, les danses traditionnelles sont remplacées par des danses modernes. «Est-ce que c'est le colon qu'il faut blâmer ou est-ce que c'est nous-mêmes?» Ces PCI qui disparaissent, c'est un pan de la culture qui disparaît.

Une chercheuse en philo et lettres à Bamako pose une autre question pertinente: « Est-ce qu'au Mali, ce que l'UNESCO définit comme patrimoine est vraiment du patrimoine pour nous ?»

Intervention de Pierre Smet, juriste belge, qui dénonce le fait que les communautés porteuses de PCI sont dépassées et demande qui prend le patrimoine en charge, la communauté ou les Etats ? On peut rester coincé si on se pose continuellement la question de qui doit prendre quoi en charge. Est-ce qu'il ne faut pas sortir d'une pensée étatique, voire être « hors-Etats » pour penser ces pratiques ?

Un historien de l'Université de Bamako répond qu'en l'absence de politique publique, les communautés se prennent en charge à l'initiative de la société civile, notamment à travers des festivals. L'exemple du balafon est un bon exemple de sortie de la « pensée étatique ». Hélas ! Il arrive souvent que l'Etat essaie de récupérer ces initiatives.

Souvent, les musiques modernes sont jugées moins subversives, plus « politiquement correctes » que les chants traditionnels.

La colonisation n'a pas disparu dans les esprits et un problème actuel s'ajoute : la présence d'imams radicaux.

Ne pas mésestimer non plus la problématique du secteur associatif privatisé et mercantilisé.

Conclusions et recommandations:

La vingtaine de participants à ce symposium ont été très satisfaits d'avoir pu débattre sur une problématique qui touche l'ensemble des cultures, tant des pays du Nord que du Sud.

Il est regrettable que la Conférence mondiale des Humanités n'ait pas accordé plus de place au patrimoine culturel immatériel car les menaces qui pèsent sur lui mériteraient d'être connues de l'ensemble des responsables et représentants des différentes communautés culturelles présentes.

Face à la montée des totalitarismes, face à l'homogénisation des modes de vie, face à la domination de l'économie qui étouffe notre planète, la sauvegarde du patrimoine culturel immatériel est un des enjeux les plus importants pour l'avenir de l'humanité. Comme pour la sauvegarde de la biodiversité, il importe que les porteurs de patrimoine du monde entier se mobilisent pour sauvegarder la diversité culturelle et la créativité humaine.

IV.4 Folklore and Intangible Cultural Heritage Studies: Comparing, Histories, Theories, and Approaches

Coordinator:

Timothy Lloyd

American Folklore Society, timlloyd@indiana.edu

Abstract: *This session will incorporate presentations intended to begin a conversation about the field of folklore studies (also incorporating intangible cultural heritage studies) as it is and has been practiced in a number of national and regional traditions, and thereby to create a dialogic space for greater future international understanding and collaboration. It is the initial CIPSH activity of the proposed new International Federation of Folklore Societies, comprising a number of national societies in the field from around the world.*

Paper 1
What is "Cultural" about Intangible Cultural Heritage: A Critical Reflection on the UNESCO Approach to Culture

Takami Kuwayama

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Abstract: The conception of culture as the totality of a people's way of life has been, and still is, central to cultural anthropology and its related disciplines, including folklore studies. At the base of this conception is a relativistic outlook on the world which respects the dignity of the people who live their culture. However, for cultural practices to be recognized as intangible cultural heritage (ICH), they must meet the standards set by UNESCO. Does this not go against the spirit of cultural relativism? Conversely, is it not a case of cultural nationalism to assert that one's cultural practices deserve to be respected as ICH by all humanity? By examining

some concrete examples from East Asia, this paper critically reflects on the theoretical foundation of ICH.

Paper 2
American Folklore Studies, Yesterday and Today

Timothy Lloyd

American Folklore Society; timlloyd@indiana.edu

Abstract: This presentation will narrate the path of folklore studies in the United States over the 130 years since the formation of the American Folklore Society. This path has incorporated an alternation among scholarly approaches from literary study, from anthropology, and from the folklore-studies field itself. It has seen shifts from an interest in the supposedly disappearing relics of folk society, and in comparative and ethnographic research into canonically defined traditions, to an interest in the relations between lay and expert knowledge in contemporary society, and in the presence of traditional elements throughout everyday life. Finally, it has been characterized by the increasing presence and leadership of women in the discipline; and, in the past 40 years in particular, by the development of opportunities for folklorists working in the governmental and NGO sectors as well as in the academy.

Paper 3
Chinese Folklore Since the Late 1970s: Achievements, Difficulties and Challenges

An Deming

Chinese Academy of Social Sciences; andm@cass.org.cn

Abstract: The past 35 years have been the most exciting time for Chinese folklore studies since the inception of the discipline a century ago. Chinese folklore studies have gradually broken away from the grip of the extreme leftist political ideology of the Cultural Revolution (1966-1976), and recovered disciplinary traditions established before the 1949 founding of the People's Republic of China. The field of Chinese folklore studies has theoretically and methodologically enriched not only itself, but also other disciplines in humanities and social sciences, as well as arenas of public life. It has participated in and promoted the nation-wide project of "Three Collections of Chinese Folk Literature" and the movement to protect

intangible cultural heritage. However, many questions have also surfaced in terms of its theoretical discussions, disciplinary practices, and disciplinary orientation.

Remarks, conclusions and recommendations:

After the presentation of these interventions, the participants (and their respective national learned societies, the American Folklore Society, the China Folklore Society, and the Folklore Society of Japan) formally announced the formation of the International Federation of Folklore Societies, which will apply for membership in CIPSH during the coming year.

The discussion that followed this announcement focused on three topics: 1) the theoretical foundations of the international intangible cultural heritage movement, 2) the reasons for the increasing influence of female scholars in US folklore studies since the 1970s, and 3) the opportunities and challenges of the remarkable recent attention the Chinese government at all levels has paid to the documentation, nomination, and safeguarding of intangible cultural heritage.

There were no other formal conclusions or recommendations from this session.

IV.5 African Oral Literatures: Beyond Heritage. ISOLA Session Proposal

(ISOLA - International Society for Oral Literatures in Africa http://www.africaisola.org/)

Organiser:

Daniela Merolla

Institut National des Langues et Civilisations Orientales (INALCO), Sorbonne Paris Cité (USPC) Paris, France; daniela.merolla@inalco.fr

Co-organisers:

Tal Tamari

Directeur de recherche (Senior Research Fellow) at the Centre National de la Recherche Scientifique, Paris, France; Tal.Tamari@ulb.ac.be

Rose Opondo

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Summary: *The concept of heritage evokes visions of artefacts or values produced in an ancient past, surviving through generations as identity markers for specific cultural or social groups. UNESCO defines heritage as encompassing the cultural – tangible and intangible cultural heritage; and natural heritage. Traditional African oral literatures fall under the intangible cultural heritage. The notion of heritage however calls for deeper reflection as certain aspects are embedded in contemporary living and impact on intercultural relationships within increasingly multicultural spaces in what is today termed 'the global village'. The spatial boundaries between cultures have been largely eradicated by migrations, urban settlements and translocations. Within this context, African oral literatures are adaptive continuations of traditional pasts which still influence decisions and choices at both individual and group levels. We propose that African oral literatures go beyond*

ancestral inheritance as entities that need preservation of their 'original' states, but rather provide value continuities for addressing current social dilemmas.

Keywords: *African oral literatures; New Literary Genres; New Media; Traditional Memory; Humanities Curricula;*

African Oral Literatures: Beyond Heritage By International Society for Oral Literatures in Africa (ISOLA)

Overview: *Due primarily to funding issues, only three members (Anne-Marie Dauphin, Artisia Green, and Tal Tamari) were able to personally attend the session. However, all abstracts were briefly summarised at the beginning of the session, and are included here. The history, objectives and activities of the ISOLA association were also briefly presented. Discussion with a substantial audience focused on questions addressed to the individual papers, with comparisons being made to the Afro-Caribbean, African-American, and China areas by specialists in those fields. The role of chair was assumed by Tal Tamari.*
One member – Anne-Marie Dauphin – has chosen to include her Power Point, as well as her abstract, in this session report.

Paper 1
Oral Literature as moral guide: Traditional Literary Genres and New Creations

Tal Tamari

Directeur de recherche (Senior Research Fellow) at the Centre National de la Recherche Scientifique (Paris)

Abstract: While the twentieth and early twenty-first centuries have seen the emergence of new literary genres in West Africa, the Manding-speaking peoples have generally preferred to address new situations through literary genres whose known history – as attested by written as well as oral sources – often stretches back several centuries. The 'epic' style –displaying image-rich, symbol-laden language, in alternating sung and spoken passages – has been especially favoured. New narratives and songs typically explore sentimental dilemmas that have emerged or become more common as a result of changing social conditions. New professional situations – which test entrepreneurs' or employees' moral values – are also explored. Thus, both verbal artists and audiences refer to

their literary heritage to help them understand and resolve contemporary social problems.

Paper 2
Qu'en est-il de la tradition aujourd'hui ?

Anne-Marie Dauphin-Tinturier

Chercheur indépendant / Independent scholar, Long-time collaborator of LLACAN (« Langage, langues et cultures d'Afrique noire », a CNRS research team).

Résumé: Dans son ouvrage « Cisungu », consacré à l'initiation des filles, observée en 1931, dans la région de parler bemba dans le Nord de la Zambie, Audrey Richards évoque l'éventuelle disparition de ce rituel. Mais deux enquêtes (1989 et 1998) montrent qu'il est encore effectué et qu'il s'adapte à un nouveau contexte, marqué entre autres par l'épidémie du SIDA. Dans l'initiation, l'information se transmet par un ensemble de représentations ou « mbusa » (traduit par Audrey Richards par « symbole »), qui s'articulent autour d'un objet (peinture, objet naturel ou poterie), d'un chant et d'une production gestuelle (posture, danses), à un moment donné du rituel et en un lieu donné. La réussite de cette transmission tient en priorité à la personnalité de la maîtresse d'initiation et à ses talents de communicatrice. Tenant compte des cinq éléments qui définissent le « mbusa », elle ajoute un commentaire qui varie en fonction du contexte de production et en modifie ainsi la signification.

À partir des transformations (voire de la disparition) de quelques « mbusa », je tenterai de montrer ce qui se conserve et ce qui évolue dans le rituel et par là-même comment se met en place une nouvelle philosophie de la vie.

Paper 3
Oral literatures and Personal Narratives on African Websites and Blogs

Daniela Merolla

Professeure des universities, Institut National des Langues et Civilisations Orientales (INALCO), Sorbonne Paris Cité (USPC) Paris

Abstract: My paper aims at exploring the way in which ideas on past and present ("cultural heritage", "traditions"…) are engaged on African websites and blogs to develop new discourses of the self and whether and how (the

references to) oral genre interacts with personal narratives for creating a cultural and political discourse. My approach takes into consideration the 'digital imagination' diffused by African websites in the framework of the cultural productions sustained by other media - intended as writing/printing, theatre, film, video, song and visual expression. What becomes apparent is that the interaction of different mediated productions furthers the formation of the landscape of group identity by addressing and forging communities both transnationally-shaped and locally-situated. African websites and blogs are set up and used by different groups, whether belonging to minorities or majorities, and my question is how far and by which means they contribute to express and construct personal and collective identities. I intend to propose a comparison with studies published at the beginning of 2000 to investigate whether the notions of "cultural heritage" and "traditions" are still significant or (and how) are they modified and integrated in new discourses of the self on African websites and blogs (examples from North and West Africa).

Keywords: African oral literature; New Media, Tradition, Cultural Heritage, Personal Narratives;

Paper 4
The Twin Heritage, Eggheads, Orature, and the Rise of New University Orators in Nigeria

Nduka Otiono

Institute of African Studies, Carleton University, Ottawa, Canada

Abstract: Oratory is synonymous with the rhetorical amplitude of many speakers in everyday conversation in traditional Africa, and African writers, especially Chinua Achebe, have demonstrated the centrality of oratory and verbal arts in the lives of the people. Achebe's proclamation that proverbs are the palm oil with which words are eaten in Africa, combines with Malian writer Amadou Hampâté Bâ's declaration that "In Africa, when an old man dies, it's a library burning," to highlight the significance of oratorical skills and oral, intangible cultural heritage in everyday life in Africa. Yet, the tradition of university orators, a growing phenomenon in Nigeria, can be described as a Western heritage traceable to the mid 16th century England when Oxford University appointed Thomas Kingsmill as the first public orator to celebrate the visit of Queen Elizabeth I in 1566.

But beyond the institution of university orators in England, Nigerian universities have domesticated the genre, distilling from Africa's rich traditional oral heritage to create a celebratory speech form that advertises the speakers as modern griots of the ivory tower. This domestication of the genre synchronizes with William Guthrie's (1822) observation that eloquence

(or oratory), as "an art, of which, there is not one species that can be universally adapted to all places, ages, and governments: for instance, the species that prevailed in Greece was different from what prevailed in Rome…[T]hat kind which Cicero used was different from that used by Pliny; the eloquence of the French is different from the that of the English, and that of the Italians different from both." (22) Informed by the classical poetics of oratory theorized by classicists Marcus Tullius Cicero and Quintilius, as well as by Africa's diverse oral tradition heritage, this paper tracks the rise of the unique genre - university oratory - from the efforts of pioneers such as Nobel laureate Wole Soyinka (University of Ife), the neo-classical dramatist Ola Rotimi (University of Port Harcourt), and Omafume Onogie (University of Jos). The paper then focuses more on the works of the contemporary generation represented by Asomwan Sonnie Adagboyin (Edo State University), Sunny Awhefeada (Delta State University, Abraka), and Mark Ikhile (Benson Idahosa University).

Beyond the historical development of the form universally and in Nigeria, the paper will analyze the discursive strategies of the selected purveyors of the tradition and their representative texts. Through the close textual analysis of this marginal genre which scholars of African Studies have generally glossed over - Ernest Emenyonu (2004) briefly draws attention to the genre though - I hope to achieve two main objectives: First, demonstrate particularly unique ways that the twin heritage of African and Western epistemic practices has shaped the evolution of the "oral performance" in Africa in relation to the art of the university orator. Second, complicate our understanding of the role and relevance of the university orator in modern African academy.

Paper 5
African Oral Literatures and Cultural Heritage in Eat African Formal Educational Curricula

Rose Opondo

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Abstract: Most African countries offer formal education that is based on western cultural orientation as a result of colonial histories. The efforts to infuse traditional cultures, often seen as cultural heritage into a 'global oriented' education that perpetuates western cultures is muddled further by the contemporary emphasis on science and technology over the humanities. This has resulted into a confused state of affairs as far as value enculturation in schools is concerned. I propose to interrogate the integration of indigenous oral literatures into the primary and secondary school curricula in the

Eastern African region, namely in Kenya, Uganda, Tanzania and Rwanda, focusing on the rationale, objectives, content delivery and notable output of these literatures in the schooling system.

Keywords: Oral literature; Culture; Heritage; Curricula; Humanities; Values;

Paper 6
Reading the Oracular System of Ifá in the Pittsburgh Cycle

Artisia Green

Sharpe Associate Professor of Civic Renewal and Entrepreneurship of Theatre and Africana Studies

Director, Program in Africana Studies, College of William and Mary

Abstract: This comparative paper considers the late playwright, August Wilson and his signification on the oracular system of Ifá across plays within his Pittsburgh Cycle. I examine the effects of the symbols on the structure of the dramatic texts and on the politics and practices of characters within the Cycle. In plays such as Gem of the Ocean, Fences, and Two Trains Running, Wilson uses what I term an ethnocultural dramatic structure (Green 2015). In an ethnocultural dramatic structure, linear frameworks and their organizational markers - exposition, inciting incident, conflict, climax, and resolution - are inspired by and at times wholly marooned by distinct cultural and/or temporal Africanisms. Wilson's use of this structure within the Cycle, rooted in the oracular system of Ifa, holds several implications. First, it demonstrates an intertextuality between orature and literature while affirming a particular oracular system whose origins can be geographically situated, have been preserved across time and space, and can be invoked in the dramaturgical and production process. Second, Wilson's dramaturgy as informed by a Yorùbá oracular impulse, is an expression of a "distinctively African ethos" (Neal 1968) that offers an approach to dramatic analysis which challenges western epistemologies of textual production, examination, literary theory, and play production. And third, Wilson's use of this particular ethnocultural dramatic structure affirms the intersection of the cosmos with the drama of the human condition. Through cosmic design characters (readers and those who bear witness to Wilson's plays) achieve unity with the divine aspects of their identity and are reminded that the solutions to the social dilemmas of their present can be found in their past.

Paper 7
Benin Monarchy on the Wings of Heritage, Proverbs, Poetry and Spirituuality

Mark Ighile

PhD & Edomwonyi Omorogbe

Benson Idahosa

University, Benin City, Nigeria

Abstract: No doubt, the phenomenon of heritage, quite often, elicits values produced in an ancient past, surviving through generations as identity markers for specific cultural or social groups. It is instructive to observe that the Benin monarchy, in Nigeria, West Africa, is a clear instance of such cultural productions. Within the context of the songs in the Erhunmwun Oba collection, that forms the basis of this study, there is an attempt to explore the intricate relationship between the aesthetics of cultural heritage and the timeless relevance and super-heroic status of the Oba of Benin. And this is critical to our study because such explorative convergence helps to locate, within the folkloric genre, the argument that the Benin monarch's generational status has implications for the past, present and future development of Nigeria and indeed Africa. The traditional, super-human place of the Oba in the kingdom is all encompassing. It is deeply rooted in the psyche of the people and transcends the belief and social structure of the society. The Oba is highly revered and the elements of his being are vehemently enforced in the communal texture and interactions of the people. The Proverb, which is also a traditional code, is thus one of the veritable means of social and cultural reflections, commentaries and artistic creations. That the supremacy of the Oba amongst mortals is reflected in the proverbs of the people authenticates the fact that the respect and honour for the Oba are deep-seated in the lives of the Binis. This paper examines how the concepts of heritage, cultural communication and spirituality play themselves out in the monarchy of Benin kingdom, and concludes that an understanding of this dynamics is critical to the development of traditional institutions in Nigeria.

Keywords: Benin Monarchy; Heritage; Poetry; Song; Proverb;

Conclusions and Recommendations:

Discussion with the audience highlighted the significance of cross-cultural comparisons for the understanding of oral literatures, as well as the reactivity of oral literatures to social change.

V.

HISTORY, MEMORY AND POLITICS

How do memories and history interact, and how are they influenced by political contexts? What is at stake in the nexus of history, memory and politics is that the confusion between History, Memory and Politics could be led to nationalistic, Eurocentric or racist drift that are not only the source of misunderstanding but also the source of permanent or periodical conflicts[31].

History is a construct of memory, but as such, is not equivalent to the totality of the memory that has been thus far recollected by humankind. In fact, as Catherine Jami pointed out, sometimes historians have to work against memory which has been thus far constructed while retrieving the complexity of knowledge from historical facts. Where an individual or a group of individuals desire to hold onto political authority, there is an allure to monopolize on history as numerous historical accounts, ubiquitously found throughout our globe whether old or new, small or large in scale, can testify. Deconstruction of memory averts this political desire, preventing memory from being usurped for political uses.

Forgetting or not remembering is also an important part of memory, and it can also be a political act as in the case of amnesty. Nonetheless, Chris Cary demonstrated in his speech, while taking us through examples in the history of ancient Athenian democracy, that in fact what they practiced was not forgetting, but rather creating barriers to public recollection. "Past matters", as Cary emphasizes, but only to the extent that it does not imprison us or else there is no progress. He drew these examples to show that there is a wider role for history in encouraging an open and critical engagement with the past, that is in treating the past not as a series of facts, comforting platitudes, myths or even a set of quasi-mathematical problems to which an answer can be found, but as a series of still open questions encouraging a degree of skepticism towards the certainties which are offered in support of short-term solutions to complex problems. In this, history takes its place among the general contribution of the humanities, and the sciences more generally, in literally humanizing us and enhancing the capacity to think critically.

The preservation of historical documents and artifacts is indispensable condition for the recollection of our past. Yet, as Mariët Westermann reminded us, recent development of extreme challenges of the destruction of cultural heritages that refugees and minorities face in their precarious stateless condition calls our attention to the fact that human beings can even be forced to forget by violent means. Tunde Bewaji added that it is not only the violence but also the economic pressures and neoliberal discourse that could threaten our capacity for recollection of the past, while addressing the concurrent problems of what has happens to humanities in contemporary societies especially of the south, where students are increasingly being deprived of the opportunity to reach their past and tell their own stories as the humanities departments dwindle and application oriented studies thrive.

[31] *This introduction was originally given by Lauren Tissot in the Plenary Session on "History, Memory and Politics.*

V.3 UNESCO's General History of Africa: Challenging the Prejudices on African History

Coordinator:

Ali Moussa Iye

Chief of History and memory for dialogue section, UNESCO, Coordinator of the UNESCO's General and Regional Histories, a.moussa-iye@unesco.org

Abstract: *This symposium presents the major contribution of the GHA to the decolonization of the historical discourse on Africa. It will highlight the methodological approach and the diversified sources that have been used to build an African perspective which allowed renewing the historical knowledge on Africa, its peoples and its Diasporas. The decolonization of the concepts, paradigms and categorizations used on Africa, in social and human sciences, particularly in history, is regarded as an epistemological necessity throughout the scientific and intellectual communities in order to build a non-biased scholarship.*

On the basis of the debate raised in the drafting of a 9th Volume of the GHA, this symposium will also discuss the necessity of developing appropriate concepts and paradigms to better capture the internal dynamics in the continent as well the complex and dynamic ties with the African diaspora scattered in other parts of the world. This Volume, which aims at updating the GHA collection and addressing the new challenges by African and Afro-descendant peoples, will use the concept of Global Africa as a guiding line in order to overcome the customary dichotomies and divisions between Africa and the African Diasporas. In that perspective, this symposium will contribute to the general discussion of the World Humanities Conference by discussing how the plurality of historical perspectives could contribute to the universality of Humanities.

Paper 1
Contributions and Challenges of the UNESCO's General History of Africa

Ali Moussa Iye

Chief of History and Memory for Dialogue Section, UNESCO, Coordinator of the UNESCO's General and Regional Histories, a.moussa-iye@unesco.org

Abstract: This presentation highlights the three types of denials that people of African descent were confronted with throughout the history

- Denial of their humanity and dignity through the numerous attempts to bestialize them and transform them into of the others designs
- Denial of their history and culture by rejecting them in the wildness of nature
- Denial of their rights and citizenship through all kind of discriminatory policies, strategies and behaviours

Most of the prejudices against people of African descent are rooted in the belief that they have not created any significant civilisation and culture and made any valuable contribution to the progress of humanity. Far from being only the result of ignorance, these prejudices are part of ideological constructions which aim was to justify the slave trade, the colonisation and generally the European domination and exploitation of the world since the 15th century.

It was against these discourses that the artists, scholars and Intellectuals from Africa and Africa, Diaspora mobilized themselves in order to develop another narrative on African history. The General History of Africa (GHA) is the resultat of their efforts and was launbched in the 1960's by UNESCO to respond to the request addressed to it by the newly independant African States.

The intervention presents the main contributions of the GHA project to a better knowledge of African history and culture. It analyses in particular the political, methodological and epistemological challenges this monumental work has had successfully addressed.

It finally presents the second phase of the project articulated around the pedagogical use of the ccontent of the GHA and the elaboration of a Volume IX to update the collection, revisit the knowledge on African Dispora by introducing the new concept of "Hglobal Africa" and address the new challenges faced by Africa and its Diasporas.

Paper 2
Human Origins: A New Synthesis

Augustin F.C. Holl

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Abstract: The acceleration of palaeoanthropological research during the last two decades in Africa and other parts of the tropical world, particularly mid-latitude Europe and South Asia, has resulted in many important discoveries that are changing our understanding of the emergence and expansion of human kind. This presentation features the major recent discoveries and mostly their implications for the understanding of the Human phenomenon. The roots of humanity are pushed deeper in the past, around 7 – 6 million year ago with Sahelanthropus tchadensis and Orrorin tugenensis. They are followed by the Ardipethecus clade between 5.5 and 4 Million years, and then the burgeoning Australopithecines 4 -1 million years. Homo species [Homo habilis] emerged around 2.5 million and moved out of Africa to reach mid-latitude Europe, Southern and Eastern Asia between 2 and 1.8 million years ago, with Homo erectus. Regional diversification through evolutionary drift led to Homo heidelbergensis, and later Denisovians, Neandertals, Homo sapiens sapiens, Homo naledi and Homo floresiensis. Only Homo sapiens sapiens that spread to Australia – 65000 years ago and in the Americas and the Pacific, is present in the world today. Archaeological sites, mitochondril DNA mapping, and human languages are permanent reminder of the unity of humankind.

Paper 3
Decolonizing African History: concepts, paradigmes and categorizations

Martial Ze Belinga

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Abstract: The communication's rationale follows the frame of the section 1 of book 1 of the GHA volume IX. The epistemological question could be : « At which conditions will the writing of an african history from within be possible ? ». Working on the paths of the first eight volumes not only methodologically but also on epistemological grounds has h'elped to assess the extend to which the main orientations and perspectives of writing may be criticized and radically challenged to escape a new or renew of eurocentric vision of african past. Our decolonizing approach relies on a couple of variables:

• The perspective of the discourse, leaving behind the old diffusionnist and exogenous views on Africa, that presupposed usually the exteriority or non african origin of each civilization found in Africa; this perspective is consistent with a provincialization of western knowledge in order to widen the understanding of other experiences namely African and Afro descendant history.

• The categories of space (global Africa, diasporic worlds in Europe, Asia, the Americas), of time (prehistory replaced by initial history, no Middle Age, …), of beings, civilizations, societies and cultures taking the places of those of « inferiors », « savages », « tribes », « non-state » or « acephalous » societies, stationary economies, etc.

• Define new categories that could help build the abstractions, ideas, concepts needed to capture complex facts, conduct historical reflections and scientific discourses. This deconstruction leads to the use of accurate and efficient conceptual frameworks allowing a radically better understanding of African past by reinterpreting their religions, worldviews, practices, knowledge, know-how, out of the empire of prejudices and biased views.

Deolonizing African and afrodescendants history cannot be acheived without a radical epistemological renewal concerning the perspective of the discourses which orients the themes, methodologies and the interpretation of the facts, the categories of thinking, the paradigmes and concepts used to understand human experience.

Paper 4
Redefining Blackness in the Next International Context

Carole Boyce Davies

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Abstract: Global racism operates as a feature of colonialism in which European domination carried with it a series of patterns of creating racialized others, often violently instituted and at the epistemic level as on the corporeal, cultural, institutional, economic. Cedric Robinson refers to "racial capitalism" in his classic Black Marxism. The Making of the Black Radical Tradition (1983) indicating that capitalism and racism are conjoined. This is a thesis already argued in part by Eric Williams in

Capitalism and Slavery (1944) which established a direct relationship between the rise and end of the transatlantic slave trade and capitalism and in Walter Rodney's How Europe Underdeveloped Africa (1973) which outlines that Africa was on its own equivalent trajectory until the European imposition of a set of alternative oppressive and extractive economies. The conclusion is that racialization was already taking place in Europe via colonization with its economic corollaries and the creation of hierarchies in which European ethnic minorities began to assert global ascendancy and subordination of those defined as racialized others. Faced with global racism then, "Black" and "blackness" became terms of empowerment and re-somaticizing away from abjection, accompanying post-civil rights activism which also used "Black Power" or "Black Aesthetics" to reclaim black subjectivity for political use and earlier in the case of the Rastafari in Jamaica. "Blackness" is operational in the context of overarching construction of "whiteness" from in Ta-Nehisi Coates terms the people "who think they are white." In the U.K. context for example, "black" became the descriptor for all those people of color defined negatively by the dominant racist context and included "people of color" in general. Blackness became also a "membership" norm in which one was located by political self-definition. But, often it is applied outside of self-definition, by state authority. Still, "black" also re-writes, with the power of a political movement, the sensibility tied to the abjection built into the word "negro." And, more importantly, Black as an assertion and as a descriptor created a transnational motion "mobilized as such a powerful unifying concept full of layers and different temporalities (23)." Significant in this case, is that it was tied to political activism in a movement for Black Power. In the African context, in the South African example, it would be linked to processes of decolonization and heightened consciousness as articulated by Steve Biko.

This paper examines continuing and new definitions of blackness in transnational contexts. It examines; Race, Location and Global Blackness and a variety of new definitions of blackness in African-Asian, Latin American and South Pacific connections. It concludes that The General History of Africa's new volume on the African Diaspora provides advances to present and recent thinking on these questions and allows us to intervene in what promises to be for the foreseeable future a growth area of scholarship, political consciousness and aesthetic-cultural assertion.

Remarks, conclusions and recommendations:

The session which attracted many participants raised an extensive debate on the necessity to reinforce the decolonisation of African history which continues to be not yet sufficiently known, despite the publication of the eight-volume collection of the General History of Africa. The deconstruction of the concept, paradigms and categorisations which are still applied to Africa was considered as crucial field of research which should mobilise African scholars and beyond all experts of Humanities. In that respect, the work undertaken by UNESCO in the framework of the Volume IX of the GHA was strongly praised.

Remark 1: The failure of African States to introduce the perspective developed by the GHA in their schools and universities and the resistance of Western scholars and academic institutions to take into account this contribution were stressed

Remark 2: The potential of the concept "Global Africa" introduced by the international Scientific Committee of Volume IX to revisit the relationship between Africa and its Diaspora and illustrate the Afican presence in the world was considered promising and could serve as a guidelines forfurther reserach on this issue

Remark 3: It was recognised that African history is not only important for Africa but also for other regions of the world considering that Afrca is the cradle of humankind and human first civilizations and cultures was highlighted Remar

Conclusion 1: It is highlighted that the integration into African national curricula of the pedagogic contents developed by UNESCO on the basis of African history constitutes an important progress in implementing the ultimate goal got eh GHA project. The use of these contents by other regions of the world to revise their biased perspective on African history is recommended.

Conclusion 2: In addition, of the integration of these contents in the formal education, it was considered equally important to develop materials for non-formal and in formal education by using the potential of ICTs. In that respect, the creation of the International Coalition of Artists for the GHA constitutes a good initiative that needs to be reinforced.

V.4 Decolonizing the Humanities: Stakes and Promises

Coordinator:

Martial Ze Belinga

African Humanities Conference

Abstract: *The issue of revitalizing the humanities is intense among the professionals of social and human sciences and beyond. As the seminal decolonial approaches is succeeding in imposing innovative views on a global coloniality of power, knowledge and subjectivity, towards a "provincialization" of western epistemology, it's necessary to assess the stakes and promises of that set of heterogeneous, interdisciplinary, plural reflexions. In what way do the concepts of coloniality, geopolitics of knowledge, epistemicide, epistemic disobedience, etc. contribute to address the common challenges of the human kind: Racism, inequalities, environment, Anthropocene, digital turn, cultural diversity, religions, violence, poverty… The symposium will engage debates on decolonizing a commonly admitted euro-centric knowledge, articulating epistemological, paradigmatic and institutional dimensions of the issue, with respect to the geographies of a diversified range of enunciations.*

Keywords: *Coloniality; Decolonization of Knowledge; Epistemicide; Eurocentrism; Epistemic Racism;*

Paper 1
Anthropology's Colonial Encounter: Taking Stock, Facing Ahead

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Abstract: The communication begins with the key concerns at the critical moments of the discussion of the decolonisation of the discipline, from Kathleen Gough's first article about 'Anthropology and Imperialism' in 1968,

to Talal Asad's Anthropology and the Colonial Encounter in 1973, to Faye Harrison's Decolonizing Anthropology in 1991, to Arturo Escobar and Gustavo Lins Ribeiro's World Anthropologies in 2004. Then the communication will adress the relation between anthropology, India's decolonisation movement and the decolonisation of anthropology in postcolonial India, looking at the work of the anthropologists Verrier Elvin and Nandini Sundar. Some thoughts about the need for and the nature of a genuinely counter-hegemonic anthropology conclude the communication.

Paper 2
Decolonizing Literary Studies: Beyond English and Romance Studies Departments

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Abstract: In Decolonizing the Academy (2000), we argued that the current university is a liberating space for the transformational of knowledge but simultaneously functions also as a space that reinscribes colonial politics through a variety of departments founded under the principles of maintaining hegemonic politics of former European and American powers. African and Caribbean universities, structured under these models repeat the patterns of dominance instituted and years after independence many have not still been decolonized.

The study of literatures in these institutions repeat these formations in structures despite the work of writer/scholars like Ngugi wa Thiong'o et al in "On the Abolition of the English Department" (1967) which led to the creation of Departments of Literatures and Literary Theories in selected institutions. And regrettably even African American Studies Departments repeat some of these foundational errors as Sylvia Wynter asserts in "How WE Mistook the Map for the Territory." This paper examines some of these trajectories and proposes a more advanced paradigm for academic units in the Humanities.

Keywords: Africana; Literary Studies; Colonial Politics; Sylvia Wynter; Ngugi a Thiong'o;

Paper 3
L'égyptologie dans le programme de décolonisation des Humanités

Yoporeka Somet

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Résumé: Sortir les Humanités africaines du paradigme colonial suppose une nouvelle approche historique qui pousse l'enquête jusque dans le passé le plus lointain du continent tel que les sources disponibles nous permettent de l'appréhender : artéfacts, art, valeurs morales, vestiges archéologiques, documents écrits, etc. Dans une telle démarche la civilisation égypto-nubienne, avec son expérience et ses acquis sur près de quatre millénaires, serait appelée à jouer un rôle de fondation et/ou d'inspiration. Elle permettrait aussi de rendre raison de nombre de faits de culture contemporains.

Mots-clés: Art, Artéfacts, Écriture, Traditions Culturelles, Philosophie, Sciences, Religion, Humanisme.

Paper 4
Decolonizing the humanities: the CODESRIA Experience

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Abstract: CODESRIA has been engaged in the struggle to decolonise the humanities and social sciences since its creation in 1973. The promotion of endogenous knowledge production called for the transformation of what Valentin Mudimbe called the 'colonial library' that had led to the sidelining of the libraries and knowledge systems that preceded or co-existed with it. The struggle to deconize the humanities and social sciences is part of a bigger struggle for the transformation of the global epistemological order that mirrors dominant socio-political order. The communication looks at the various ways in which CODESRIA has been engaged in the promotion of the humanities in Africa, like the Latin American Council of Social Sciences (CLACSO) that is a few years older, and other institutions of the Global South have also been doing, the challenges involved and the prospects.

Keywords: CODESRIA, Decolonization, Endogenous Knowledge Production; Center-Peripheries; Global South;

Remarks, conclusions and recommendations:

1. The issue of decolonizing the humanities is one of the most important one when it comes to a refoundation of those disciplines and knowledge production. Particularly if the new direction is to open the humanities to all the humankind experience, beyond dominant and contemporary discourses.

2. The decolonization of the humanities is not only a theoretical question, rather it bears institutional, political, societal dimensions and all the stake holders of the education and research system are concerned.

3. The decolonization of the humanities is part of more global hegemonic relations and constraints that marginalize local, endogenous knowledge production, values and worldviews.

4. Coloniality of knowledge is an epistemic racism against non-European knowledge systems, but it is also a patriarchal domination biased against women's knowledge and contribution to the research.

5. Some disciplines like Egyptology could deeply contribute to overcome the Eurocentric orientation of the humanities with the importance of values like "maat", or writings like hieroglyphs, pointing alternatives to the dominant humanities order.

6. The study of cosmogonies -Egyptian, Dogon, …- should enter the decolonized curricula in order to prioritize a set of holistic knowledge, allowing to rethink the world with in new paradigms.

7. The decolonization of the humanities should be a global concern, including the Western world, its implies an epistemological turn and an ecology of knowledge.

V.5 Global History of Humankind

Coordinator:

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Abstract: *The understanding of History as a core component of the understanding and management of societies has evolved dramatically, on occasions being put into question. While simple unilineal approaches to the past do not find academic and social acceptance any longer, several indicators about the important connections between histories of different regions and the needs to understand the great acceleration and transition processes, growingly call for a retrieval of History and the Humanities. The necessity to write Global History or Transnational History came largely in response to the impacts of globalization and to the emerging questioning of the ethnocentric perspectives of history. Building from the experience of the General and Regional Histories undertaken by UNESCO, but moving beyond, it is time to discuss the possibilities to be initiating a Global History of Humankind that could show why and how the major historical events are often interconnected.*

A Global History of Humanity requires the possibility of multiple approaches. Certainly, those based in chronology, on disciplinary expertise, or on the different regions in the world, but also those thematic (adaptations to coastal environments or deserts; the role of techniques or beliefs; the relevance of oral tales, imaginary and narratives in the perception and running of societies; the notions of reality, self, other, individual or kin; the role of Diasporas, the history of debates on ethics or logic, and their tangible and intangible implications; etc.). A GHH seems to be, today, a task that requires all scholars from the Humanities, but also natural scientists and other experts interested in the origin and meaning of their fields of expertise, to be engaged.

This session brought together experts form the various fields of the Humanities for a first "brain storming" debate, aiming at the preparation of a GHH project, engaging all members of CIPSH, together with UNESCO.

It was preceded by four interventions, paving the way for the debate.

Paper 1
Ali Moussa Iye

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Abstract: The monumental work carried out by UNESCO in the framework of the General and Regional Histories projects has shed light on the complex processes of interconnections, interactions and mutual fertilization among the peoples that have led to cultural, intellectual, economic and technical development of humankind.

These Histories (History of Humanity, General History of Africa, History of Civilizations of Central Asia, General History of Latin America, General History of the Caribbean and The Different Aspects of Islamic Culture) introduced other ways of writing history, in particular to disarm, decolonize and denationalize it.

This intellectual adventure, which began in 1952 and was completed in 2016 with the publication of the last volumes of the last collection, is an interesting experiment to be analyzed. The lessons to be learned from the difficulties encountered and the challenges of transcending ethnocentric perspectives could shed light on the writing of a Global History of Humankind, taking into account the pluralism of historical perspectives, sources and points of view of so far marginalized peoples.

Paper 2
Luiz Oosterbeek

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Abstract: From the epistemological turn that was carried out in medieval Christian Europe by St. Thomas Aquinas (retaking the primacy of reason, assumed as a postulate of faith), renewed the interest in antiquity and its theoretical and applied conquests, which in turn accompanied the awakening of long-distance commercial life (which was already making the richness of Atlantic coastal villages and, above all, the Italian republics). This epistemological shift reunited the medieval knowledge, until then divided between the Christian and Arab traditions, which means that it reunited two sides of a philosophical root: abstraction and empiricism, synthesis and analysis, metaphysics and experimentation. It was the resumption of trade routes and urban dynamics, bringing the two sides of the Mediterranean into contact, but also Asia, which created the de facto conditions for this reunification, of which are direct descendants the establishment of non-transcendental criteria of truth (William of Ockham), and experimentalism and naturalism as the basis of a new way of knowing and doing (which are announced by Garcia da Horta and Duarte Pacheco Pereira, consolidated in

Leonardo da Vinci and epistemologically organized in Gianbattista Vicco, Francis Bacon and Descartes).

The birth of history is inextricably linked to the processes of globalization and the identity reconfigurations that they imply.

We must recognize that the research frameworks built for anthropology (especially by Levi-Strauss) and for history (especially by Fernand Braudel) were able to update the rationalist paradigm, capitalizing on the advances of the first half of the 20th century (including quantum mechanics), valuing cultural diversity as a historical matrix (in which their contact with Brazil was probably fundamental) and intervening in their time with an agenda that valued regularity in diversity (anthropology) and convergence with distinct rhythms (history). In this sense, they didn't simply follow the post-war neo-positivist optimism, thus fulfilling a fundamental role of the humanities, which is the relativization of short time absolutes, in favor of medium- and long-term reflection.

How can the humanities contribute autonomously for a society in which the words "relativism", "deconstruction" or "democracy" have become the new absolutes? What fashions do you have to resist today? The naive idea of an object as an observable detached from the observer is no longer prevailing for more than a century, but this does not mean that academic knowledge can be confused with common sense or other forms of knowledge: it maintains the characteristics of theoretical and methodological rigor, and formalization, which make it specific. The new stage in the process of globalization, which we are experiencing, is marked by transversal processes of multidisciplinary integration, by the logic of networks, in which transdisciplinary fields of knowledge are the new effort that rigorous knowledge is summoned to operate.

In this sense, the task of history is not, today, only a task of historians. It requires the joint involvement of the different disciplines of the humanities, converging their perspectives and epistemological frameworks into the construction of a common past of humanity, which, to be so, must be plural but not relativistic, diverse but not chaotic. No longer a collection of ethnocentric stories, but a Global History of Humanity.

Paper 3

Hsiung Ping Chen

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Abstract: Ever since history becomes a modern discipline, it is clear that the subject always suffered from politics, national history and ethnic narrative being the main features of the study. Although this had always been

accompanied by dissatisfactions from the beginning (i.e. the 19th century), none have altered the general practice. Regional studies developed after WWII have enlarged the geographic areas of concern, adding a certain awareness in comparison and interdisciplinary approach, but it has not cured itself of Euro-centrism or the roots in eccentrism or national defense.

It is true that parallel to this mainstream, there had always been attempts to "open up" history, to allow the profession and its context to become more inclusive, connected, and democratic. Earlier works of Will Durant, Arnold Toynbee, William McNeill represented such efforts. The inadequacies of their result notwithstanding, their aspiration had been intended for an understanding of human "civilizations" as demonstrated by "many" or "most". Interest especially in the commerce, trade and migration (exchanges of commodities and population) over the last five centuries had prompted scholars such as Immanuel Wallerstein (1974) to produce his series of books on the "world system". These economic history, joined by the Annales scholars' observation of the Mediterranean such as that of Braudel pushed for people to open up boundaries--political, religious, ideological boundaries--to consider the possibility of a "shared history."

"World history" became especially a subject of teaching, a field with its own association and professional journals, in the US, in the last decades (sinCe the 1980's). Whether "Global history" as advocated here should be any different from this strand of "world history" is for all to debate. What should be clear, after waves of gender and ethnic studies, exercises of cultural and post-colonial studies are that this new endeavor should not be an "add-on" or a "patch" work. That is, it should indeed be a fresh start rather than a "fix-up job", in terms of its concept, its framework, as well as its contents and strategies of narration.

Finally, enabled by current technologies, many of us like to see it produced digitally, which allows for interactive use, with audio-visual capacities. We may want to try out with a certain thematic treatment (i.e. material culture, daily life, eco-history) most conducive to such attempts, that will restore common confidence and generate further explorations.

Paper 4

Luiz Carlos Villalta

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Abstract: Since the end of the 18th century, the idea of history and its methods have suffered successive changes in Brazil, following what was happening in the world. Between the end of the eighteenth and the beginning of the nineteenth century, it is possible to identify a first change in

the idea of history, which adds to the notion of report, of narrative, the identification of a process, of events sequence, of which the protagonists are men themselves alone. At that time, there was, on the one hand, a mistrust of historical narratives, which were seen as synonymous with lies of some men who were challenging the established order. On the other hand, some historical actors have struggled to change their present by aiming to abandon the legacy of the past and, consequently, to realize their future plans. After the Independence of Brazil, especially from the 1830s, Brazilian politicians and scholars dedicated themselves to the challenge of contributing to the construction of the Brazilian nation, a project in which historians and novelists occupied a special place. Their job was, first, to choose the most important topics in the nation. For historians, it was very important, in addition, to collect documents would that give them conditions to write historical narratives. There was also a need to teach history to students and the general public. It is possible to identify, even in the second half of the nineteenth century, discrepancies between the history of historians, history in school, ie, history taught to students and history as it was portraied by novelists. While historians have chosen European men as the main responsible in the historical construction of the Brazilian nation, among the novelists the option for the Indigenous populations was frequent. In the field of education, the so-called master of life, that is, the historical narrative which provided good examples to follow, occupied a central role.

These general lines (and, of course, simplified ones) changed in the 20th century, mainly after the publication in 1933 of the book "Casa Grande & Senzala" by Gilberto Freyre, a disciple of Franz Boas, a German anthropologist rooted in the United States. This work has called into question a few cliches, either on the Brazilian nation, or on its more fundamental subjects, while at the same time offering innovations with regard to the methods and documents employed. Freyre diverged from a perspective that Portuguese colonization in America was inferior to other Europeans, arguing the contrary, and at the same time stressing the role and creative capacity of Portuguese, the roles played by Africans and indigenous women in the construction of Brazil, under the patriarchal family. If he conceived Portuguese colonization as a work founded on the equilibrium of antagonisms (between lords and slaves, for example), he regarded as positive the interbreeding, he attributed to the Africans all the sweetness of the brazilians and he has denounced the consequences of slavery, such as sexual depravity, for example, which, it is important to recognize, contributed to the increase of the population and, consequently, to the success of the Portuguese colonization in Brazil. The sources that Freyre used are the most variable, including travel accounts, wills, documents of the Inquisitions, letters of the Jesuit Fathers, all subject to rigorous inquiry. Another important author, perhaps the major Brazilian historian in 1936, published the book "Retrato do Brasil" (Portrait of Brazil), a seminal work in political and

cultural history, whose great analytical contribution is in his the use of the concept of patrimonial domination, of Max Weber, and above all in the creation of the idea of the Brazilian as a cordial man, in the sense of a man who in his actions is guided by his heart, mix the sweetness and the Hatred, the private and the public. This understanding is shown to be operative in the more recent studies of Brazilian political history.

In the 1960s, under the influence of a sociology preoccupied with Brazil's dependence on the world, a world of the Cold War and the expansion of Marxism in political and academic domains, history started to dedicate itself more decisively to finding the historical origins of the problem, emphasizing the asymmetrical relations between the metropolis and the colonies. Indeed, this preoccupation has guided the book "Formação do Brasil Contemporâneo" by Caio Prado Jr., published in 1942. Several works have developed in line with this perspective, until the mid-1990s, when other historians began to be concerned with the mechanisms common to the metropolitan and colonial domains, either on the ancien regime or after its fall. At the same time, since the 1970s, history has begun to be more interested in other subjects, such as family, women, religion, sexuality, books, libraries, reading practices. If politics has lost its central place in the ascension of a Marxist historiography, at the beginning of the 21st century it has returned as a very important topic of inquiry. This historiographical expansion has convergence with a movement of innovation in the teaching of history to pupils in schools and high schools. On the contrary, instead of replacing a version of history, "false history," by another, "true history," at least from the 1990s, it is possible to recognize the efforts of the teachers so that students include the construction of the story itself, its methods and its sources and, in addition, have contact with different versions of the same events and processes. History and its teaching have approached the other human sciences, arts, languages and contemporary media, such as cinema, literature, anthropology, archeology, psychoanalysis etc., either holding their subjects, or taking its methods. The nation is no longer the center of history and of its teaching. However, it must be acknowledged that the history as master of life has survived, perhaps dressing in clothes apparently come from the methodical history, ie, from the so-called positivist history.

All this movement of expansion of history and its teaching in school and high school, now, is threatened by two opposing forces. On the one hand, there are conservative forces, tributary to a traditional view of history, perhaps refractory to the teachings of a conservative intellectual like Gilberto Freyre, replacing it for Olavo de Carvalho (a mixture of astrologist and philosopher candidate rooted in the United States, from where he disseminated a hatred speech) and other figures without any importance in the academic world. On the other hand, there are actors linked to social movements, among them some who refuse academic history, its methods and its theses, in privilege of their truths, which very often do not resist the

test of being confronted with the empirical data. In this rash order, where history suffers from the attacks of the forces on the left and on the right, history has lost its conquests made in the last decades. The government of the usurper president Michel Temer ended with the obligation to teach subjects about Africa, Africans and their descendants in Brazil, doing the same with the natives. At the same time, it made the Parliament approve the new rules for the functioning of high schools, ending with the obligation to be taught there on history. Some of its supporters, in some states and municipalities, have approved the law of "school without party", ie, a law that prevents teachers from challenging the established order. This law, already considered unconstitutional by the Public Prosecutor, is a threat to educators, students and students. Brazil is today under the yoke of darkness; there is no longer any Enlightenment except as forces of resistance. It is a kingdom, or rather, a Republic of stupidity. Under these conditions, in Brazil, there will not even remain a sovereign nation and people; Nor history as a field capable of leading people to reflection.

Paper 5

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Abstract: As Professor Hsiung has noted, the relationship between Global history and "world history" remains uncertain. The first term, "global," may point to aspects of environmental, geological, technological and social as well as political change, while the older term "world history" points to cultural and social connections that flow from and generate major international events such as World War I. Note: these two spatial metaphors, World and Globe are singular. Instead of that unity and simplicity, I follow Ali Moussa Iyé in proposing that we emphasize the dynamic, or dialogic nature of human relations and historical processes. A dialogic representation of history empowers us to envision the making of history as a kind of "call and response," both at the time and over time, as we study interconnected (if also antagonistic) cultural legacies. The stories embedded in the world histories of the past shape the future.

The First World War can suggest some of the challenges that our shared histories pose. The first challenge is that an expansive history must be comparative, recognizing cultural and historical differences. Second, it must be collaborative, since no one of us knows enough languages to write such an interpretation. And third, it must be interdisciplinary: for a comparative literary scholar, the work of historians has been essential.

How do these simple issues of method – comparative, collaborative, and

interdisciplinary - bear on our history of World War I? Until recent decades, histories of that war, which reached from Sarajevo to the Treaty of Sèvres with Turkey, focused on Europe and on violently shifting boundaries of nation states, accompanied by detailed military accounts. This has changed: the Cambridge History of the First World War begins with a volume entitled "Global War," which in turn organizes analyses by geographic regions. Recent histories of the Spanish flu, or la grippe espagnole, recognize it as a global pandemic that was spread by the war.

In recent decades, we have begun to change the historical narratives by asking "who writes the narrative, who owns the meaning of the event?" Which voices have not been heard? Women, children, and people of color are some of those left out of previous cultural histories of the war. To capture those voices requires collaboration – the voices of many historians.

About 30 years ago, I began to collect women's writings about the war – including not only elegies by great writers such as the Russian Anna Akhmatova but also pathos-laden lamentations by women from Malawi. I would not have known these if Melvin Page had not shared his unused oral interviews with women in Malawi in 1972. Both Akhmatova and Olivia Tambala wrote laments, a traditional social task assigned to women. Memoirs by women soldiers such as Maria Botchkareva as well as Finnish nurses bore active witness to the war. One of my favorite discoveries was a richly ironic story by Swarnakumari Devi, the older sister of Rabindranath Tagore. This sophisticated frame narrative juxtaposed legend and history, sati and battle, with a nationalist agenda. Each collegial contribution helped me hear a previously silenced dialogue with writers from vastly different cultures. Women were not the only ones whose voices have not been attended to, of course. W.E.B. Du Bois in a famous 1915 essay, "The African Roots of the War," claimed that "in the Dark Continent are hidden the roots, not simply of war today but of the menace of wars tomorrow." If we follow Du Bois, we may find the troublingly ironic memoir France Bonté by the Senegalese soldier Bakhary Diallo. Diallo presents an ironic mirror of a familiar history, arguing that the problem that causes war is a problem of translation. He reflects on the goal of universal understanding ("une entente universelle") and concludes that war is due to "les malentendus," or failures of communication (68)[32].

Diallo wrote in French, but to write a world history of the First World War, we need to explore non-European languages and oral traditions to unlock the hidden past and its meanings for other cultures. Furthermore, we need to

[32] *"Je pense à cette carrière humaine dans laquelle nous vivons tous, séparés malgré nous par la diversité de langages qui auraient dû n'être qu'une unité universelle. La constitution de la nature humaine (à part les couleurs) n'est-elle donc pas la même chez tous les hommes ?" (35) Eager to learn Wolof when young, in Morocco he tries to converse with a tea-merchant; later he will learn French, becoming an interpreter. He meditates on the human experience, in which we are all separated by our diverse languages and seeking universal unity. This symbolic moment of defacement. The goal of communication also impels Diallo to learn to write. In a telling scene, he recounts making lines on a white-washed wall while doing guard duty, inevitably incurring punishment.*

develop digital research tools such as Europeana that will enable our colleagues in countries like India to gain access to archival materials, and interpret them from their own perspective. We need a world historiography to write world history. Thank you.

Further debate:

A very extensive debate, involving history, anthropology, archaeology, literature and social sciences scholars, was undertaken. Relevant references to ongoing experiments of global histories and to the epistemological considerations attached, were made. In the end of the session, a series of remarks and conclusions were made.

Remarks, conclusions and recommendations:

1. Remark 1: The current processes of global integration of social, economic and environmental drivers, requiring converging efforts across the planet and different cultures, have generated a debate on the future(s), the document issued by the Rio+20 summit ("The future we want") being an example. These challenges require revisiting human past(s), building a comprehensive Global History of Humankind.

2. Remark 2: A Global History of Humankind (GHH) cannot be understood through a single theoretical or cultural perspective, nor from a single disciplinary approach. There are different understandings of the epistemological implications of a GHH, including those that will deny its relevance; all should find space for being expressed in the project. This requires the full use of methodologies of historical disciples, but also the structured integration with the methodologies and approaches of the other humanities.

3. Remark 3: In this respect, its is important to take into account the ongoing projects targeting global approaches to the past and, also, the experience experience in elaborating the General and Regional Histories, undertaken by UNESCO, in particular the difficulties concerning concepts, paradigms and categorizations.

4. Remark 4: The GHH should allow for a multiple entries approach, including suggested possible enquiry itineraries, making full use of digital resources.

5. Conclusion 1: The session recommends CIPSH to launch the Global History of Humankind project, seeking UNESCO collaboration with it.

6. Conclusion 2: A task-force should be established, to develop the concept of the project, to assess its feasibility (including financial implications) and its research and dissemination framework (including the technological requirements). The session called on CIPSH, and all its members, namely CISH, to engage in this process. Partnership with software design institutions is also to be sought.

7. Deliberation 1: To substantiate the previous decision, a coordinating team, involving scholars from CISH, WAU, UISPP, FILLM, ANHN, CIPSH, UNESCO and the General History of Africa, will be established after the World Humanities Conference.

V.6 From the use of history to the use of memory. Under the auspices of the International Committee of Historical Sciences

Coordinator:

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Abstract: In the introduction to his work on contemporary memory, Henry Rousso writes that "the term ‘memory’ is no longer merely a word overused, it is a word used. It ended by signifying without distinction any kind of relationship between past and present”. Rousso gives the different uses: a determining element in the affirmation of the collective identities of groups or nations, new forms of social demands and public policies, a new human right, and so on. In proposing to go back to the complex process that founds memory as opposed to history and tradition, and in order to complement the objectives of Henri Rousso in his book, the session proposed by the ICHS aims to restore meaning to the scientific use of the notion of memory and to reflect on the unprecedented emergence of this notion in the scientific concerns not only of the historical sciences but also of those of the humanities in the broad sense of the term. To examine today in a globalized world the meaning of memory and its relation to history, tradition and politics is to understand how these reflections can shed new light on the relations between past and present. In such a troubled period, which is the one in which we live, where post-truth seems to have gained 'letters of nobility', the 'plaguing' pointed out by Henry Rousso deserves more attention.

There is an urgent need to better study and problematize it in such a way that the underlying springs can be deciphered thanks to the contribution of views crossing case studies and chronologies. By its objectives (defense and promotion of historical sciences through international co-operation) and its composition (presence of various periodic-thematic historiographic

currents), the ICHS is able to reflect on a very broad perspective combining periods, International, national and regional species to problems related to memory and its relationship with the past.

Paper 1

Global History, Area Studies, and the Understanding of Globalization

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Abstract: The current turn towards professionalized global history writing has produced an impressive series of both scholarly studies of individual phenomena and up to date works of synthesis which have tremendously changed the older world history narratives of the 19th and large parts of the 20th century. Global history is based in transnational and transregional collaboration, a much broader participation of area specialists and an intense cooperation with other disciplines contributing to the interpretation of what is called the age of globalization.

The contribution addresses first important institutional changes that allow the professionalization of global history writing by specialized MA and PhD programs, transdisciplinary cooperation in research centres across the world and new forms of academic communication such as e-journals and collaborative data collecting.

Secondly, the talk gives a very short insight into the challenge of traditional narratives by new research on for example the periodization of the so called great divergence between different economic zones in the world, on the effects and the size of global migration and its main directions over the past 170 years, on the emergence of the global condition as a new environment for globalization projects undertaken by actors all over the globe and on the need for new categories such as global moments and critical junctures of globalization in order to understand globalization no longer as a quasi natural process without alternatives that tends to homogenize the world but as an ongoing competition for regionally different configurations between global flows and their control to the profit of the one or the other society or social group therein.

Paper 2

Historiographies, lieux de mémoire and human identities

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Abstract: Just a short reflection on some aspects of the complex relation between history and memory. I will go far back in time, firstly to the origins of writing about the past (historiographies) than secondly to the oldest human sites of memory (lieux de mémoire) and thirdly I will give some observations on the relation between historiographies and lieux de mémoire in framing of human identities

The origins of narratives about the past are most often related to exposure of power in the present. Clear examples of early historiographies are found in hydraulic empires based on the water management of great rivers, in Egypt, Mesopotamia and China.

The pharaonic historiographical tradition is perhaps the most monumental of all traditions. From the beginnings, it is a self- affirmation of the Pharaoh by visual history writing. The foundation of the historiographical tradition at the service of the monarchy, the rule of the one and only divine suzerain. The visual representation of events precedes the recording in written words, just like in development of language, visual symbols precede phonetic signs.

All these early historiographies in monarchies are prominent forms of self-affirmation and legitimation of the existing power in the present. A divine suzerain is visualized in images and words consecrated by an established priesthood. In Egypt, a scribal clergy preserved and adapted sacred traditions in liturgies and in 'hieroglyphs' (divine writing). In Mesopotamia and in China the early historiographical traditions seem to have developed without scriptural monopoly of an established priesthood.

Much older than ancient historiographies of sedentary societies are the sites used as temporary dwellings by our nomadic ancestors. Since the Enlightenment we call this species 'homo sapiens' with considerable brainpower, capable to communicate in elaborate language and to preserve memories. The stone age shelters were, I presume, already 'lieux de mémoire' where stories about the past were recited by skilled men or women with trained memory. Clear voices were presumably accompanied by music and transmitted from generation to generation. In these oldest lieux de mémoire of our ancestors we do not find historiographies but 'memento's' in visual signs for example in the Chauvet cave in Southern France. The oldest black pictures with charcoal are fabricated about 37 millennia ago, the coloured later paintings about 29.000 BCE. In the documentary by Werner Herzog, the site is called the cave of 'forgotten dreams' but I prefer to

consider the cave as lieu de mémoire of our Neolithic ancestors. These artefacts were produced by skilled human craftsmen of the stone age society. A beautiful painting represents a stampede, an uncontrolled running of predatory and hunted animals. (Illustration 1) Another famous memento, 15 millennia later, in the so-called prehistoric Sixtinian Chapel in Lascaux. The pictures of enormous bisons and other animals in beautiful color are well known. The only human figure is like a cartoon (Illustration 2). First considered as dead, later as sleeping but also interpreted 'in trance' or as shaman with bird-mask, in any case clearly excited (ityphallic). The bison dominates the picture, in aggressive action, losing his intestines wounded by a spear. On the foreground a stick perhaps, to achieve great velocity and impact. This prehistoric Kalashnikov has as ornament a bird often interpreted as soul guide. The picture seems to tell a story of a legendary event.

So, we can find memento's, souvenirs of events in the past, perceived and reproduced by artistic historical imagination. But evident historiographies are missing in these prehistoric lieux de mémoire.

In contrast to historiographies and tangible lieux de mémoire, the human identities are intangible - never absolute and stable but always relative and changing. Human identity is like a bundle of different identities - a patchwork – changing in time, made up of a flow of all kind of memories. Identities are always relative, in relation to others. For personal identities that is evident. You have been a child in relation to your parents, you are a parent in relation to your child. Personal identities change as time goes by.

Social and cultural identities also, have a temporal dimension. National identities are not fixed stereotypes but are modified in time. The concept of identity comes originally from a word-formation in medieval Latin, 'identitas' ('Idem-titas'). It is a paradox that originally the concept was used in theological discussions for something that remains the same and does not change. In the ongoing process of formation of human identities, the flow of memories is essential.

I conclude with some remarks about the role of historiographies and lieux de mémoire in the complex process of formatting identities.

Historiographies – narratives about the past in visual language and written text are often imposed by education and by cultural environment. In the past, these historical narratives were most often defined by self-affirmation of the sovereign person. With the rise of the modern democratic nation-state as universal corpus politicum historiographies are defined by the self-affirmation of the nation as supreme political power.

The nation replaced the king as highest political authority. The new political authority wanted to legitimize retro-actively its power in the present by historical precedents. Numerous outstanding historiographies inspired by national ideas were published. In this process of nationalization of the past,

the nation was historically imagined, also in times long before the foundation of the modern nation-state. National historical education was instituted, with moral lessons about national hero's and martyrs. New lieux de mémoire were erected in the process of modern national building. Sites of commemoration and mourning, especially for the soldiers fallen in wars of the nation-state. Monuments also for the many unknown soldiers, without names, killed in the wars of mass destruction in the twentieth century.

After the First World War, all huge cemeteries were organized on national criteria, as a posthumous segregation - apartheid post mortem. These cemeteries were not only sites of commemoration and mourning but also intended as a lesson for the youth of heroic example of sacrifice for the nation in the future. And so, it happened a second time.

Only recently we find a new way of commemoration- regardless of the nationality of the fallen soldier. In 2014 was constructed the Ring of remembrance for the soldiers fallen in the killing fields of 1914. (Illustration 3 Anneau de mémoire 1914-2014), A ring with all the names of the young men, listed in alphabetic order, French, British, German indiscriminately, without national distinctions, it starts with a Pakistani soldier in the British imperial army and ends with a Senegalese tirailleur in the French imperial army.

Overarching historiographies and national lieux de mémoire it is world humanity commemorated. World humanity exists in ineffable individuals.

Paper 3

23rd International Congress of Historical Sciences Poznan 2020: An Overview, with Emphasis on Particular Perspectives of Historians from East-Central Europe

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Abstract: From the beginning the congresses of the CISH attracted hundreds of participants from all over the world. As a former President of CISH Karl Erdmann wrote about 30 years ago the International Congresses of Historians should constitute a forum of intellectual freedom, tolerance and understanding in divided world. This message is still relevant today. Although in recent years the congresses a bit lost their significance, they still play an important role. This is the greatest meeting of the international community of historians and the best opportunity to present and discuss the most topical and innovative themes. Poznan, applying for the organization

of the Congress, acted as a representative of the entire East-Central Europe. The granting Poland the Congress gave a great impetus for the historiography of the region. This impetus found its expression in the number of different panels proposed by historians from East-Central Europe. However, first of all it found their expression in the joint Polish, Hungarian and Czech proposal of a Major Theme under the title: 'Towards a Balanced Historical Knowledge: East-Central Europe in a Comparative Perspective', that was preliminary accepted by the Board of CISH. The proposal is aimed at showing that the divergences between East-Central Europe and the Western world were reflected not only in different history but also in the different development of the modern historiography. The reception of the Polish, Czech or Hungarian historiography of course was primarily limited by the language barrier. But ideological influence on historians in the Soviet bloc also evoked skepticism about historiography of these countries. In today's worldwide transformations and with the changing status of Western civilization, other long-overlooked components of East-Central Eu-rope also come to the fore. The history of East-Central Europe, which from the West European perspective appears to be chaotic, could become a laboratory for the researchers who are working under the changing conditions of the 21st century.

In the opinion of the well-known Polish history theoretician Ewa Domanska the concept of epistemic justice might be used as a goal and a directive for building quite new approach to the problem. In this approach East-Central Europe could identify itself with other parts of the world in a similar "peripheral" situation (Africa, Latin America). Therefore the proposed topic will be expanded to include comparable macro-regions outside Europe. All regions mentioned above are increasingly aspiring to gain in the future a status of important centers of the build-ing knowledge on the past. Discussion on the interrelationship between social, ecological and epistemic justice is one of the most important challenges in future-oriented thinking about the past. It will be necessary to take into account the changes in modern humanities, which are connected with the emergence of the post-European and non-anthropocentric paradigm. The present paradigm shift and the movement of "centers and peripheries" of knowledge building give East-Central Europe a unique chance. This time instead of repeating the ideas from West-ern Europe and the United States we should work out our own approach, which would result both from local Central European traditions and interests as well as needs and experiences.

This approach could be treated as an epistemic response of the "peripheries" that are increasingly demanding a status of important centers of building knowledge on the past. In this way, our efforts – as Ewa Domanska considers – would contribute to the discussion on epistemic justice/injustice or cognitive justice. While respecting and using the Western tradition as the base, it is also important to stress the significance of the participatory form of

knowledge building, which is essential for local communities and which shows what local knowledge can con-tribute to global understanding of the past.

The problem of epistemic justice and epistemic rights is equally important for Latin America, where we observe particularly vigorous debates on these subjects, as well as for East-Central Europe, because for the so-called knowledge building centers located in Western Europe and in the United States we are the "province" that at best provides interesting case studies for testing the theories created in the centers. However, it is not a call for a return to the national historiography, but an appeal for giving up treating the theories created in the West as the only models and for participation in ongoing discussions to promote innovative concepts generated by historians from East-Central Europe.

Paper 4
War, tourism and lieux de mémoire

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Abstract: How can we delineate a common thread between war's witnesses and this 'world of remembrances' which is taking place today apart from the fact that both deal with the Great War? A huge amount of literature has been devoted to this question. The notion of memory, - particularly the need of social memory – has been used to understand the process of remembrance, the motivations of the people and the effects of these reconstructed sceneries on generations, and particularly on the generations who have not known the war.

We can also notice that, according to several studies, public interest in the Great War and its memorials gradually declined after the Second World War. For obvious reasons, the latter attracted greatest attention, considering the new scale of horror it reached, new sites of remembrances were developed, particularly around the Shoah. By the 70s it was expected that the veterans and commemorations dealing with the Great War would pass away together. However, the 90s has seen a renewal of interest, demonstrated by increased visitation to memorials and battlefields and participation in remembrance ceremonies.

Identifying the reasons for this increasing interest requires speaking about an actor who has not been mentioned so far: tourism. War tourism is recreational travel to war zones for purposes of sightseeing or historical study. But notions as 'dark tourism' or 'thanatourism' have also been created

in order to specify this kind of visit involving travel to sites historically associated with death and tragedy. Nowadays, Ypres – Leper in Flemish - has become whose tourists' attractions are based on the remembrance of these battles. Visitors to Ypres and the surroundings have been increasing steadily over recent years. There are now numbers of museums to visit, accommodation for visitors is plentiful and there is a growing number of tour companies and guides eager to explain the history of the area. Internet sites present the main spots of interest. In 2000, a new museum was inaugurated, the In-Flanders Fields. Sophisticated technology, including sound effects and "audiovisual evocations of No Mans's land" provide interactive displays about the battles and the stories of the individuals who were involved. The Museum uses multiple sensory techniques such as music, poetry, lighting, voice-overs, films, artefacts and stories that can bring up emotion and therefore provide a memory of the war.

A question must be raised: can we assess that tourism changes the way in which these memories are created and perceived and influences the interpretation of the sites and history as well? If we answer no to this question, it means that tourism is just a neutral intermediary with no influence on the historical, cultural, psychological interpretation of the Great War. Its role is to facilitate the practical and technical access to the 'lieux de mémoire" as Pierre Nora defines them, a kind of 'go-between'. If we say yes to the question, - what is the impact of tourism on the way in which these memories are created and presented -, tourism is no longer considered as a recreational futility in the life course of individuals and a mere go-between. It deals with crucial elements and interacts with (re)interpretations or adjustments coming not only from historians, politicians, curator's museographical work, but also from tourism's promotors themselves. But if the process of creating the social memory of the Great War also results from the tourist sector, it is crucial to know how this happens and to what extent. This is not a simple task.

V.7 Les manuscrits anciens de Tombouctou: héritage, mémoire et histoire

Coordonnateur:

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Résumé: *Les manuscrits anciens de Tombouctou sont les produits des structures savantes et organisées de production du savoir symbolisées par les centres historiques tels que: Tombouctou, Jénné, Ouallata, Chinguitti, Agadez, Sokoto, etc. Somme de connaissances transmises de génération en génération, les manuscrits renferment des informations précieuses et constituent une source essentielle dans le domaine de la pensée, de la culture, de l'éducation et de la création de lien. Comme dans toute tradition manuscrite, la tradition manuscrite africaine matérialise la parole en même temps qu'elle lui assure sa durée, c'est-à-dire sa conservation et sa transmission. Le but de cette session est d'interroger le contenu des manuscrits à partir des travaux de recherche menés par des jeunes chercheurs et de mener des réflexions sur le livre manuscrit comme source de l'histoire. Il s'agit d'analyser le manuscrit comme objet matériel autour duquel un ensemble de pratiques culturelles ont été développées.*

Mots-clés: *Tombouctou, héritage, mémoire, patrimoine écrit, manuscrits, ajami, histoire, société*

Conférence Introductive:

La recherche en sciences humaines et sociales a connu dans le dernier demi-siècle des évolutions considérables. En effet, avec la mondialisation qui soumet la science à une exigence accrue d'efficacité et au détriment de la recherche pure, la question de leur utilité se pose avec acuité. Si les sciences humaines et sociales ont pour vocation d'expliquer les enjeux, les luttes et les transformations sociales. La multiplication des foyers de tensions dans le monde expliquerait sans doute ce regain d'intérêt pour les sciences humaines et sociales. Traditionnellement les sciences humaines s'appuient sur des matériaux qui sont souvent des sources archéologiques, orales et écrites.

Ainsi, en Afrique occidentale, dans l'immense Sahara et presque tout au long du fleuve Niger, de la Guinée au Nigéria, en passant par le Mali, le Niger, de

la Guinée à l'Océan Atlantique, en passant par le Sénégal et la Mauritanie, les sociétés furent imprégnées par la culture écrite. Le besoin d'écrire et de posséder des manuscrits devint un signe de distinction sociale. Enseignants, élèves et étudiants possédaient des manuscrits qu'ils recopiaient ou achetaient pour leurs études. La fierté d'un érudit se mesurait au nombre de manuscrits de sa bibliothèque.

Tombouctou, ainsi que le décrit le philosophe Souleymane Bachir Diagne (Djian, 2012), était devenu dès le XIVeme siècle, un haut lieu d'enseignement et de culture islamique dans tout le monde musulman où des savants d'horizons divers et de différentes complexions pouvaient se rencontrer, discuter, enseigner, écrire. Tombouctou fut à l'origine de la constitution des bibliothèques particulières, qu'elles soient princières, familiales ou privées. Les bibliothèques de Tombouctou sont les témoins de l'acquisition tenace des manuscrits anciens. En effet, Tombouctou était devenue dès le XIVe siècle, un haut lieu d'enseignement et de culture en Afrique où des savants d'horizons divers pouvaient se rencontrer, discuter, enseigner, écrire. Les savants et juristes portèrent un soin particulier à l'accumulation des livres, en dépensant ce qu'ils avaient de plus précieux, pour en acquérir, soit par achat ou par reproduction, à tel enseigne que Tombouctou était devenue le centre de commerce de manuscrit.

Tombouctou fut une bibliothèque ouverte dont la finalité est la culture et l'éducation, c'est à dire la production, la transmission et la diffusion du savoir. Chaque village, chaque maison a sa bibliothèque qu'elle garde jalousement et enrichie constamment par le travail des scribes et artisans, qui recopient les livres et confectionnent des sacs dans lesquels le manuscrit est gardé. Jusqu'à l'avènement de la colonisation, les centres sont restés des carrefours importants pour les échanges commerciaux, socioculturels et scientifiques entre les deux rives du Sahara. L'espace saharien a depuis longtemps été un espace ouvert où l'écriture, et plus encore le texte, imprègnent le tissu social, et participent, aux domaines politiques, économiques, juridiques et religieux de diverses manières.

Les manuscrits de Tombouctou sont les produits des structures savantes et organisées de production du savoir. Les manuscrits de Tombouctou ont toujours joué d'une manière ou d'une autre un rôle de premier plan dans les recherches en sciences humaines et sociales.

L'écriture sert non seulement à fixer pour l'avenir des notices hagiographiques, des transactions commerciales, des actes juridiques mais, surtout à transmettre le savoir sous toutes ses formes. Les disciplines engagent dans leurs diverses formes et contenus de l'existence d'une intellectualité. Les Ulèmas se sont appuyés sur deux types d'écriture pour fixer et transmettre le savoir il s'agit de : de l'écriture en langue arabe et l'écriture dite « ajami » en langues locales par l'utilisation de l'alphabet arabe. Les thèmes abordés par les ulèmas sont divers, parmi eux : la

philologie, la littérature, l'alchimie, la pharmacopée, les sciences sociales et économiques, les sciences religieuses, l'histoire, l'astronomie, etc.

La matérialité des manuscrits de Tombouctou a été plusieurs fois menacée par le passé. La récente occupation de Tombouctou en 2012 par les mouvements djihadistes a détruit une bonne partie du patrimoine culturel. Le but de ce panel est d'interroger le contenu des manuscrits à partir des travaux de recherche menés par des jeunes chercheurs. Il s'agit d'analyser le livre manuscrit comme source de l'histoire mais aussi comme objet matériel autour duquel un ensemble de pratiques culturelles ont été développées. Une érudition dans les humanités se développait à travers les manuscrits anciens dans différents domaines : rhétorique, philosophie, littérature, poésie, histoire. Les manuscrits de Tombouctou ont servi de relais à ceux d'orient comme source majeure tant de la Renaissance en Europe, que de l'histoire des grands empires ouest-africains, ce qui en fait l'une des composantes du matri-patrimoine mondial. L'étude des manuscrits apportera des nouveaux concepts aux humanités dans l'elaboration d'une pensée thèorique nouvelle. Georges Bohas, Abderahim Saguer, Ahyaf Sinno : « les Prouesses de l'Imâm Ali Ibn Abi Talib et de son fils Al-Husayn », édition Geuthner, 2016.

Paper 1

Echange de manuscrits entre Hamdallahi et Tombouctou ou entre les Peuls et les Kounta: nouvelles pistes de recherche pour mieux comprendre l'histoire africaine

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Résumé: Hamdallahi, une capitale rayonnante, intellectuelle, fut fondée par Séku Amadou en 1821. Les trois Emirs de « l'empire peul » du Macina, qui a duré moins d'un demi-siècle ont échangé avec les Kounta grands savants de Tombouctou plusieurs manuscrits dont les thèmes traitaient des sujets variés : problème de tabac, gestion de la ville de Tombouctou, l'allégeance, question confrérique, etc. Cet échange si riche et si varié reste un champ vierge et fertile, qui a besoin de sérieuses recherches pour sa chronologie, chose qui permettra une meilleure connaissance de notre histoire à partir de sources originelles.

Remarque: L'échange de manuscrits entre la Dina et Tombouctou contribue à la connaissance de l'histoire de l'Afrique de l'Ouest notamment l'histoire du Mali.

Conclusion: Ces échanges épistolaires entre savants que représentent les collections des manuscrit-correspondances sont peu étudiés par les chercheurs et moins connus du grand public. Ce type de manuscrit participe à la consolidation des liens de fraternité entre savants, entre communautés et entre les peuples.

Paper 2

The Contribution of Academic Migration to Timbuktu's Arabic-Islamic Scholarship and Book Culture in the Middle Ages

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Résumé: The paper discusses the contribution of academic migration to Timbuktu's Arabic-Islamic scholarship in the Middle Ages. It argues of all the interwoven factors that transitioned the steady and strategic growth of Timbuktu into centre of academic excellence, such as caravan routes, bilateral trade, diplomatic ties, shared Islamic faith, common jurisprudential principles and Sufi fraternity, it is the frequent migration of able teachers and devoted students which made Timbuktu stood out among her peers in the Middle Ages, and earned her the accolade "the pearl of the desert". This is substantiated through a critique of biographies of renowned migrant scholars.

Remarque: L'Afrique et le reste du monde entretenaient des relations humaines, sociales, commerciales, culturelles et scientifiques intenses qui constituaient des échanges importants pour les peuples. Ces échanges séculaires entre savants-voyageurs ont marqué l'histoire intellectuelle et culturelle de l'Afrique. Les centres historiques (Tombouctou, Gao, Walata, Fez, Touat, Kairouen, Djenné, Agadez, Kano, etc.) jouaient le rôle de carrefour entre le Nord et le Sud du Sahara.

Des générations de lettrées issues de plusieurs groupes ont permis des siècles durant la mise en place de cette tradition d'érudition. Le parcours des savants, la diversité et la disposition des livres manuscrits dans les bibliothèques particulières témoignent l'intensité des relations épistolaires entre les érudits. Ces liens ont facilité la circulation des manuscrits et favoriser la mise en place d'une tradition manuscrite.

Conclusion: Tombouctou est un héritage universel construit sur des valeurs humaines de rencontres et d'échanges.

Paper 3
La reproduction des manuscrits à Tombouctou : Cas d'Ahmed Boularaf al-Takni

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Résumé: Tombouctou fut durant le XVème et XVIème siècle, le plus célèbre centre du savoir en Afrique au sud du Sahara au point qu'aujourd'hui, le nom de Tombouctou est synonyme de manuscrit et du savoir. Certes, il y a eu une production locale de manuscrits, mais le système de reproduction individuelle, collective voir « institutionnelle » a largement contribué à amplifier le nombre de manuscrits. Installé à Tombouctou au début du XXème siècle, en provenance du Maroc, Ahmed Boularaf avait un atelier de reproduction de manuscrits destinés à la vente.

Remarque: C'est un patrimoine universel qu'il faudrait préserver pour les générations futures contre toutes les menaces. Un nombre important de manuscrits se détériore sous l'effet des mauvaises conditions de conservations. Certains sont totalement délaissés et parfois vendus en morceaux à des prix dérisoires aux touristes et princes. A cela, il faut ajouter, les guerres et le fanatisme djihadiste qui n'épargnent ni les personnes ni leurs biens parmi lesquels, les manuscrits.

Conclusion 3: La concentration de manuscrits à Tombouctou est due à plusieurs facteurs dont la reproduction et la commercialisation des manuscrits. La bibliothèque de Boularaf agissait comme une sorte d'imprimerie dans la sous-région, basée sur une chaîne de reproduction des manuscrits (prospection, préparation, copie, correction, reliure etc.), qui faisait travailler un bon nombre de personnes.

Paper 4
Le leadership au féminin de Nana Asma'u (1792-1865) dans la production littéraire arabe-ajami en Afrique subsaharienne

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Résumé: Les relations commerciales entretenues entre les peuples hausas et les arabes, ont engendré l'islamisation de la population hausaphone. Sous l'influence de l'arabe, plusieurs vocables sont introduits dans le lexique de l'hausa. Ce qui a généré une révolution inédite en matière de l'écriture ajami. Ainsi, au 18e siècle, Nana Asma'u écrit plusieurs œuvres poétiques en langues hausa, fulfulde et arabe. Dans cette communication, nous présentons tout d'abord, l'auteur, ensuite nous analysons les emprunts les plus fréquents, afin d'apporter quelques éléments des réponses sur les attitudes de l'auteur vis à vis de l'emprunt et enfin nous étudions leur mode d'intégration du point de vue morphologique, phonologique et sémantique.

Remarque 4: La tradition manuscrite s'appuie sur l'enseignement de l'écriture sacrée. Elle eut pour conséquence l'invention d'autre forme d'écriture, telle que l'écriture dite «Ajami», produite à partir d'un système de transcription des langues locales par l'adoption de l'alphabet arabe. Ce type d'écriture a permis de fixer des langues jusqu'alors orales: Haoussa, Fulfuldé, Sonrai, Gonja, Mampurlé, Wolof, Swahili, etc. Comme dans toute tradition manuscrite, les manuscrits anciens de Tombouctou matérialisent la parole en même temps qu'elle lui assure sa durée, c'est-à-dire sa conservation et sa transmission.

Conclusion: La tradition manuscrite a été possible grâce aux efforts des femmes et des hommes. Parmi les auteurs prolifixent du XIXème siècle, Nana Asmau, fille du cheikh Osman dan Fodio. Ses œuvres contredisent et mettent à mal ceux qui considérent les femmes musulmanes, comme des ferments qui subvertissaient en silence les règles islamiques, justifiant ainsi leur position d'infériorité. Ces vues dérivent bien évidemment, d'une méconnaissance de l'histoire calligraphiée des femmes africaines.

Paper 5
Tirayzé: manuscrit et talisman dans la profession des marabouts au Niger

Mohamed Diarra Abdoulay

Université Attadamoun (Niger)

Résumé: Talisman ou Tirayzé (en langue djerma) est une petite bourse en cuir, contenant des morceaux de papier revêtus d'inscriptions en caractères arabes, de chiffres, de dessins cabalistiques et de signes mystérieux. Les amulettes sont largement répandues au Niger. Elles sont confectionnées par le marabout et utilisées par la clientèle pour assurer sa protection ou pour atteindre une réussite secrète. Elles sont censées être capables de protéger contre des maux tels que les maladies ou les forces malveillantes et peuvent

permettre d'obtenir la richesse ou le pouvoir. Avec le talisman, on est censé pouvoir se rendre totalement transparent, voler le sexe d'une femme ou d'un homme, tuer une personne.

Remarque 5: la tradition manuscrite a engendré des pratiques socioculturelles essentielles parmi lesquelles le talisman, sa confection et son usage. Considéré comme le baromètre des sociétés musulmanes, le talisman reste en marge des travaux sociologiques.

Conclusion 5: Les marabouts sont régulièrement consultés par une frange importante de la population. Ils sont consultés pour demander conseil au moment d'une décision importante pour invoquer la chance grâce à quelque pratique mystique ou pour éloigner le mauvais sort à partir des talismans et des amulettes.

Paper 6
La sauvegarde des manuscrits: leçon tirée de la crise

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Résumé: Les manuscrits ont été directement visés par les évenements survenus au nord Mali. Les détenteurs de manuscrits soutenus par les partenaires ont rendu possible l'évacuation des collections de la zone de conflit vers des lieux sûrs. Aujourd'hui, la solidarité autour des manuscrits implique nécessairement une meilleure sécurisation et une bonne conservation physique et numérique des collections, un renforcement des capacités du personnel et une valorisation par la recherche des manuscrits.

Conclusion 6: la necessité de préserver les manuscrits (supports numériques); de les valoriser et de les rendre accessibles au grand public.

Conclusion et recommandation:

Les manuscrits anciens de Tombouctou sont un héritage universel. Ils ont servi de relais à ceux d'orient comme source majeure tant de la Renaissance en Europe, que de l'histoire des grands empires ouest-africains, ce qui en fait l'une des composantes du matri-patrimoine mondial. Des études (philologiques, codicologiques, éditions critiques, traductions) doivent être menées pour rendre accessibles les contenus des manuscrits et permettre leur utilisation dans les cursus universitaires.

La session a permis de présenter les différents types de manuscrits (ajami, arabe, talisman) conservés dans les bibliothèques ouest-africaines (Mali, Ghana, Nigeria, Niger) et d'échanger sur les formes (aspects codicologiques) et les contenus des manuscrits subsahariens.

Les participants admettent à l'unanimité l'intéret des manuscrits mais qu'il y avait un énorme travail à faire concernant l'édition critique des textes et de leur traduction pour les mettre à la disposition des chercheurs et du public cultivé. Dans cette perspective, il est indispensable de mettre en réseau les chercheurs et spécialistes à travers une structure scientifique (centre international d'étude des manuscrits arabes et ajami subsahariens).

Cette session consacrée aux manuscrits anciens de Tombouctou a permis de:

• Présenter les différents types de manuscrits (ajami, arabe, talisman) conservés dans les bibliothèques ouest-africaines (Mali, Ghana, Nigeria, Niger);

• D'échanger sur les formes (aspects codicologiques) et les contenus des manuscrits subsahariens;

• Demander à l'UNESCO d'encourager l'inscription des collections de manuscrits conservés dans les bibliothèques africaines pour une meilleure valorisation;

• Demander à l'UNESCO d'user de sa notoriété auprès des Etats pour créer une structure scientifique destinée à la valorisation des ressources manuscrites par l'édition critique et la traduction. La session a été clôturée par des vers de Paul Ricœur avec lesquels il clôt son ouvrage intitulé : la mémoire, l'histoire et l'oubli:

« sous l'histoire, la mémoire et l'oubli.

Sous la mémoire et l'oubli, la vie.

Mais écrire la vie est une autre histoire.

Inachèvement …». P. Ricœur.

V.8 Recentering the Humanities in the Arab region between academia and the public sphere

Coordinator:

Seteney Shami

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Abstract of the Session: *The Arab region confronts mounting political, socio-economic, environmental and security challenges. Furthermore, its academic institutions and research capacities have limited impact on public debates and policy making. At the same time, these sources of pessimism stand in stark contrast with the considerable energies and expressions of creativity that can be seen in academia and in the arts in various locations across the region. These initiatives receive considerably less media attention than the crises that they address, and in some cases, try to redress. These experiences raise hope for the immense benefits the humanities could bring to questions of the day. They can shape a path for a better future for the region's societies through providing measured visions of progress and change that builds on the experiences, traditions and aspirations of the region's inhabitants.*

This panel discussion will address the possibilities for the humanities (writ broadly to include the social sciences, the arts and all forms of creative expression) in the intersections of academia and the public sphere. It aims to provide a fair assessment of the current possibilities and challenges for these fields, and their ability to address some of the pressing questions facing the Arab region. These include the threat of war and violence, mass displacement and economic instability, as well as more structural questions of inequality, development and social cohesion. The panel will bring a combination of academics and public figures from the region to discuss existing spaces, positive experiences and potential for growth for the public role of the humanities, whether in universities, civil society or the public and private sectors.

This panel discussion relies on the experience and insight of the panel participants and will also provide a forum for discussing the White Paper prepared by the Arab Council for Social Sciences, as informed by the discussions and conclusions reached

by the Regional Consultation meeting held in Byblos, Lebanon mon May 18-20, 2017, in collaboration with the UNESCO Regional Office and the International Centre for Human Sciences in Byblos.

Abstracts of interventions:

Number of interventions	Name	Title of the Paper	Affiliation	Email
1	Dr. Seteney Shami	Recentering the Humanities in the Arab Region: Infrastructures of knowledge	Arab Council for the Social Sciences	shami@theacss.org
2	Dr. Ahmad Dallal	The Academic Humanities in the Arab World: Current State and Future Prospects	The American University of Beirut	Number of interventions
3	Dr. Rahma Bourqia	Sciences sociales et actions publiques. Retour sur une expérience	Hasan II University, Casablanca	bourqiarahma@gmail.com
4	Dr. Mohammad Bamyeh	Social Crises and Sources of Creativity: Reflections on Arab Knowledge	German Jordanian University	bamyeh@gmail.com
5	Dr. Rami Daher	The Fragmentary Production of Knowledge on Cultural Heritage on the Arab World "Breaking Boundaries between Disciplines and Granting Voice to Creative Works"	German Jordanian University	r.daher@turath.jo
6	Ms. Rima Mismar	The role of arts and culture in an Arab region caught between fragmentation and displacement	Arab Fund for Arts and Culture	rima.mismar@arabculturefund.org

Paper 1
Recentering the Humanities in the Arab Region: Infrastructures of knowledge

Seteney Shami

This symposium focuses on the intersections between academia and the public sphere in the Arab region and the roles that the Arab Council for the Social Sciences, and similar institutions, can play in promoting knowledge for social change and developing new visions of the future. In a region

confronting important and mounting political, socio-economic, environmental and security challenges, what would enable the academic community in the region to engage in the three essential functions of an autonomous intellectual domain: the ability to articulate evidence-based alternatives to hegemonic and ideological agendas; the ability to impact public discussion and policy making; and the ability to protect and promote professional interests?

Paper 2
The Academic Humanities in the Arab World: Current State and Future Prospects

Ahmad Dallal

Much has been written about the global crisis of the humanities within academic institutions, but there is little discussion of the implications of such crisis in Arab Universities. Historically, Universities have been the strongholds for the production of humanistic knowledge. Yet with mounting economic constraints, the value of education is increasingly linked with employability and with obtaining professional degrees, and advocates of the humanities are called upon to demonstrate the value and usefulness of the humanities. This presentation will assess the status of the academic humanities in the Arab world, and the role the humanities can play in society; and will suggest potential mechanisms for supporting humanities education in academic institutions.

Paper 3
Sciences sociales et actions publiques. Retour sur une expérience

Rahma Bourqia

Dans tous les pays en développement, plusieurs acteurs sont mobilisés pour intervenir dans l'action publique, à travers la conception et l'architecture de la politique publique, sa mise en œuvre, et l'appréciation de ses effets sur les citoyens et la société. Si l'intervention de tous les acteurs : politiciens, juristes, représentants de la société civile, et entrepreneurs convergent dans l'action publique, le cadrage se fait essentiellement par le pouvoir politique. Comment se positionnent donc les sciences sociales dans la conception de la politique publique et dans l'action ? Comment le savoir des sciences sociales

et des humanités pourrait être mobilisé dans cette action ? Ces questions interrogent le rôle des sociologues, anthropologues, philosophes dans le Cité (dans le sens grec du terme) , dans le débat qui préoccupe leur société, en tant que médiateur entre le savoir théorique et l'action publique.

A travers un retour sur une expérience, en tant que sociologique et anthropologue impliquée dans des projets d'action publique, cette intervention tente, de manière réflexive, de répondre à ces interrogations.

Paper 4
Social Crises and Sources of Creativity: Reflections on Arab Knowledge

Mohammad Bamyeh

Based partially on conclusions drawn from the recent report on Arab social sciences (http://www.theacss.org/pages/assm), as well as observations drawn Arab cultural scenes after different moments of national crises (including since 2011), this presentation proposes ways to assess the relationship between humanistic knowledge (including social science knowledge) and Arab social movements. The goal is to try to understand in a more systematic way the relationship between intellectual activity (including of creative artists and literary figures) and social movements' thought and styles of action.

Paper 5
The Fragmentary Production of Knowledge on Cultural Heritage on the Arab World: Breaking Boundaries between Disciplines and Granting Voice to Creative Works

Rami Daher

This presentation explores the various types of publics, actors, and agents involved in the production of knowledge on cultural heritage in the Arab world. Recommendations for the future center on a) more engagement with epistemological and theoretical concerns through breaking boundaries between actors and agents on the one hand and different circles of engagement involved in knowledge production on cultural heritage on the other hand; and b) Breaking boundaries between different actors in cultural

heritage at the level of interest, protection, planning & management, and intervention. This presentation argues for granting voice to creative works, projects, and publications on cultural heritage in the region to pave the way for multi-level projects of reconstruction in the aftermath of crises.

Paper 6
The role of arts and culture in an Arab region caught between fragmentation and displacement

Rima Mismar

The Arab region is challenged by humanitarian crises, war, violence, extremism and repression. This manifest itself in fragmented societies and contributes to increased forced migration across the region and beyond. Spaces for public engagement are shrinking and active citizenship is under attack. But this is also a region capable of re-inventing itself.

This discussion seeks to explore artists' contributions and new, creative tactics that anticipate and respond to this reality. Empowering independent cultural production is crucial for creating vibrant Arab societies. How do artists use art, theater, and music to provoke a new dialogue about diversity and inclusion? How does art transform the public's understanding of global realities and redefine the use of public space?

Remarks, conclusions and recommendations:

Remark 1: In their different ways, the papers of the session explored the ways in which the humanities and the arts respond to the many crises that impact the Arab region, whether political, economic or cultural.

Remark 2: The papers also documented and explored the rise in creative, intellectual and activist re-imaginings of the region's present and future.

Observation 1: The session made clear the need for mapping and understanding individual and institutional capacities and activities across the diverse landscape of the Arab region.

Conclusion 1: the humanities and the arts are central in breaking down discursive and political boundaries between different forms of intellectual activity in ways that create new dialogues about diversity and inclusion.

V.9 Humanity in the Anthropocene: Anthropological Perspectives on the Changing World

Coordinator:

Aleksandar Boskovic

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Abstract: *History and memory are interconnected in anthropological perspectives on the current world. The impact of the development of science and technology in recent decades has been such that some have suggested to name the current geological era the "Anthropocene." We live in an era which, since the onset of the industrial revolution in Europe, is marked by human activity and expansion in unprecedented ways. This expansion influences processes like climate change, which is not only about extreme weather and rising seas but also about new forms of citizenship, solidarity, and resistance. Thus, the beginning of 21st century brings forth some unprecedented challenges. Concerns about communication between people from different cultures, especially with regard to the current migration processes. As tensions and frictions arise, along with strong elements of identity politics, anthropologists offer a unique position to understand these challenges, while promoting cosmopolitan values and universalisation of human rights.*

Paper 1
Introductory Remarks on Humanity in the Anthropocene

Aleksandar Boskovic

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Abstract: After presenting the history of some basic concepts related to the "Anthropocene" – especially focusing on geology, the introductory presentation outlined concerns and theories related to the current state of research, focusing on anthropology. A particular emphasis was placed on cultural and ecological factors (including T. H. Eriksen's notion of "Overheating" – contrasted to D. Haraway's rejection of the current terminology as increasingly anthropocentric), as well as on different cultural concerns.

Paper 2
Socio-cultural anthropology between humanities and science: how to humanise globalisation

Petr Skalník

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Abstract: The paper discusses the ways how anthropologists can embrace globalisation while recognising and defending the cultural diversity of humankind. The authority of anthropology consists in its inclusiveness, with no society excluded from the analysis. At the same time the global themes combine in anthropology with micro studies of local situations. Even if globalization were a process orchestrated and power-driven by a handful of powerful countries or even individuals, anthropology as a scientific discipline must actively show its ability to put mirrors in appropriate places in order to influence the decision-making of the powerful few. Anthropologists now finally realized that anthropology actually is anthropologies and that a good work, be it ethnography or a theoretical treatise, may be written in a most inaccessible language. The snag is however to sustain scientific character of our writings.

Paper 3
Aux confins de l'anthropologie et de la psychanalyse : Existe-t-il un plafond de verre à l'avènement d'une humanité meilleure?

Gérald Gaillard

Faculté des Sciences économiques et sociales de l'Université des Sciences et Technologies de Lille 1, France ; gerald.gaillard@univ-lille1.fr

Abstract: Communication participe d'une pensée non aboutie définissant un plan de consistance permettant de discerner derrière les évidences, ce que requerrait l'avènement d'une humanité telle qu'espérée par l'Unesco. Les évidences ce sont les causes des désastres écologiques, des écueils de la démocratie, des risques engendrés par biotechnologies, conflits à venir (accès à l'eau), l'expansion démographique, etc. que l'on peut, sinon prévenir, du moins analyser (travail des sciences sociales). Mais, au-delà d'explications en termes de recherche du profit capitaliste ou pas, peut-on penser à des fondements plus ontologiques ? Et cette ontologie désigne-t-elle un plafond de verre ? Questionnement proposé depuis l'enseignement de Lacan.

Paper 4
Past and present in the Anthropocene: Understanding the changing world

Aleksandar Boskovic

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Abstract: The relationship between anthropology and psychoanalysis presents an interesting case study of two scholarly disciplines that have their origins in the same time period (late 19th century), and whose practitioners have occasionally collaborated in the past. In more recent years, the importance of education and the increased awareness of the use of psychotherapy opens new possibilities for collaboration, as reflected in the work of several influential contemporary psychoanalysts, like Christopher Bollas and Adam Phillips. The paper demonstrated how combining these approaches helps one understand the intricacies of the Anthropocene.

Paper 5
We are not I: Educating in narcissistic times

Salma Siddique

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Abstract: The author contextualized psycho-educational approaches of self-identities in the classroom based on psychoanalytic conceptions. How is our mutual dialogue underscored by the ambivalence and relationality of intersubjective processes on the educational authority of social symbols

challenge? The narcissistic identification with one's own image in the Other which Lacan considers as the relationship between the subject's being in the world? This anthropological approach explores how the educational praxis shapes a narcissistic culture. Challenging teaching methods and processes is designed to provide a relational therapeutic approach. By 'doing what feels right' are we creating the development of narcissistic traits in trainee teachers?

Remarks, conclusions and recommendations:

1. This session was proposed on behalf of the Commission on Theoretical Anthropology (COTA) of the International Union of Anthropological and Ethnological Sciences (IUAES). The Symposium was co-convened by Dr Salma Siddique from the University of Aberdeen. A total of four papers were presented in this Symposium, plus the Introductory remarks by the principal Session convenor.

2. The session drew considerable attention, especially given the time and date when it took place. The topic, with its emphasis on ecological and cultural aspects of dealing with the "Anthropocene" also proved to be of great interest with the audience.

3. Around fifty people attended the session – again, the number that exceeded the organizers' expectations. The audience was quite diverse, from students of the local University, to scholars, researchers and professionals working for NGOs from a number of countries (Belgium, France, Japan, China, Taipei, Brazil, Algiers, Spain, Sweden, Germany, Russia, United Kingdom and US, among others). The discussion after the presentations was held both in English and in French.

4. The Symposium demonstrated clearly the importance of interdisciplinary approaches in dealing with the most pertinent issues of contemporary world. Ecological issued transcend international boundaries and they must be treated on the global scale. The same goes for issues related to education, as well as attempts to deal with global crises – whether they are economic or political. It also demonstrated the necessity for taking into account specific cultural concerns (what do representatives of particular ethnic or national communities find relevant for their own lives) – and this is where the role of human sciences in general and anthropology in particular is of crucial importance.

5. One of the immediate effects of the session was establishment of several plans for co-operation between representatives of several different countries and institutions. The convenors hope that the conclusions (focusing on the importance of interdisciplinary research and the anthropological perspectives) will also prove important for some important policy decisions in the future.


Accréditation
Auditeur
Accreditation
Attendee



VI.

THE HUMANITIES IN A WORLD IN TRANSITION

The Academic landscape is changing. In the past, the humanities were in pursuit of truth and the growth of knowledge. Øivind Andersen reminded us that, not so long ago, the parameters for research in the humanities have shifted to quality, and now their relevance is being questioned. Today, the parameter of researches is the impact that is measured and ascribed according to the ranking of the publisher or the periodical in which the article is published. On the one hand, the humanities are recognized as indispensable components to many interdisciplinary projects tackling major social, political and environmental issues, and yet, the humanities are often marginalized in addressing these issues. Kumie Inose highlighted the challenging predicament surrounding humanities and social sciences (HSS) in Japan based on her experiences as the vice president of Science Council of Japan (SCJ). She addressed two issues which eloquently tell us about the state of HSS in Japan. One is a notice issued on June 8th 2015 two years ago by the Ministry of Education Culture Sports Science and Technology (MEXT) to all 86 national universities, or so called "6.8 notice".

It is known for calling on universities to restructure humanities even to "take up active steps to abolish organizations or to convert them to serve areas that better meet society's needs[33]". Another issue was the promotion of the funding on national security technology research. She sees it was more than a mere coincident that the decision in the Japanese diet is dated on June 10th in 2015, just two days after 6.8 notice. As an historian, she alerted us that we should be conscious of the time order as history tells a lot about things behind the scenes.

Both issues caused a huge controversy among academics and in Japanese society and beyond. Discussions are still underway on both cases. in Japan like other countries, since the middle of 1990s until today many governmental policies have been based on so-called Neoliberalism which emphasizes the visibility and the profitability of academic results in response to the needs of industry and business. Global academic ranking is thought to be an effective index to get more money and more students and in turn more profit. In that situation, the humanities are being under pressure to reform themselves cutting both budgets and curriculums in higher education.

Jean Winand also took up the issues of the 6.8 notice in Japan at the heart of his keynote address, titled "What If We Abolish (Completely) the Humanities?". The alarming tone of the title could be regarded as an exaggeration; Nonetheless, he warns us that there are undoubtedly many signs that seem to converge in the same direction around the globe, perhaps not really that of a suppression, but in any case, a weakening and a disinterest in the disciplines which historically constitute the human sciences.

The danger lies not merely in the diminished stature of the humanities. The concern remains in the subordination of the humanities to the applied fields of sciences. Norwegian Ministry of Education and Research issued a white paper titled "the

33 国立大学法人等の組織及び業務全般の見直しについて（通知）
http://www.mext.go.jp/b_menu/shingi/chousa/koutou/062/gijiroku/__icsFiles/afieldfile/2015/06/16/1358924_3_1.pdf

Humanities in Norway" for the term 2016-2017. Øivind Andersen celebrates it, explaining that in Norway the humanities were not mentioned in a white paper of a long-term plan for researches issued by the government a few years ago[34], but he still cautions the way it is phrased. There exists an emerging term "enabling technologies[35]" by which is meant the fields of Nanotechnology, Biotechnology, Information technology and Cognitive Science (NBIC technologies). There is also a counterpart "enabling cultures", which concerns the humanities as an indispensable enabling factor and an agent of change. Such change privileges unduly the applied aspect, and the concern remains that humanities may become a second-rate social science. In order to respond to such predicament, he argued that human and social sciences should become allies, and new context should be created since the structure of traditional universities with separate faculties is not conducive to meeting this challenge.

In this respect, Kirsten Drotner invited us to think about implication of this paradoxical state of the humanities by referring to the quote from John F Kennedy "our problems are man-made therefore they may be solved by men". The quote ironically highlights the fact that, indeed, we live in an Anthropocene epoch where humans are the main agent of global change of the environment, yet the humanities, the sole means available for us to understand humanity and human actions, are marginalized in facing the challenges[36].

Although we have for the first time in the human history a global consensus on a number of issues[37], Paul Shrivastava reminded us that, in order to move forward on a planetary scale as a unified force, we must face epistemological and institutional challenges caused by disciplinary fragmentation, alongside with an explosion of knowledge, knowledge gaps and emerging suspicions about scientific knowledge in the Anthropocene. Given the rising suspicions, he emphasized that the humanities, arts and traditional knowledge have a special role to play. Although the knowledge embedded in tradition and culture have been analyzed by human sciences, it has been somewhat outside the scope of policymaking. The humanities provide contextual knowledge to make the sciences meaningful. To this end, the true transdisciplinarity resides equally on cultural dialogue of sciences, meaning conversations among natural, social and human sciences as well as knowledge systems embedded in traditions and cultures.

Indeed, the swift evolution of technologies question intertwined issues regarding not only the influence of humans on its environment (climate change, land and oceans management and challenges related with energy production and management), but also its influence of humans to humans mediated by technologies. For instance, the evolution of medicine opened itself to the possibility of improving human features, and it seems to give rise to new philosophical and ethical ways of considering our

[34] *The concern over the estrangement of policy engagement from the field of humanities was echoed by numerous speakers, not limited to the two of the keynote speakers, Jean Winand and Kumie Inose.*

[35] *Norwegian Ministry of Education and Research "Summary: The Humanities in Norway" p10 https://www.regjeringen.no/contentassets/e51d8864c32248598e381e84db1032a3/en-gb/pdfs/stm201620170025000engpdfs.pdf*

[36] *She cited horizon 2020 in which the humanities element of research budget was decreased from 1.3% of the previous project from to 0.6 %.*

[37] *As seen in the international agreements listed on p.3.*

relationship to illness or death for instance. Winand reminded us that the consequences of the rise of such technologies hence are challenging our actual perception of human condition and are considered at the core of transhumanist and post-humanist thoughts.

Post-humanities[38], as elucidated by Rosi Braidotti, should be understood as a convergence phenomenon of post-humanism and post-anthropocentrism. The Anthropocene, the popular approach in scientific communities, is a necessary discussion yet not sufficient to explain the transformations of the ways in which we are producing knowledge today. There is a tacit humanistic consensus which needs to be questioned. The questions are: Who is the "we" of humanism? Who is the human of humanism? To make sense of the Anthropocene, we need the approach of post-humanities, such as environmental humanities and/or digital humanities. It is a situated perspective with the understanding that we are not all one and the same, but we are in the world together. The critical post-humanties assume that the subject of knowledge is mediated by a complex relationality of zoe/geo/techno, as seen in the examples given by environmental humanities and digital humanities. Braidotti emphasized "Being post-human is not the mark of contempt for mankind; it rather expresses the belief that the human is about overcoming its own condition, becoming a relational entity in the world".

Humanities and Arts

Humanities are, par excellence and by definition, academic disciplines exploring the diversity of expressions of the human mind by relying on imagination and memory. As such, arts have an essential role in "the preservation of the humanity of the human", to quote from Tanella Boni's keynote address, and are at the heart of what is meant by "humanities". Because they connect what humans have thought throughout the world at different periods in history, by definition humanities are certainly not only conceivable without past actions but also without a contemporary creation that recalls, highlights and calls them into question. The human sciences thus have this temporal peculiarity of double projection in time that makes them inexhaustible resources to respond to the challenges of changing times. The expressions of the human mind, as diverse as language, music, art, literature, theater, poetry, reflect human cultures and behaviors and are themselves the subject of study by the humanities. Thus, philology, linguistics, musicology, history of art, literary studies and drama are sciences that belong to the humanities. The WHC highlighted this encounter of the humanities with the creative processes themselves through various artistic, cultural and musical programs that were integrated in the substantive discussions.

An important place was given to the Arts and Society (A&S) project initiated by Mémoire de l'Avenir (MDA), CIPSH, UNESCO MOST programme and the International Year of Global Understanding (IYGU). This project is defined as a

[38] *Post-humanities is a term introduced by Carrie Wolf in 2010.*

global movement of artists in the world reflecting on the impact of arts, culture and creativity on societies and on the importance of local proposals for the implementation of a global action. The Arts and Society project was presented to the participants of the Conference at the opening session with the screening of a video featuring 150 projects by artists around the world.

A few artists and groups of artists from the Arts and Society project were able to make the trip to Liège: Rodrigo Ramis, artistic director and director of the Théâtre d'Ailes Ardentes, whose proposals are at the crossroads of theater, performance and ritual , invited the participants to participate in a poetry café inviting the sharing of poetic experiences; the artistic director and painter Georges Miankiri Gamthety, known for his involvement with the town hall of Clichy-sous-Bois and supported by Chad and the US Embassy, invited the public to participate in a collective fresco representing symbols freedom of expression; the Franco-Italian opera singer Veronica Antonelli, known for her performances in the world heritage cites, sang a capella monuments of the musical heritage such as Carmen de Georges Bizet; the Indian Foundation for Modern Art presented its project "ANUBHAV" through a meditation session presenting the ability of everyone to master his energy as a fundamental basis for self-fulfillment and social transformation.

An exhibition made of video projections and open to the participants throughout the week also allowed participants to discover more deeply the artists involved in the world in the world project Arts and Society. This project also supported the implementation of two performances of Thang-ta, an ancient martial art from the Manipur region of India, practiced with swords, during the opening and closing sessions.

Participants in the World Conference of Humanities were also able to explore issues related to musicology with the programming of a concert by Ensemble Logothetis, an electroacoustic quartet, followed by a symposium on the issue of heritage musical in the age of data overload. Starting from the context that recent technological developments have created new resources for musical production and question the conceptions inherited from traditional interpretation, the composer Anestis Logothetis (1921-1994) deconstructed the epistemological foundations of the latter by proposing, in response to these new conditions, works made new sounds and new scores, making the performer a performer, and inviting the listener to an auditory and visual engagement. The Logothetis Ensemble's reflections also focus on the interpretative role of the auditor but also of an autonomous citizen in an environment saturated with information, a new condition for societies that digitize and around which the humanities can bring about the answers by contributing to the organization of the debate.

The program of a concert by the musician Témé Tan, whose real name is Tanguy Haesevoets, originally from Kinshasa and grew up in Brussels, also addressed the question of the geographical mixing of musical cultures and the production of sounds influenced by various musical genres such as soul, pop and world music. The groove and afro-pop music inspired by the artist's roots invited the participants to a journey into a universe blending musical cultures.

Finally, during an exhibition open all week, participants were able to discover the works of the visual artist, photographer and filmmaker Marten Berkman, supported by the Workgroup on Representations and Rights for the Environment, Taskforce on Conceptual Foundations of Earth System Governance (ESGRREW) in two sessions on the role of humanities in representation and environmental rights. Inspired by the territory and our relationship to the land, Marten Berkman exhibited two of his works, digital canvases of our inner and outer geographies in 3D.

VI.1 CLACSO 50 years symposium "The humanities facing an unequal world"

Coordinator:

Fernanda Saforcada
Latin American Council of Social Science – CLACSO and University of Buenos Aires – UBA; fsaforcada@clacso.edu.ar

Speakers:

- *Nada Al-Nashif (UNESCO)*
- *Adama Samassékou (CIPSH)*
- *Lucilla Spini (ICSU)*

Abstract, remarks, conclusions and recommendations:

In the panel, through the speakers' presentations and the following exchange, diverse perspectives and new angles of analysis about the importance of humanities and the contributions that they can give to face inequalities that distinguish our modern world were developed.

The role that some international organizations and cooperation agencies specially committed to social processes and the construction of a fairer world can or should develop was highlighted. The structural issues that exist, not only between countries but within them as well, can restrict or limit the kind of development and vision of social justice that organizations like UNESCO try to reach. However, this only reminds us of the strategic importance of the role that these institutions, in their character of intergovernmental organizations, can take. For that, their bond with the field of humanities and the cultural and scientific achievements they can make possible are fundamental.

The fact that the existing scientific knowledge on inequalities is not equally known due to language and access barriers was pointed out. This way, the results of investigations on these themes from some regions and countries are usually unknown to central countries and international organizations. For these reasons, it is fundamental to not base work only on what is found on the most recognized journals, but also to generate bonds with the scientific publications and research organizations from said countries or regions.

It was stressed that we need to understand more about how to keep working in an environment where points of view collide and that manages to articulate the perspectives of different traditions, disciplines and fields of knowledge from various regions of the world, as well as achieve a balance and communication between what is academic, research and policy makers. In this sense, UNESCO's contribution by pulling together public policy makers in these discussions, as well as creating bridges between scientific production and people responsible for public policies at national and regional levels.

Notwithstanding, achieving better and more accomplishing articulations between humanities and social sciences, on one side, and the field of public policies, on the other; requires as well that professors and researchers get involved or propose themselves to create a commitment. This requires compatibilization of the means of communication, the times and the ways of the diffusion of knowledge.

In this sense, it was analysed how technical knowledge is usually prioritized in proposals backed by international organizations, when in fact it is necessary to also incorporate the humanities, which would allow another type of comprehension of historic and social processes. This is fundamental when defining actions, but also when deciding recommendations or establishing political compromises.

Everyone agrees on the importance of including with more decision power more voices of African, Asian and Latin-American people residing in their own countries in international forums and in new documents and productions. Frequently, central countries are over-represented in relation to other regions. Also, frequently, those who are invited to participate representing Africa and Latin-American usually work in developed countries. For this reason, the need to include those who research in their own countries in the local communities of knowledge production is important.

The final conclusions underlined the following topics:

In the first place, this conference was organized with regional pre-conferences with input from diverse cultures. The debates in the conference have also reflected a diversity of cultures, perspectives and stories. The conclusions of this WHC conference will be taken to the UNESCO General Conference. The main question will be: will UNESCO's General Conference also reflect the WHC conclusions or will it have its own conclusions?

The second issue is a cause about dependent countries and dependent cultures, or dominant countries and dominant cultures. Relations of dominance and colonialism are still expressed in the ways in which knowledge is distributed and in what knowledge is validated as legitimate or valuable. It is not possible to have a culture that is free in that context.

Third, about the development of the social sciences and the transformation of the epistemological order. To face global inequalities, we need to take into account fully the scholarly production in the South.

Finally, the importance of the South-South collaboration. There are problems in humanities globally but we also have issues that are specific to the South.

VI.2 The challenges facing African languages in the humanities

Coordinator:

Lang Fafa Dampha

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Abstract: *The Statutes of the African Academy of Languages (ACALAN) as a specialised institution of the African Union were adopted by the Sixth Ordinary Session of the Assembly of the Heads of State and Government of the African Union. It is accordingly entrusted with the task of developing and promoting African languages so that they can be used in all domains of the society in partnership with the languages inherited from colonisation: English, French, Portuguese and Spanish. ACALAN's mission is to encourage the formulation and establishment of vigorous and articulated language policies and the sharing of experiences in policy-making and implementation in the Member States of the African Union, as a means of using African languages in a wider range of domains without abandoning the use of colonial languages. To realise this mission, ACALAN has identify forty-one (41) vehicular cross-border languages. Out of the forty-one languages, twelve (12) languages were selected for which language commissions were establish two working structures, namely National Language Structures and Vehicular Cross-border Language Commissions at national and sub-regional levels respectively to develop their languages. These two working structures are in charge of ACALAN's language development and promotion programmes at grass root, on the basis that African languages will serve to forge the linguistic and cultural unity of Africa to maximise resources and minimise costs.*

Paper 1
The Empowerment of African Languages

Beban Sammy Chumbow

President, Assembly of Academicians; sammybchumbow@yahoo.fr

Abstract: African nations have devised national development plans that envisage economic emergence in the near future, with the African Union's

Agenda 2063 as the ultimate development target. This paper motivates and justifies the role of language in the drive towards emergence from the vantage point of a double empowerment imperative: the empowerment of communities and nations for the development process that leads to emergence through language and the empowerment of African languages to make them apt to assume new functions in the national development process The imperative of the empowerment of communities and nations through language is underscored by extolling the central role of language in the knowledge economy processes of knowledge production, knowledge dissemination, knowledge appropriation and knowledge management for economic development and emergence. The imperative of the empowerment of African languages to partner with official languages of the colonial legacy to empower and drive the development process of African communities and nations is done through examination of the following language empowerment processes: language policy formulation, language laws, revitalization of endangered languages, revalorization, instrumentalisation and intellectualization of African languages to enable them assume economically valorising functions in education, agriculture, governance, and other development activities. Finally, to ensure democratization of access to development- relevant knowledge by the masses, we postulate participative development and participative communication by the mainstreaming of empowered African languages as a development paradigm congruent with and critically relevant to the pursuit of the emergence agenda.

Remark: The Paper was presented, well received and discussed extensively by the participants at the symposium of the World Humanities Conference.

Observation: There was agreement on the need for a generalized enterprise of empowerment and use of African languages for development objectives (along with the official languages now solely used) because this will ensure a greater level of participation of the masses in governance and development process leading to the attainment of the Sustainable Development Goals.

Conclusion… Empowerment and use of African languages for development is the surest may of countering the present challenge of exclusion and marginalisation in the development process.

Paper 4

Momodou Lamine Sanogo

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Paper 5
Écrivains et éditeurs en langues nationales face à leur mission au service de l'enseignement

Ismaila Samba Traoré

Écrivain et éditeur en langues nationales, Directeur Général de La Sahélienne Edition (saheliennedition@yahoo.fr);
Président du Collectif d'écrivains PEN Mali (penmali@yahoo.com)

Résumé: Lorsque la réforme de l'enseignement au Mali de 1962 a mis l'accent sur l'enseignement en langues nationales comme perspective, la matérialisation de cette vision a été le fait d'enseignants, de linguistes, d'associations culturelles et d'écrivains, préoccupés de traduire cela dans la réalité Le processus pour la réalisation de ces objectifs a vu des maisons d'édition comme La Sahélienne et Jamana se positionner, ainsi que quelques écrivains. J'ai mentionné certaines analyses et recommandations de l'étude que je viens de réaliser, intitulée État des lieux du secteur du livre et du manuel scolaire au Mali, qui met l'accent sur l'importance de la production éditoriale dans les principales langues nationales ainsi que les attentes des écoles en langues nationales. Toutefois, le manque de moyens financiers et l'absence de réelle volonté politique n'ont pas permis de procéder à la dotation des écoles et des bibliothèques en livres de lecture en langues nationales. Cette situation entraîne une profonde démotivation des auteurs et éditeurs qui se consacrent à ce segment du livre qui sert une dimension incontournable des humanités, celle des contenus (sources) spécifiques en langues africaines.

Remarke: Ma présentation est celle d'un écrivain/éditeur en langues nationales.

Observation: La présentation a dégagé de manière succincte les principales contraintes et indiqué les perspectives.

Conclusion: L'élaboration et l'adoption d'une politique du livre et des bibliothèques et son financement adéquat, sur budget national, sont des conditions à remplir pour accompagner éditeurs et écrivains dans leur mission au service de l'école en langues nationales.

VI.3 The Meaning of the Classics for Global Humanities Today

Coordinator:

Harold Sjursen

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Abstract: *The classics have been traditionally the backbone of humanities education. Today the role and even the meaning of the classics is unclear. Various global traditions have their own classics which have informed and helped to define their values, intellectual priorities and methods of interpretation. How do heterogeneous versions of classical wisdom contribute to the clarification of fundamental principles across the broad expanse of global humanities. From several philosophical perspectives, the presenters in this panel will explore the question of how the classics might find its place within the current diversity of humanistic studies. Although largely from a European perspective, in addition to the Greek classics the Chinese and Indian traditions will be considered.*

Keywords: *Global; Classics; Phenomenology; Hermeneutics; Chinese; Indian;*

Paper 1
The Place of Western Classics in Global Humanities

Harold Sjursen

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Abstract: How are the classics relevant in an age characterized by some as a clash of civilizations? If Europe or the West has been interpreted as the legacy of Greek and Roman ideas, with the categories of antiquity providing the model for understanding political theory and human value, surely this approach would not be salutary today. Alternative ways of interpreting human action, especially those emerging from the social sciences, challenge the verities of the Greek inspired classics (already mediated by the influence of Hebrew and the ascendency of Christianity) much as natural science did at the dawn of modernity. But a larger question today is "which classics?"

The canonical texts of the Chinese and Indian traditions portray the fundamentals of human motivation, and the value standards elicited, in ways that contrast sharply with each other as well as with the Greek tradition. In light of these factors, what approach to studying the classics should be taken today? What is the status of the classics within the broad human sciences? These questions and others will be addressed to help clarify how the past should be viewed in global humanities studies.

Paper 2
The Living Meaning of the Classic, in and beyond the Classics. Engaging Confucian and German Cultural Expression in Ethics

Ole Döring

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Abstract: This talk will discuss the Classic as a quality of cultural self-expression. In terms of normative principles, this quality bears more than cultural activity expressed in the form of a Classic. This is, intentionally, a self-referential classic theme in the Classics, e.g., Confucian and Weimar types. On its own terms, the Classic determines epistemology, aesthetics and ethics, structuring narratives about ontology, judgement and social live. This approach adds to a historical perspective a concern about, what it is that makes the Classic meaningful for present times, at any time, and how we may benefit from it globally.

General comments on both presentations were made to introduce the group discussion. The Commentator was:

Joachim Küpper, Freie Universität Berlin, jokup@zedat.fu-berlin.de
Title: "Comments on Symposium Papers".

Remarks, conclusions and recommendations:

1. The commentator focused on the question of interpretation and the enduring meaning of the classics as social perspectives and political realities change.

2. Remark 1: The issue of cultural hegemony was discussed. It was pointed out that history is replete with examples and that in some (many) cases the result has been beneficial. Europe is an example.

3. Remark 2: Translation of the classics remains a key problem. It was noted that in many instances straight forward translation from one language to another is not possible without a shift in meaning.

4. Observation 1: The translator (including critics and teachers) impose a degree of meaning on a classic text.

5. Conclusion 1: Classics are vital to the continuity of culture and should be read widely and in comparative contexts. The classics are not to be taken as sacred texts whose original meaning must be understood.

VI.4 A Fair Society in Arts and Science

Coordinator:

Hsiung, Ping-Chen

Professor of History, and Director of the Research Institute for the Humanities at the Chinese University of Hong Kong; mhpch@cuhk.edu.hk

Abstract: *In the Oxford English Dictionary, "fair" has a definition as "with justice or fairness; honestly, impartially; in accordance with what is right, honorable, or legitimate." The contacts of the East and West have created the idiosyncratic features in the ideology and practice in greater China like Macau, Hong Kong, and Taipei. Among these, the most disputable and commonly referred concept is "fairness". The commonly used English word "justice" comes from the Latin word "iustitia", which itself is the derived from "ius", the Latin word for law. In the western concept is commonly bound with the rule of law and the western philosophical interpretation nurtured in the Christianity. On the other hand, in Chinese context, the term gongping (公平) is itself imported from western lexicon. With the interdisciplinary approach, it would expound the trans-regional characteristics of "fairness" or "gongping", especially the development and changes it has undergone with the Eurasian contacts in early modern era.*

Paper 1
Equity Issues of Health in the Taipei Province of China: from Individual Level to Community or Group-Level

Chen, Wei J.

MD, ScD, Distinguished Professor, Institute of Epidemiology and Preventive Medicine, College of Public Health, NTU, Taipei

Abstract: The equity in health can be influenced by 1) individual characteristics, such as personal predisposition and personal habits, and 2) community or group-level characteristics, such as availability, accessibility, quality, and cost of health care.

The importance of individual factors can be illustrated using the influence of

a genetic variant of alcohol-metabolizing gene, ALDH2 allele *2, on alcohol use disorders. Four major aboriginal groups in the *Taipei*, including Atayal, Ami, Bunun, and Paiwan, rarely have this genetic variant (2% to 5%), which is similar to Caucasians, whereas 30% of Han Chinese in the *Taipei* carry this variant. It turns out that such differences in genetic predisposition are consistent with group differences in alcohol use disorders, with the four aboriginal groups had a much higher prevalence or incidence than Han Chinese and their figures were close to those of Caucasians.

Community or group-level characteristics also can exert substantial influence on people's health. This can be best illustrated using the time trends in first admission rates for schizophrenia and other psychotic disorders in the *Taipei* from 1998 to 2007, the first decade after the implementation of National Health Insurance (NHI) in 1995. The enrollment rate of NHI rose quickly to 96% in 2000 and 99% by 2004, with 91% of the medical institutions being contracted. The number of psychiatric beds per 10,000 residents increased from 6.9 in 1998 to 9.0 in 2011, and the number of psychiatrists per 100, 000 residents also increased from 3.2 in 1998 to 6.1 in 2011. With the financial obstacle mostly removed and the availability and accessibility to mental healthcare substantially enhanced by NHI, the voluntary first admission rates from 1988 to 2007 decreased 38% for any psychotic disorder and 48% for schizophrenia after adjustment for sex, age, and their interaction. Excessive hospitalization risk for males as compared to females were resolving. However, excessive hospitalization risk in Eastern Taipei and offshore islets persisted.

In a further examination of the impact of universal health coverage on urban-rural inequity in psychiatric service utilization for patients with first admission for psychosis, three quality indicators after discharge from the first admission were chosen: 1) all-cause psychiatric readmission at 2 and 4 years; 2) dropout of psychiatric outpatient service at 30 days; and 3) emergency department (ED) treat-and-release encounter at 30 days. From 1998 to 2007, the 4-year readmission rate decreased (from 65% to 58%), the 30-day dropping rate decreased (from 18% to 15%), and 30-day ER visit rate remained similar (8% to 10%). However, the adjusted hazard ratio of readmission in rural versus urban patients increased from 1.00 in 1998 (95% CI 0.96 to 1.04) to 1.08 (95% CI 1.03 to 1.12) in 2007, indicating a mild widening of the urban–rural gap. We concluded that a mere expansion of health coverage, which often results in inverse equity in early stages, is unlikely to reduce socioeconomic differences in health outcomes. People should avoid the possibility of NHI being taken as an excuse for policy makers to actively overlook the specific needs of disadvantaged people.

Paper 2
Can Universal Health Coverage Contribute to Create a Fairer Society?

Chiang, Tung-Liang

ScD, Professor of Health Policy, College of Public Health, NTU, Taipei

Abstract: Universal health coverage is key to achieve all other targets of SDG 3: ensure healthy lives and promote wellbeing for all at all ages. The government of the Taipei, under considerable domestic political pressure, inaugurated a compulsory universal health insurance scheme on March 1, 1995. This national health insurance is financed mainly by payroll tax, and provides comprehensive health care benefits with a moderate cost sharing. Currently, it covers more than 99% of population in the Taipei.

Has the national health insurance contributed to create a fairer Taipei? First, it has remarkably reduced inequalities in access to health care and brought the hitherto uninsured up to a par with those who previously had social health insurance. Secondly, the family poverty rate has been reduced by more than 30% after its social transfers; and the incidence of household catastrophic health expenditure has decreased to less than 3%. Accordingly, there are often over 80% of the public in the Taipei who are satisfied with the national health insurance.

Regrettably, the social inequalities of mortality have not been reduced although the pace of decline in mortality has accelerated after the implementation of national health insurance. For example, the under-five mortality ratio of low to high socioeconomic groups increased from 1.6 for the 1990 birth cohort to 1.8 for the 2000 birth cohort. In addition, one-year mortality after coronary artery bypass grafting (CABG) decreased substantially with socioeconomic status, contrast to the positive relationship between socioeconomic status and the incidence of CABG.

Why the national health insurance has failed to reduce health inequalities? First, it provides mainly health care benefits while less than one quarter of deaths in Taipei are amenable to health care. Second, many factors might be associated with the quality of health care, and equal access does not suggest equal treatment and equal health outcomes. Therefore, the national health insurance has its limited role in bridging the health gap and we have to pay more attention to the impact on population health of the wider social context.

Paper 3
One Hundred Years of Narco-dance: The Opium War, the Cold War and Colonial Modernity

Liao, Hsien-Hao

PhD, Professor, Department of Foreign Languages and Literature, College of Liberal Arts, NTU, Taipei

Abstract: It was by the Opium War that the Chinese nation was forced to encounter colonial modernity. China as a whole was never colonized but parts of it, such as Manchuria, Hong Kong, the Taipei and Qingdao, were. As a result, a complex romance developed between these two parts, especially Hong Kong and the Taipei, with opium, being both seduction and damage, serving as its apt symbol. The cession of these places was considered the mark of shame for the Chinese nation. But, on the other hand, these places could also be understood as the Lacanian "lost one pound of flesh" , or that real "thing" which has to be mortgaged in order for the subject to ascend to the realm of the Symbolic, or the world of the adults, with all its positive and negative connotations.

The Chinese nation's love-hate relationship with modernity and with its lost pound of flesh was further reinforced and eventually transformed by the Cold War. From then on, the Chinese nation, its lost pound of flesh, and modernity have been engaged in a ménage à trois wherein, intensely aspiring toward ownership of modernity, the Chinese nation insists on recuporating the lost pound while the latter, priding itself on an advanced possession of modernity, hardens into unpalatable and indigestible alien stuff. And the relationship between these two parts seems to deteriorate consistently with little possibility of amelioration in view.

One first step toward a breakthrough, however, would be for both sides to become aware of the third party, i.e., colonial modernity, which is narcotic in nature and has hypnotized non-western societies into becoming unreflective copycats or even marionettes. Only a gradual rehabilitation from the addiction in narco-modernity can pave the ground for any possibility of reconciliation between the Chinese nation and its lost pound of flesh and for that matter between the West and the "Rest".

Remarks, conclusions and recommendations:

1. Remark: This symposium was organized out of a long-term collaboration between the Research Institute for the Humanities at the Chinese University of Hong Kong and College of Public Health at NTU, Taipei. Our exchange started with a summer course taught by Prof. Ping-Chen Hsiung at NTU, Taipei, in which she invited some of her colleagues at the Chinese University of Hong Kong or scholars from the United States to be guest instructors. In addtion to the summer course, Prof. Hsiung has organized several conferences inviting not only faculty members but also students from NTU, Taipei, to attend. The topics covered in the summer course and those conferences always center arond the interface between public healht and humanities. Some faculty members of both sides have also become visiting scholars to the other side to deepen the collaboration. The accomplishment of this symposium demonstrates that this long-term collaboration is worhtwhile to maintain in the future.

2. Conclusion: Public health cannot dispense with humanities. Seeking for meaning and relevance is always the core of human intellectual exercise. The ways humanities scholars deal with contempary issues are highly pertinent to public health work. As the newest 2016 criteria released by Council on Education for Public Health indicate, being able to "explain public health history, philosophy and values" is one essential competence of public health education.

3. Recommendation: Bi-directional dialogues and collaboration between public health and humanities can foster innovative approachs to human existential endeavors.

VI.5 Developing Transformative Knowledge to Navigate the Anthropocene

Organiser:

Patrick Degeorges

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Co-organisers:

Stéphane Grumbach, Olivier Hamant, Ioan Negrutiu

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Summary: *Environmental issues are eminently social, originating at the heart of the economic, cultural and political organization. The Anthropocene is characterized by the growing importance of the technosphere, which is formed by the intertwined activities developed by mankind (including industries, agriculture, administration, etc.), and form a coherent complex system offering strong similarities with Earth science natural spheres. It is increasingly clear that it is controlled by complex feedback loops, which result from information transformation. As in a Moebius strip, the Earth that we thought was containing us, we now in turn contain within the networks of the technosphere and our living planet « responds » to this new situation through the melting of ice sheets, the acidification of oceans, the erosion of biodiversity, etc. With each feedback, we learn, in the hard way, what being on Earth means, and therefore learn to account for our interactions with a fragile and sensitive habitat. This experience is transformative. Beyond purely technological solutions or incremental adjustments, this transformation involves changes in individuals, institutions, and cultures through fundamental alterations to existing feedbacks and power relations and in thinking patterns, values, consciousness, and the questioning of key assumptions that underpin contemporary societies and economic systems.*

Keywords: *Anthropocene; Global Environmental Change; Technosphere; Resource Stewardship and Allocation; Social and Political Transformation;*

Paper 1
Data ecosystems and ecosystems of data: building synergy between science and society
Digital revolution as anthropocenic feedback

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Abstract: Digital technologies contribute to the emergence of new modes of organization of the economy, privileging direct exchanges between ubiquitously connected actors, with declining reliance on hierarchical structures. This transformation happens while the world is facing the end of abundance, with essential resources like arable land or various raw materials at stake. Such foreseeable scarcity has been attributed to the increased efficiency of the technosphere and the resulting forcing on natural resources. But, conversely, digital technologies are seen as offering potential for increase efficiency on resource management. In this paper, we consider more thoroughly the relationships between resource scarcity and the horizontal connections promoted by digital technologies, and investigate an alternative, non-exclusive, scenario: the extremely rapid rise of digital platforms in all sectors of our economy may also be promoted by resource scarcity, in a feedback loop. Such phenomenon is known in the biosphere, where resource scarcity can have deep consequences on network topologies, notably in shaping food chains/networks and by promoting sexual vs. asexual reproduction.

Paper 2
Natural capital accounting in the Anthropocene – building the alliance of data and legal instruments
Natural capital – making accounting and accountability instruments work

Jean-Louis Weber, Philippe Billet

EEA Copenhague, Environmental accounting, IDE Lyon

Abstract: Ecosystems functions and cycles generate stocks and flows of biomass, energy etc from which humans extract accessible resources and

other services. Thus, nature is a provider of natural assets that the market does not value, generating a hidden subsidized economy and a highly problematic territorial management of resources. National, regional or local governments and companies do not keep ecological balance sheets. Consuming ecosystem capital without accounting for using it is equivalent to creating ecological debts that are transmitted to present and future generations. Setting nature's value has the capacity to support more coherent and public good-oriented policies. At present, valuation approaches develop indicators, footprints, ecosystem service monitoring and evaluation, and environmental accounting tools. There is a need for a real systemic and global accounting for the natural capital (i.e., a robust statistical base to support ecosystemic debt calculation), for building a coherent framework of consistent data (the statistical infrastructure), and for integrating environmental, social, and economic priorities to produce policy-relevant analyses and trade-offs (the decision-making chain). Most States are not capable of adapting their resources to the basic needs of their populations for reasons that are linked with internal accounting system weaknesses and the international laws pertaining to international investments and trade. The paper will work on these lines by intersecting the exploration of the data sphere with integrated accounting and accountability instruments, i.e. a de facto alliance of natural and computational sciences with legal studies.

Paper 3
The food and agricultural exception – the forgotten grand challenge
From food and agriculture as a problem to agriculture as a solution

Ioan Negrutiu

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Abstract: The human economy captures approximately 35% of the available biomass mainly through agriculture. The biomass challenge is real because of today 6% shortage of total biomass supply (food, feed, chemicals, materials, bioenergy and biofuels) and a doubling to a tripling of global biomass harvests anticipated by 2050. Not to mention concerns on biomass, soil, and water combined footprints primarily related to food issues. The economic potential of biomass is critical in designing the societal options for tomorrow. Which outcome will prevail depends on how that potential is going to be managed through rules, organisational patterns, policies, infrastructures, patterns of behaviour that anticipate risks, in particular those related to the

global food systems and the political economy of food underlying them. The food and agricultural exception is the dominant cultural, societal, political, and economic challenge we want to examine in terms of market rules versus Common Pool Resources, the geopolitics of food and energy security, and human basic needs and rights. The paper considers that food, instead of being treated merely as a merchandise, should be kept separate from trade on the free market and from speculative games, with the aim of protecting the traditions and the vitality of all cultures and, ultimately, of protecting our shared humanity. "If we can get it right for food, we have come a long way for getting it right for people and the planet". Agriculture is therefore our immediate challenge and solution that can mobilize social networks.

Paper 4
The Anthropocene Curriculum: A Collaborative Project Cultivating Knowledge Production for the 21st Century

Bernd Scherer, Christoph Rosol

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Abstract: The Anthropocene Curriculum is a long-term project developed by a cultural institution representing a public forum for current developments and discourse (HKW) and an institute dedicated to basic research in understanding scientific thinking and practice (MPIWG). Since its inception in 2013 the idea behind the project is to incubate, foster and test cross-disciplinary engagement through composing an experimental space and selfreflective framework for co-learning and co-producing. Responding to the pressing demand of establishing novel commitments across disciplinary divides and of finding adequate modes for problem-driven research and education, the AC project sees its direct role in the experimental exploration (free and open-ended) and establishment (informed and constructive) of Anthropocene-competent forms of knowledge. The AC thus addresses a qualitative shift in conceptualizing and framing knowledge, its devices, methods, and institutions through productively entangling the given plurality of knowledge within an experimental educational setup. Further info: http://www.anthropocene-curriculum.org/

Paper 5
Building an operational global network of centers for training and research in transformative knowledge for the Anthropocene: Roundtable

Patrick Degeorges

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Composition of the roundtable:

John Crowley (UNESCO), Claire Shine (Salzburg Global Seminar), Brigitte Luis Guillermo Baptiste (Humboldt Institute, Columbia), Daniel Niles; (RIHN, Japan), Stephane Grumbach (ENS), Olivier Hamant (ENS), Bernd Scherer (HKW), Christoph Rosol (Max Planck Institute), Eric Julien (Association Biovallée, France);

Abstract: How can we equip and motivate institutions to take a long-term view? How can we build more flexibility and adaptability into institutions able to address systemic issues, make plans for socio-ecological resilience and sufficiently empowered to implement inclusive and responsible governance of natural resources? This roundtable will consider, in collaboration with UNESCO, networking innovative research centers around the world to develop an international training program that will accumulate and circulate new ideas and practises based on a resource-based tool kit approach and on the transformative potential of Anthropocenic knowledge to engage and accompagny international officers, state and city public servants, corporate decision-makers and managers into institutional change.

VI.7(1) Youth's Digital Diversity and the Sharing Economy in the New Era of National Sovereignty

Coordinator:

Yeshi Lhamo

Chinese Academy of Social Sciences; yina@cass.org.cn

Abstract: *At the end of the last millennium the internet promised to make the world more connected, its people more harmonious, more caring, trusting, and less racially divided. We would share and become wiser, benefiting from the reduction in barriers to information. This cosmopolitan dream has not come to pass in the post-Trump, post Brexit world. Information is more often fake, spamed and scamed abound: even news media are in crisis. In China, meanwhile, the term internet sovereignty has its own conditions, some which seem to open China more to the world, others that create new barriers to cultural diversity. In this symposium, the speakers will address issues pertaining to cultural diversity, the digital revolution, and the sharing economy from varying perspectives: policy, international trade in cultural services, digital entrepreneurship, copyright and censorship, and the creativity of users and grassroots communities.*

Paper 1

XIE Mei

University of Electronic Science and Technology of China

Abstract: This presentation reflects on a music project in Sichuan Province. The project is about the conservation and development of dying music tradition in the cut-off remote ethnic communities that are losing young people from the city and modern popular culture. When it comes to traditional music, most practitioners are in their seventies and eighties and there is a lack of interest in the younger generation. What the project does

was to introduce opportunities to the remote communities through tourism and commercial performance. Although this has brought back some young people, this has raised another issue of authenticity of the traditional culture. The adoption of digital technology for the archiving of the traditional music and musician is also discussed.

Paper 2
Monique Bolli

Ecole Polytechnique Fédérale de Lausanne, Monique.bolli@epfl.ch

Abstract: As part of the growing interest in sharing economy, makerspaces in China represent a large variety of spaces, communities and goals. They represent an accepted disruption in the consumption modes and have partly been co-opted by the state in order to be integrated to these new economical strategies. Around 30 policies, such as "made in China 2025" or "mass makerspaces", have been released since 2015 and created a mix of top-down and bottom-up initiatives. By looking at makerspaces in China, we examine the nexus between society, technologies and politics through rapid transformations in policies, politics and communities. These semi-autonomous spaces are partly supported privately, by companies or by the government. The discourse change, which is part of the path to the "Chinese dream", is driven by the concepts of mass innovation and entrepreneurship. With innovations coming from the communities and individuals, the government is aiming to transform China's image. Hackerspaces, makerspaces, fablabs, innovation spaces and more are at the crossroads of the ideological countercultural maker movement and the reality of manufacturing and producing, therefore between social communities and entrepreneurship.

Paper 3
HU Na

National Academy of Chinese Theatre Arts

Abstract: This presentation reviews the new possibilities of traditional theatrical arts afforded by the surge of social media and visual culture and introduces the practice of the National Academy of Chinese Theatre Arts in adopting new technologies in teaching, audience engagement and market extension. Cases are provided to illustrate the new practices and their challenges.

Remarks, conclusions and recommendations:

1. The increased accessibility and affordability the mobile internet has generte a mariad of business opportunies, it has also drawn users farther away from traditional cultural forms. How to bring traditional culture back into our everyday life is not only a technology issue, it is also socio-cultural and political issue. However, it can be a huge opportunity of open-minded cultual entrepreurs.

2. How to best conserve and develop traditional cultural forms while preserving their authencity is an issue worth serious academic research.

3. The relationship between the state, the society (users) and platforms is a complicated one and the role of platforms in the creative ecology is a multi-faceted one and shoud be examined critically.

VI.7(2) The Revitalisation of Traditional Culture in the Digital Era

Coordinator:

Yeshi Lhamo

Chinese Academy of Social Sciences; yina@cass.org.cn

Abstract: *This panel focuses on the cultural and economic affordances of ICTs in China, specifically the state and future of traditional culture in the era of the digital. The panel include four speakers, covering topics from the creative users, creative practice, creative education to the knowledge economy, all organised around the general theme of the relationship between traditional and popular, old and young, the fringe and the centre in the digital era.*

Paper 1

Yang Kai

Brand Director, Tencent; kaikaiyang@tencent.com

Abstract: This presentation introduces a new project of Tencent called NEXT IDEA (NI). The design principle of NI is to connect Tencent with creative practitioners, providing them with encouragement and the means to launch creative projects. Every year, NEXT IDEA organises various competitions involving the fields of art and technology, inspiring young people to further their creative abilities and expand their imaginations. These competitions also serve as forums on sharing and communicating ideas on how to innovate and apply technologies in a role that will protect the world's culture for later generations. Cases are presented to illustrate the new possibility with the convergence of traditional culture and technology, including NI's collaboration with the Palace Museum Beijing and the Great Wall.

Paper 2

Huang Bin

Development Research Center of State Council, China; huangbinpku@foxmail.com

Abstract: China is experiencing a boom in creative economy. This

presentation starts with the rise of the creator in China, and analyses the organization and scale-up of the empowered user into creator network. Economic and public policies are discussed on how to best leverage the creative productivity of the empowered user for both cultural and economic benefits.

Paper 3

Yeshi Lhamo

Chinese Academy of Social Sciences; yina@cass.org.cn

Abstract: The U40 was initiated five years ago as a short-term training program specifically for HDR and early-career researchers (ECRs) in the areas of creative and cultural industries young researchers. In the past five years, 6 cohorts of participants, each up to 30 HDRs and ECRs, have taken part in the program, organised in Yunnan Province in China and Curtin University in Australia. The program invites well-known experts and scholars to sit down with participants through lectures, seminars, and group exchanges, and help them improve their project papers. A number of selected papers are published every year. U40 as a platform of research dialogue and research training is an exploration on the promotion of creative industries development in China. Different versions of it are being designed to encourage industry and policy engagement and their might be academic U40, Industry U40 and Policy U40 programs in the future.

Paper 4

Zhang Xiaoming

Chinese Academy of Social Sciences; 3347237113@qq.com

Abstract: The presenatation stars with a review of the creative industries development since 2000, focusing on the transnformation of the sector with the rise of the user-generated content and the digital economy. The paper contiunes to analyse the context of the boom of the digital economy and call for an emphaisis on the creative ecology and digital infrastructure.

Paper 5

Henry Siling Li

Curtin University, Australia; Henry.li@curtin.edu.au

Abstract: This paper focuses on cultural dialogue and creative innovation, aiming to theorise the source of inovation in culture. We all agree that the internet is generative of innovation. The questions follow would be where this generativity comes from on the macro-level, and what are the

implications of generative online media culture and pop culture as a whole to cultural renewal of a society? The paper reviews the dialogical relationships between the popular and the mainstream in music and fiction in the West and the peripheral and the centre in China, and propses that Online media content offers us a good case study for the dynamic dialogue between the centre and the margins and a new model of cultural innovation.

Remarks, conclusions and recommendations:

1. Internet companies are providing platforms to connect young users and the traditional cultures, technologies and art. This has generated new business format and new model of cultural conservation. This has also provided new insight into the engagement of humanities with new technology.

2. In an ecosystem in which the most quintessential elements of our traditional cultures are combined with state-of-the-art technologies, new content, representations and vigor may come into being, thus energizing the fusion of traditional cultures and modern technologies. Connectivity and links are essentail here.

3. The relationship between the state, the society (users) and platforms is a complicated one and the role of platforms in the creative ecology is a multi-faceted one and shoud be examined critically.

4. While creative sector is very dynamic in China, research and research training in creative economy leaves a lot to be desired, U40 is a good experiment in the right direction and a new model of engagment between the academia, the state and the private sector.

VI.8 Cultural Identities and Diversities in the Greater China Regional Context

Organiser:

Hui Cheuk Kuen

Desmond, Hang Seng Management College; desmondhui@hsmc.edu.hk

Provost's Office: provost@hsmc.edu.hk

Summary: *In recent decades, political developments in Hong Kong and the Taipei have sparkled intellectual concerns and debates about cultural identities and diversities in the Chinese speaking territories, places regarded by some as the Greater China Region that have shared the traditions and values of a common language and culture originated in Mainland China. However, what constitutes this cultural or geographical concept of a "Greater China Region" is still vulnerable to debate, as for example, in the New Southbound Policy under the current DPP (Democratic Progressive Party) government in the Taipei which aims to promote closer ties between the Taipei and South Asia rather than in the north with Mainland China, thus diluting and even refuting the Greater China cultural narrative. In Hong Kong, opposition against undue political intervention of Mainland China in Hong Kong affairs has led to the Occupy Central Movement in 2014 and will remain a major obstacle towards partisan collaboration in legislation. This session will examine the issues of cultural identities and diversities entailed by the concept of a Greater China Region – from literature, linguistics, aesthetics, cultural studies, political science and heritage conservation, etc.*

Keywords: *Cultural Identities & Diversities; Literature; Aesthetics; Politics; Greater China Region;*

Paper 1
Linguistic strategies and cultural identities in Chinese Anglophone literature: a stylistics approach

Wong Yuen Wing

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Abstract: The paper explores and investigates the duality and complexity of cultural and linguistic identity of Anglophone literature by diasporic Chinese writers. It applies linguistic theory to uncover Chinese cultural identity embedded in Anglophone narrative.

The paper first separates the metalinguistic and linguistic representations of Chineseness mediated by the discourse space and examines this interplay between linguistic presentation of Chinese qualities and the literary representation of Chinese community.

The paper then moves into the investigation of the coexistence of English linguistic and Chinese cultural elements at the lexical, syntactic and semantic levels of the narrative and, subsequently reveals the pattern of linguistic and cultural transmission in these writings. The ultimate goal of this paper is to derive an exemplar of stylistic and linguistic construct for this new paradigm of New English writings in response to the emergence of a transformation of identity as a result of geographical dislocation and cultural displacement in the twenty-first century decentred world. Paper 2

Paper 2
Transcultural Aesthetics in the Greater China Region: from the Eight Views of Xiaoxiang to the J- and K-pop

Hui Cheuk Kuen

Desmond, Hang Seng Management College; desmondhui@hsmc.edu.hk

Abstract: This paper examines the issue of aesthetics in cross-cultural transmission within the Greater China Regional concept. It will begin with the classic example in visual art of the famous Eight Views of Xiaoxiang first formulated in the Song Dynasty of China and its cross-cultural transmission to Japan, Korea, Vietnam and even poetic utterances of Ezra Pound in the modern US. This historical case will be contrasted with study of the contemporary development in pop music to see how the reverse cultural influence has been stimulated by the rise of the J- and K-pop, influencing places such as Thailand, the Philippines and Hong Kong in the 20-21st century.

Paper 3
Speak in Translation, Speak Over Translation: The Case of Hong Kong Theatre

Chan Kar Yan

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Abstract: Most stage performances of translated theatre "speak in" translation, as they inhabit the world of foreign plays and adopt it as a model for the people and the theatre. Other performances "speak over" translation, as they interpolate the ideas of the local people into the foreign plays, not only in Sinified adaptations but also in supposedly faithful translations. The two types of renderings form a spectrum from mimicry to reverse mimicry (i.e., an impression that the Other is imitating the Self), showcasing various power-plays between the Self and the Other. Theatre translation functions in a space where a doubling and "building up" of identity occurs and local subjectivity is invariably empowered. It is an agent through which local translators, as nomadic subjects, embrace and give voice to identities that span more than one time, place, language, culture and context. Here, the Self is moving, multiple and negotiated, itself a kind of translation. The translated theatre of Hong Kong challenges discourses about translation that focus on authenticity, originality, unity, equivalence and diminishment. It further offers what Homi Bhabha describes as an "intervention", which "properly challenges our sense of the historical identity of culture as a homogenizing, unifying force".

Paper 4
Diversity as Hegemony – A Revisionist Study of Conceptions of Hong Kong Culture and Identity

Lam Nga Li

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Abstract: This paper re-examines the notion of "diversity" in terms of its utility as an enabling critical framework for understanding the cultural expressions emanating from Hong Kong, as well as the "identities" of the people of Hong Kong. The paper argues that, despite being apposite in accounting for the manifold forms of appropriation, adaptation or quotation that are commonly found in Hong Kong literature, films, or even the Hong Kong cityscape; and despite having some affinities with the city's colonial

past and marginality in the so-called "Greater China" region, such a notion of "diversity" does not necessarily have critical significance in its own right. Drawing on examples from early Hong Kong literature and more recent films concerning Hong Kong identity - such as Dangerous Encounter - the First Kind (1980), One Nation, Two Cities (2012), and Ten Years (2015), this paper elucidates how an interpretation focusing on "diversity" might annul the critical dimension of a creative work, risk omitting the very "hegemony" of "diversity" that such a creative work implicitly or explicitly questions - and also nullifies "diversity" by diminishing it into a stylistic feature, an expression of multiplicity, each of equal importance, and thus "decentred". This abridgement, at worst, may also further lead to a reinforcement of a stereotypical understanding of Hong Kong culture and identities as one that is forever "open", thus almost "vacant", obstructing the culturalpolitical struggle to establish a prevailing subjectivity against cultural imperialism.

Paper 5
Shame Culture and Guilt Culture Revisited: A Meme Perspective

Wong Muk Yan

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Abstract: Since the publication of Ruth Benedict's the Chrysanthemum and the Sword in 1946, the identification of Western culture as guilt culture and Eastern culture as shame culture has remain a hot topic among anthropologists, psychologists, and philosophers. While Benedict's claim has been widely criticized for its oversimplification, it is not clear what mechanism accounts for its declining explanatory power in the 21st century. In light of Richard Dawkin's and Susan Blackmore's idea of meme as the unit of evolution of culture, this paper argues that the increasing speed and quantity of communication between western and eastern cultures shape the development of shame and guilt in these regions such that shame and guilt can no longer be regarded as two distinct emotions nor emotion identities of these two cultures.

VI.9(1) Arts and Society

Coordinator:

Name Margalit Berriet

Mémoire de l'Avenir, CIPSH, Unesco-Most & IYGU;

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Abstract: Arts and cultures are powerful and ideal mediators in the constitution of social realities, via learning and interchange. Arts and cultures are a journey into the world of mankind, beyond political or religious limits. Art is an expression and a mirror of the human mind. It criticizes, proposes, invents, thinks, transforms. It records our pluralism. It allows individual's development within collectives of cultures, of economies, and of conflicts.

A mediator for dialogue, art connects the past, the present, and the future, while offering original practices of abstract and utilitarian methods, ideas, inventions, practices and aesthetics.

Artists demonstrate and reflect upon all matters of societies, and create encounters between people. New initiatives should favor access to common, universal, and plural values, and should seek to connect local with global problems and solutions. With the Arts, we encourage global implications and enhance participation beyond borders on issues such as education, the environment, natural science, ethics, and esthetics.

Paper 1
PREFACE- to Symposium

Margalit Berriet

Mémoire de l'Avenir

Abstract: Arts & cultures are a journey in the world of mankind, the are bridging between people, continents, cultures, civilizations, time…Man looked at nature as at the nature of his own body and attributed sense aiming to produce ways to live and to communicate. His comprehension became the bricks of all expressions, giving birth throughout time also to rites, habits, ceremonies, laws, celebrations, conflicts, Arts. Via the arts, we can illustrate a general schema of communication that transcends all time & differences. It permits to better understand our existence, limits, symbols &

languages, as our philosophies, choice of living, histories, civilization as well as our choices towards the future.

Paper 2

Alexandre Dang

Artist and Engineer, ARTS and SOCIETY and Solar Solidarity International (a non-profit international association) (AISBL): www.solarsolidarity.org; alexandre@alexandredang.com / www.alexandredang.com

Abstract: Alexandre Dang is originally from a scientific background. Convinced of the need to raise awareness of the potential of environmental friendly technologies (eco-technologies) and sustainable development, he developed his artistic creation often incorporating solar energy as source into his kinetic art works. Through his work, he contributes educating the general public on the theme of climate change and the power of renewable energies in this context, which represent the major challenge for the future.

Though the sun provides 10,000 times more energy to the earth than humans need, more than 1.3 billion people still do not have access to electricity. The pressing need to address this issue is the driving force of Alexandre Dang's artistic commitment, where he combines scientific approach, environmental concern and humanism.

He designs in particular: "Dancing Solar Flowers" and "Wind Flowers". The flowers are set horizontally to form a "field" or vertically to form a "vertical garden". Flowers embody by essence the beauty of nature. In his works, Alexandre Dang tries to give them a dimension which is poetic by breathing life into them using renewable sources of energy. These flowers often trigger surprise, wonder, questioning… and thus bring the viewers to think about the underlying subjects which are addressed.

He questions our current use of energy, and to think about the possibilities that renewable energy can offer. Indeed, his works reflect the instability of a world in constant turmoil, questioning, transformation… especially concerning sustainable energy, as energy is a major issue for the future of humanity.

Alexandre Dang has also developed a pedagogic aspect to his sustainable art, using it to educate young people about the potential of eco-friendly technologies with a focus on renewable energy. He has founded Solar Solidarity International (a non-profit international association) to raise awareness on the potential of renewable sources of energy and to support solar electrification of schools in developing countries.

Paper 3

Radha and Rani Binod Sharma

ARTS and SOCIETY and www.imafoundation.com;

radhabinod@lmafoundation.com; info@imafoundation.com;

www.imafoundation.com

Abstract: IMAFoundation.com is a London based organisation dedicated to promoting artistic talent from India onto the international stage. The founders have each three decades of experience from the fields of psychology and art which has helped them identify the gold standards underpinning creative living and maximising human potential. Helping individuals deploy powerful inner resources to live well and achieve transformational/creative impact in their lives is a powerful social change tool. The paper entitled ANUBHAV focuses on how best to educate and practically guide people to help them flourish personally and maximise their contribution to society through collaboration and creativity. This presentation will focus on the need to address important societal challenges vis a vis energy, engagement and the cultivation of human potential and creativity. Many in society and particularly in organisational systems feel constrained, underutilised and diminished in terms of their ability to find meaning and fulfilment in their lives. These issues are important to address as cultivation of human energy and creative potential is wasted on a broad basis. Harnessing human energy is therefore becoming an imperative and integral to sustaining the efficacy and sustainability of individuals and the organisations they serve. Despite the prevalence of this social malaise the solutions are also being understood and applied from the new emerging fields of Neuroscience, Positive Psychology and Authentic Leadership. The session will highlight practical approaches used in business by individuals and leaders to help optimise well-being and maximise creative contribution.

Paper 4

Dan Baron Cohen

ARTS and SOCIETY and Transformance Institute BRAZIL;

https://brazilfoundation.org/project/instituto-transformance-cultura-e-educacao-institute-transformance-culture-and-education/; Email: danbaronmst@hotmail.com

Abstract: Emerging from 40 years of performance-based cultural projects in communities at risk and decades of experiment within the World Social Forum and World Alliance for Art Education, 'Rivers of Meeting' has dedicated eight years in Marabá City to nurture youth art-educators to

preserve their Tocantins River in the Brazilian Amazon. By recovering and reinventing their Afro-Indigenous roots through contemporary performance, young art-educators and their 'community university of the rivers' intervene and mediate within their homes, streets, schools, universities, local economies and state-federal governments to advocate a sustainable, community paradigm of solidarity and cooperation. Our trialogic performance will demonstrate how visceral, compulsive legacies of exclusion, poverty and complicity become 'chosen ecologies of vital community'. It then invites participants to share their responses to the new micro-technologies which threaten the humanity, autonomy and sustainability of this intimate, youth-driven project in the heart of the very biome which regulates all ecosystems of the world.

Keywords: "community" "eco-cultural literacy" "transformance" "Amazon" "trialogic"

Paper 5

Anne Murray

ARTS and Society - http://cloudconversations.weebly.com/

Email: anne@annemurrayartist.com / www.annemurrayartist.com

Abstract: Art as a Tool in Society - Artist and Curator of Cloud Conversations, Anne Murray, brings together artists of exceptional integrity, intelligence, compassion, and determination, in one place to discuss how we can achieve a future that ends the poverty of the mind that we witness on a daily basis on this planet, to achieve a goal of universal humanity, and life lived with dignity and appreciation for all humankind. Artists from different countries around the world come together to discuss and create works to combat, challenge, and create reflection and dialogue about racism, sexism, domestic violence, xenophobia, islamophobia, migration, and climate changeAnne Murray is both an Irish and American video artist, writer, and curator of Cloud Conversations.

She obtained a Master of Fine Arts and a Master of Science in Theory, Criticism, and History of Art and Architecture from Pratt Institute in New York City, and a Bachelor of Fine Arts at Parsons School of Design in Paris. Her video poetry work addresses issues of exodus, isolation, homelessness, rape, and the internal struggles in relation to identity, borders, and nationalism in our contemporary society. In the past, she worked with at risk and incarcerated teens across Los Angeles with the Unusual Suspects Theater Company to help inner city kids feel a sense of belonging and hope through theater and art.

She also worked as an art teacher in China, Spain, and the United States and experienced the joy of sharing and using art to not only communicate, but to inspire compassion, metacognition, and to motivate change in oneself and in

the way systems work in order to espouse a new multi-faceted approach to humanity based on meliorism.

From these and many other heartfelt experiences, she forged the will to form the project, Cloud Conversations, consisting of a group of artists from different parts of the world, who address issues of sexism, racism, domestic violence, xenophobia, and religious intolerance in their work and bring the motivation and impetus for change in their local and global community. It all starts with a conversation, both in person, and on the cloud and becomes a movement, an exhibition, a community project, a myriad of forms to create empathy and inspire understanding and change, through the connections formed from these global artists working in a myriad of disciplines and in a multitude of countries and languages.

At the conference, Murray presented some of the projects, themes, and works of the artists of Cloud Conversations that are creating a change in thought, acceptance, and understanding between many different individuals and communities throughout the planet

Paper 6
L'Impact de la poésie dans la société

Rodrigo Ramis

ARTS and SOCIETY and THÉÂTRE D'AILES ARDENTES

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Abstract: Federico Garcia Lorca a donné, en 1933/4, une conférence intitulée Jeu et Théorie du Duende, dans laquelle il expliquait ce qu'est le Duende, et pourquoi il est si présent dans la culture du sud de l'Espagne. Cette conférence, donnée deux fois, était elle-même, selon des témoignages, un exercice vivant de "Duende en Action". S'appuyant sur son parcours artistique divers, et à l'image de ce qui est rapporté des conférences de Garcia Lorca, Rodrigo Ramis propose une conférence vivante dans laquelle il montre ce qui est à l'oeuvre dans les poésies d'auteurs amérindiens contemporains et de textes anciens (Codex mayas notamment), de chants rituels afro-américains, pour qui les expressions artistiques étaient/sont spiritualité, créatrices de liens et d'éveil de mémoires ancestrales. Cette qualité se trouve également dans certains textes fondateurs comme le Tao Te King, ou dans certaines oeuvres d'auteurs contemporains, Henry Miller, William Saroyan, Herman Hesse. Cette conférence est une expérience d'un dépouillement, celui de la Présence directe, authentique, qui opère comme l'expression de ces poésies de la spiritualité, où verticalité et horizontalité se

rejoignent, d'abord dans l'expérience individuelle, puis au sein d'un groupe réduit. Rodrigo Ramis crée, au sein du Théâtre d'Ailes Ardentes, des actions vivantes qui empruntent à ces expressions pour créer des situations de lien et de transcendance.

Paper 7
Street Art Graph, Fine Arts

Gamthety Georges Miankiri

ARTS and SOCIETY; mgamthety@gmail.com

Abstract: Georges Miankiri Gamthety was born in N'Djamena, Chad. He is an Artistic Director, graduated from Paris VIII, and lives in Romainville, a suburb of Paris (France). His "Symphonik'art" of paintings and sketches witness his great sensibility to issues of society such as of human rights, the freedom of speech, about living together in respect between cultures, and education for all. The artist's taste for Jazz is evident in many of his works, and like his music, his art, tags, graph are an attempt for a universal expression that transcends languages and time. "My objective through my art is above all to share a "shadow" state of mind that will each time be "in lighted" by a positive and reassuring message, using the art as my tool...". From the World Cup in 1998 official wall painting to the portrait of the former president Holland, his work can also be found in the streets, shops, schools, etc. His productions were few times selected for Cannes festival. He proposed his competence in quiet a few missions in Africa, and been supported by the Chad and the USA embassies.

Paper 8
Marten Berkman

ARTS and SOCIETY, http://www.martenberkman.com;

Email: marten@northwestel.net

Abstract: Marten Berkman is a visual artist, film maker and photographer living in Canada's subarctic. The theme of his work is the land and our relationship with it as an industrial culture. His practice has led to explorations ranging from the manufactured spaces at the heart of our urban centres, to the wilderness of remote environments on six continents.

Insights into "nature" have been in places as ordinary as the freshwater spring on the farm, teeming with life. They have also been found where the elements almost eliminate life except in its most tenacious and robust forms: the Andes, Kalahari, Himalayas, arctic. And at the other end of the

spectrum, I have been inspired where human life gathers and forms its most complex organization and extremes of the human condition: the heart of our urban culture. I am fascinated by our ancient relationship with the Earth, and how our very nature may or may not put us at odds with this planet. How does our creative and industrious nature balance with the rest of nature? The artistic practice this has inspired is about the duality (or illusion of it) between the natural and manufactured worlds: the ecology of our perception.

Paper 9
Enchanted monuments: Vibration in the heart of Life

Veronica Antonelli

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Abstract: A heritage can be put in light thanks to the acoustics - an invisible part of the environment, that is transmitting emotions via sounds, as the sound of voice, for example « a Capella ». Sounds invites everyone to travel in the the sensoriality of one own self, while surrounded within a space that can be an historical site, or within nature as in an industrial site. It makes us understand that our environment is vibrating; it will prove the impact as the importance of our awareness of the relationship between Humans or animals with the world. Intangible Heritage is one of the Essences of our Humanity and a singing voice as music will transmit this heritage to the people. Therefore, A singer is a medium between the living monument and the vibrating beings linked to nature. Vibrations induce every being: humans, animals, marine animals, insects and the material. Music reconnects us as a human being, beyond borders, it pushes us on being resilient and use Arts to embellish our Society as the constant relationships between individuals and others, as between people and their environments. Music is the sound of our bodies, of the world and of natures as it is a fantastic tool in preservation, in education and learning, in communication as in transmission.

Remarks, conclusions and recommendations:

1. Text organised in numbered items: 8 sessions

2. Remark 1: This Hightail link https://spaces.hightail.com/receive/enrkRFdmQQ is for the complete ANNEXES documents for each of the 9 speakers of the Symposium: ARTS and SOCIETY-CIPSH-UNESCO-Most-IYGU. Each attachment is numbered, the numbers correspond to the order of intervention 1, 2, 3…. Annexes includes: 1. PTT presented during the symposium by each of the speakers, 2. a Paper format publication, 3. few photos, 4. 1min30 video.

3. Remark 2: Please download via this link https://spaces.hightail.com/receive/D2VajNzlWi 3 Files in PDF - of photos about the Arts and Society Installations, Evening Cafe Poetry, ETC..... Please down load the 3 PDF and look at slideshow in full size screen mode.(ctrl+L)

4. Conclusion 1: Attached a PDF document as my conclusion for the A&S work and Symposium, as for the-WHC-2017 – Titled : A&S-WHC-2017 - REPORTS to artists.

VI.10 Establishing the sustainability of humanities' research

Convenors:

John Crowley

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Luiz Oosterbeek

CIPSH; Instituto Politécnico de Tomar, Portugal; loost@ipt.pt

Coordinators:

Adama Samasséko

CIPSH; asamass@gmail.com

Satoko Fujiwara

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Abstract: While the humanities stood at the core of national and international academic strategies until some decades ago, it is widely recognised they have subsequently lost such prominent position. Despite many positive examples, this process is to a certain extent related to the acceleration of research and development integration, with a combination of a growing lesser attention of social attention to longer term concerns, with a lesser engagement of the humanities global networks with urging societal concerns.

Amidst a new stage of global exchanges and intercultural relations, there is also a wide recognition that cultural concerns and differences cannot be understood without framing them in historical long-term processes, without reasoning on the impact of different philosophical avenues, without considering the role of the arts in creativity and building narratives or making sense of options in face of dilemmas. This is the specific responsibility of the humanities, which currently work in close relation with natural and social sciences, but keep a unique focus, which is to help acting in the short term without compromising future options. Indeed, extending the scale of time and of space when reasoning about contemporary urges is a clear condition for foresight and for addressing main societal challenges, from climate to migrations, from equity to peace. In this sense, the humanities seat at the core of the sustainability of research and development.

The sustainability of Humanities research requires fundamental conditions (human, technical and funding resources) and quality control. While in the current context humanities still have important human resources (facing the ned of renewal in several countries) and also technical ones (from laboratories to archives, museums and libraries), main difficulties remain on the use of quality control criteria designed for short-term delivery results (and not so effective for domains of research which require a longer argumentation) and on how to fund major global research (which as a scope that often escapes boundaries, although concerning territorial spaces).

In this sense, the question remains on how to secure conditions for best global converging research in the humanities, when most funding programmes are technology and natural and social sciences oriented. Different proposals are under debate in the World Humanities Conference, from the creation of a Humanities Foundation to the launching of a major research project involving all domains of the Humanities: The Global History of Humankind. In this symposium, engaging CIPSH, UNESCO and funding programmes and agencies, an open discussion will be conducted on how and under which quality control criteria may the current gap of the humanities funding be bridged. The session started with an intervention from Vice President Li Jianfa of Xiamen University. Then, the convenors explained the scope of the debate and were followed by an intervention of Mr. Suvra Chakraborty, who stressed the relevance of the private sector responsibility for the sustainability of the Humanities. A wider debate took place, with several interventions, including considerations on the quality assessment of the Humanities and the need to secure freedom and independence of research. Main interventions were also made by Prof. Qinglong Peng (Shanghai Jiao Tong University, China - qlpeng@stju.edu.cn), Prof. Inguelore Scheunemann (inguelore@gmail.com) and the session's coordinators. Main final remarks are mentioned in the end of this report.

Speech 1
Human Sciences: Our Shared Ideal

Li Jianfa

Vice President of Xiamen University

I feel greatly honored to be invited to this year's World Humanities Conference co-organized by the United Nations Educational, Scientific and Cultural Organization, the International Council for Philosophy and Human Sciences and the Province of Liege. On behalf of Professor Zhu Chongshi, President of Xiamen University, I'd like to express my most cordial congratulations on the opening of this conference. I'd also like to extend my gratitude to the organizers for making me a keynote speaker. My speech is titled "Human Sciences: Our Shared Ideal".

In the history of human society, both the Renaissance and the Enlightenment Movement contained significant humanistic spirit and ideas on social reforms, which constituted a human-scientific basis for the forthcoming industrial revolution. For over a millennium until 1840, China led the world in the natural sciences and production technologies. Such leadership was founded largely upon China's refined and systematic humanistic traditions. Today more than ever, our social progress represented by technological advancement needs human sciences to provide guidance. Fortunately, human sciences have been growingly-inclusive, with their content continuously enriched. This can be judged from the major issues to be discussed at this year's WHC: climatic environment, border and migration, cultural heritage etc. All those items are high on the global agenda today. It clearly shows that human sciences are fully engaging in global development in a more-active-than-ever manner, affecting all aspects of our society.

There're, however, some problems with human sciences in today's world full of uncertainties. On the one hand, in this information era with explosive knowledge growth, whilst science and technology delivers tangible benefits, the contribution of the human sciences tends to be elusive. On the other hand, against the global economic slowdown, some developed economies are suffering prolonged negative impact. This has led to the reduced emphasis on and curtailed budget for human sciences, which naturally obstructs their sustainability. As the world economy is currently in recovery, human sciences are presented with both challenges and opportunities. In a long-term view, they are likely to become a core driver of social development.

The Chinese government attaches great significance to supporting human sciences. President Xi Jinping has made several visionary speeches to structure policy frameworks and map out blueprints for the expansion of the human sciences in China. Over the recent years, China has taken important steps to boost its human sciences, including: rolling out policy documents to clarify the importance of the human sciences, proposing strategic goals for developing human sciences and paths for achievement, continuously increasing resource investment into human sciences, highly respecting, attracting and cultivating talents in human sciences and vigorously participating in international exchange and high-level dialogues on human sciences.

Many of China's current national strategies are fueled by human sciences. One example is the Belt & Road Initiative. With the ancient Silk Road that once facilitated China-Western exchange and dialogues as its historic basis and deepening regional cooperation that upholds and drives openness as its practical basis, the Initiative has been based upon humanistic exchange. Under the grand framework of the Initiative, China's human sciences are seizing opportunities to improve their academic influence and capability in taking part in international exchange.

Institutions of higher education are the backbone in developing the human sciences. Xiamen University as a highly-reputed comprehensive university always emphasizes the humanities. Here, I'll briefly introduce to you the development of the human sciences in our university.

Xiamen University was founded in 1921 by Mr. Tan Kah Kee, a famous overseas Chinese leader. It's the very first university founded by an overseas Chinese in modern China. In the early 20th century, Chinese sailed across oceans and promoted the cultural and economic exchange between China and southeast Asia. Mr. Tan later returned to his homeland and funded Xiamen University.

Xiamen University has fine humanistic traditions and a rich humanistic heritage. Famous Chinese scholars like Lu Xun and Lin Yutang once taught here. Ever since 2013, the University has been implementing the Program for Prospering Philosophy and Social Sciences and has scaled new heights in developing the human sciences. At present, strengthening international cooperation and exchange in the human sciences is an important work for the University.

The University has been an active player in the international promotion of the Chinese language. Until now, it has established 16 Confucius Institutes in cooperation with universities in North America, Europe, Asia and Africa and has been approved to build the Institute for Directors of Confucius Institutes. Those establishments showcase traditional Chinese culture and connect China and the rest of the world.

In 2016, Xiamen University (Malaysia) began openly recruiting students, thus rendering the University the first Chinese university to operate an overseas campus. Xiamen University (Malaysia) stands as a symbol of the University's giving-back to the society and a bridge for China-Malaysia cultural exchange.

The Comparative Research Project on World Civilizations championed by Madam Ping Chen Hsiung, a Visiting Professor at Xiamen University, and jointly executed by the College of Humanities under Xiamen University and the Faculty of Arts under Chinese University of Hong Kong, focuses on the comparative studies on world civilizations. It explores the homogeneities and heterogeneities among civilizations and reflects upon the unique role of the Chinese civilization in the development of world civilizations. This is undoubtedly a beneficial attempt in the internationalization of the College of Humanities, Xiamen University. Both the Malaysia Campus and the Comparative Research Project promote the global cooperation and exchange in the human sciences and demonstrate the sense of responsibility of Xiamen University as a high-level university.

Dear friends, human sciences provide us with a common spiritual home and an ideal world. They are the combination of humanistic ideals and scientific rationality, for which they have vast potential. Currently, as peace and development are the themes of the world, humanity is seeking shared values. I believe all common values should be based on humanistic exchange and cooperation, as to mitigate mistrust and promote understanding.

Ladies and gentlemen, just last month, Kulungsu, a famous tourist resort in Xiamen, became China's 52nd World Cultural Heritage Site. Here, on behalf of Xiamen University, I'd like to extend a sincere invitation to you to the CIPSH Executive Meeting to be held in our University next May. Then you can feel the fruitful development of the human sciences in Xiamen University, in the City of

Xiamen and in China as a whole. Let's carry forward human sciences, the common ideal of humanity, and make joint effort to facilitate world humanistic exchange and cultural prosperity.

Thank you.

Speech 2

Suvra Chakraborty

(suvra.c@glohar.com)

Why am I here? I'm a businessman. For the last twenty-five years I've been involved in international trade of industrial raw materials which took me to around sixty countries in the world, where I had to deal closely with local people and their cultures. You know a business transaction only takes place when partners develop trust in each other. So, in short, my job is to earn trust with different people.

Once trust is established, you enter into a meaningful dialogue. When such a dialogue happens, you can address any differences you may encounter in the process. When these differences are discussed honestly and openly, the roots of conflicts disappear and a healthy and sustainable relation appears between different people. What philosophers and social scientists create in theory, businessmen like me put into practice every single day. I am fortunate to be in such a profession.

Here I would like to share with you some of my observations and raise certain points for a peaceful coexistence and sustainable living of humanity.

1. We all see the world differently - a child whose grandfather was a colonial master in Asia or Africa can't and won't see the life with the same eyes as a grandson of a slave who was uprooted from his homeland by force.

The colonial hangover is very heavy in both ends and this has to be considered when trying to take up global projects of doing good to humanity. Today, 60% of the humanity live in Asia and Africa and they wish to see global standards to be developed considering their living rather than foreign ones imposed upon them. A true inclusive approach - taking abroad this majority of people is a mantra today of any fruitful attempt.

2. Attempts to close the gaps - when in Europe, I use a fork and a knife while dining with you, back home I use my hands and fingers I am born with. They are very nicely designed forks with much more flexibility. I learnt different European languages to understand and communicate freely with people in different continents. People wear a suit and a tie in scorching heat of 40 degrees Celcius there to look like in Europe.

You know that famous Alibaba founder Jack Ma is not really Jack Ma. Like million

young Chinese people he changed his name to a European one to make life of others easier. Such efforts are indeed helpful to reduce cultural gaps. Attempts of reciprocations from European side would only help.

3.We know when the words end the universal language of music begins which doesn't know any geographical or language barriers. That is why in order to spread the word of harmony and beauty our company formed a first non-government symphony orchestra in Ukraine fifteen years back. Last November UNESCO bestowed the honor of Artist for Peace to our Art Director and Conductor Maestro Makarenko. We play music of all continents in symphony format, travel globally and spread the word of harmony among different nations.

4. Crisis, panic, questions on sustainability - these terms are largely in active agenda in this part of the world. Maybe because this is the first generation in OECD region, who observe their prosperity slipping.

I was in Ethiopia earlier this week, in India - last week. People there are charged up, working hard with newly gained confidence of a better tomorrow, life there is bubbling with youthful energy. We would do much good to greater humanity if we celebrate and support this enthusiasm and positivity.

In conclusion, I would like to say that when we talk on humanity in general, we tend to forget humans in particular. Let's accept the world has changed quite a lot in recent years and importance of East has grown many folds. Honest and effective inclusion of the vast majority of humans who live there will make any global effort successful. I dedicate all my humble resources for such endeavors.

Remarks, conclusions and recommendations:

1. Remark 1: CIPSH and the Humanities scholars must face the need to discuss how can we design a reliable and transparent model of assessment, which will not be merely based on applying the peer review and patents systems of the natural and hard sciences.

2. Remark 2: The sustainability of the Humanities requires them to address all main spheres of social concern. One key theme in this respect is technology. Humanities research in relation to technology so far is focused on ethics. But the crucial point is to address what is being transformed, in social, but also cultural and neurological terms. Which will be the implications, and how can methodologies like those of anthropology, or logics, or history, interact with the process of the speeding digital technologies? How will humans think, i.e., produce logical reasonings, in a future where our brains will perhaps be more and more connected to those technologies?

3. Remark 3: Freedom of research and its relation to research jobs and to access to publishing, is of major relevance. While business editing is accepting open access approaches, this positive turn is often associated to costs that are imposed on the research teams, with global negative effects, namely on younger scholars. Humanities must participate in this debate, which is crucial for the future of advanced knowledge research.

4. Remark 4: There is a need to secure the freedom of global humanities research, i.e., independent from national or other political agendas. A joint effort, engaging current research foundations, but also editors and private sponsors, should be sought.

5. Conclusion 1: The session recommends CIPSH to establish a task-force to prepare a report on the theme of quality assessment of the Humanities, in close collaboration with UNESCO. Such report should be made available for public discussion, aiming at the adoption of a final consensual and innovative approach to the theme.

6. Conclusion 2: The session recommends CIPSH to establish a task-force to prepare a report on the theme of funding of the Humanities, in close collaboration with UNESCO, which is an urgent need in face of growing difficulties for research freedom in various parts of the world. Such report should take into account the proposals made so far to establish a Foundation for the Humanities, or similar a structure, and be made available for public discussion, aiming at the establishment of a sound global mechanism.

VI.11 "The Posthuman and the Humanities"

Coordinator:

Rosi Braidotti

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Abstract: A great deal of contemporary scholarship is questioning the ideas and representations of the human at work in the contemporary Humanities. Fast scientific developments, notably in the Life sciences and Information Technologies, have altered the traditional definitions of the human and the terms of human evolution, resulting in something we may call the 'post human condition'. Growing concern about the Anthropocene and the climate change add another, urgent dimension to this debate.

This session aims at a synthetic assessment of the Humanities' response to the post-human: how does it manifest itself in the different disciplines and in the inter-disciplinary areas of the Humanities both in terms of scientific publications and of institutional developments? What kind of interdisciplinary alliances are possible and desirable between the Humanities and contemporary technologies? How does post-human scholarship relate to the tradition of critical anti-humanism, from Nietzsche to Foucault's announcement of the 'death of man'? How does the post-human perspective reflect issues linked to Western hegemonic power in a changing geo-political order? How does it intersect with postcolonial critiques of Western humanism? With the promises of socialist humanism and its ides of a humanity-to-come? And last but not least, how does research on the post-human respond to the inhumanity, violence and injustices of our times?

Paper 1
Liberation Humanities

Tunde Bewaji

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Abstract: In this discussion, we examine the inherited Humanities Education from the legacy of colonialism and Oxbridge tradition. We argue that without liberation from the shackles of institutionalized intellectual slavery, colonialism, imperialism and global hegemonic pressures and directives from external erstwhile controlling colonial forces, this Humanities Education will continue to produce the parodies of humanity which have bred upheavals, discontent, insurgency, misplacement of resources and total abandonment of reason in Africana contexts. We illustrate this with examples of (a) governments disparaging humanities education, (b) global unemployment/underemployment of the youth and (c) the near failed state status of Africana societies suffused with rampant crime and near anarchy. We recommend a complete overhaul of contemporary global Humanities Education, but especially what passes as Humanities Education in Africana societies.

Paper 2
Martha Nussbaum's Humanism and Posthumanism

Vasil Gluchman

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Abstract: Author focuses on Nussbaum's theory of human development and especially her capabilities approach (CA). The approach includes the basic human capabilities establishing fundamentals of the human development. The core values of the CA are human dignity and freedom; however, a very important part of the approach are also our relations to animals, plants, and nature. According to Nussbaum, it is necessary to keep in mind that dignity does not concern only human beings, but also animals. For this reason, she argues for plurality of forms of life as well as plurality of dignities. Nussbaum affirms that we have a duty to establish possibilities for positive development of any rational animals including non-human animals.

Paper 3
How do you know I am not a Robot?

John Crowley

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Abstract: The paper was inspired by Azimov's well-known rules for the interaction betwen robots and humans and aims at applying them to a very advanced technological world where telling the difference between them has

become a more complex challenge. Resting on premises drawn from Wittgenstein's philosophy, the paper argues the case for a pragmatic, rather than ontological, kind of humanism, that gives priority to the ethical framework for the interaction between humans and robots. In other words, whether we can actually tell the difference betwene humans and non-humans, we should all be held accountable for the ethical and legal framework that regulates our behaviour. A humane kind of fellowship has to become the common rule, regardless of other distnctions of species or kinds.

Remarks, conclusions and recommendations:

1. Text organised in numbered items:

2. Remark 1: There are different brands of posthuman scholarship circulating at present: we need to itemize them and make distinctions. We also need to discuss the different philosophical frameworks within which posthuman thought is being elaborated.

3. Remark 2: This discussion calls for a new working relationship between the Humanities, engineering and the Life sciences.

4. Conclusion 1: There is a consensus in this panel that the distinction between the human, the non-human and the inhuman, such as it is developed in posthuman scholarship, needs to be given high priority in teaching and research in the Humanities.

5. Conclusion 2: Posthuman scholarship needs to keep high on its agenda issues of socio-political justice and ethical accountability,

6. Etc...

VI.13 Symposium MAAYA – Pour revue électronique sur la diversité linguistique

Ce symposium, organisé par Maaya et soutenu principalement par l'Organisation internationale de la francophonie, a eu lieu le 9 août 2017 et a compté avec la présence de 6 participants (et un autre intervenant non présent a fourni un document de travail) d'Europe, du continent Américain et de l'Afrique venus donner une suite au livre Net.lang, Réussir le cyberespace multilingue (http://net_lang.net), recueil de 25 articles sur l'inclusion des langues dans le cyberespace et pour un multilinguisme croissant dans le monde numérique, proposé par le Réseau mondial pour la diversité linguistique, Maaya.

Coordinateur:

Daniel Prado

(Maaya, France-Argentine)

Participants:

- *Gilvan Müller de Oliveira (Instituto de Investigação e Desenvolvimento em Política Linguística, Brésil);*
- *Tunde Adegbola (African Languages Technology Initiative);*
- *Daniel Pimienta (Funredes, République dominicaine);*
- *Michael Oustinoff (Institut des Sciences de la Communication du CNRS – France);*
- *Marcel Diki-Kidiri (Maaya, République centrafricaine);*
- *Hervé le Crosnier de C&F Éditions (éditeur de Net.Lang) a remis une communication qui a été partiellement lue lors du Symposium;*

Ce symposium a permis, d'une part, faire le point sur les diverses recherches des intervenants en matière de diversité linguistique ainsi que débattre sur la viabilité de la création d'une revue électronique sur la diversité linguistique dans le cyberespace en apportant les propositions permettant de mener à bien un projet de réalisation d'une revue de ce genre.

Des questions ont été posées sur la pertinence d'une revue dans ce champ, sur les contenus qu'elle pourrait avoir, sur la portée de son action et de sa diffusion, sur les

langues à traiter et les langues d'interface, sur la typologie des articles, sur les auteurs, sur le public cible, sur le contrôle scientifique, sur la périodicité, sur la plateforme à choisir, sur la gestion administrative et académique, sur la durabilité du projet, etc.

Si ce symposium n'a servi qu'à esquisser de grandes lignes, un groupe de travail informel a été formé avec les intervenants et les participants et il est prévu de les consulter une fois dessinées les principales caractéristiques du projet.

VI.14 The humanities and knowledge as a public good

Coordinators:

Dominique Babini

(CLACSO, babini@clacso.edu.ar) and Fernanda Saforcada (CLACSO, saforcada@clacso.edu.ar)

Abstract: *Raise awareness on the importance of open access scholarly communications, including digital repositories and digital humanities, in support of knowledge considered as a public good for education, research, social organizations and society in general.*

Paper 1
The humanities and knowledge as a pubic good

Justus C. Roux

South African Centre for Digital Language Resources SADiLaR & Digital Humanities Association of Southern Africa DHASA; justus.roux@nwu.ac.za

Abstract: The presentation starts out with a definition of the concept Public Good and continues with two questions which are explored in the rest of the talk. The definition proposed is: "A public good is a product that one individual can consume without reducing its availability to another individual, and from which no one is excluded." Following this, the first question posed is How do we create knowledge in the humanities and social sciences to meet this requirement? As an answer, reference is made to achievements of, inter alia, CLACSO over the past 50 years. The second question relates to the way forward: How do we optimise the creation and accessibility of knowledge in our day and age? The answer suggested is quite simple: Go digital! Using the multi-lingual situation in South Africa with its 11 official languages as backdrop, specific challenges for the application of different types of language technologies (such as speech-to-speech translation systems) are mentioned. The need for digital language resources for the creation and optimal functioning of such systems in the particular context are discussed. The discussion then turns to the practice of Digital Humanities as an approach to create new knowledge in the

humanities and social sciences. The presentation is concluded with a description of a major long term infrastructure, SADiLaR http://www.sadilar.org ,supported by the South African Department of Science and Technology. Details are presented on the structure and functions of the Centre and its activities related to the Digital Humanities Association of Southern Africa (DHASA).

Paper 2
ORBi: an institutional repository to promote Open Access

Dominique Chalono

Open Repository University of Liege, Belgium; D.Chalono@ulg.ac.be

Abstract: Since 2008 the University of Liège has implemented an institutional repository - ORBi - based on a strong mandate. Every member of the ULiège must upload the bibliographic references of all of his/her scientific publications and communications. The deposit of full text is also mandatory for scientific articles published since 2002. The internal evaluation at ULiège will only take into account publications deposited in ORBi. More than a repository, ORBi has become a tool to develop and inform on the concept of Open Science and Open access by allowing researchers to be part of the movement and to actively participate in the diffusion of their own production. By demanding authors to check by themselves the publisher's policies and author's copyright, ORBi has contributed to raise awareness on the unfair practices of big publishers. It has also demonstrated the need to rebalance a publication model that is no longer affordable by those who produce the main information. Additional tools developed by the ORBi team (statistics, request-a- print system, automated publications list) also help to give substance to the many benefices of open access (increase of citations, visibility, contacts and connections).

Access to ORBi at http://orbi.ulg.ac.be/handle/2268/213502

Access to this presentation: http://orbi.ulg.ac.be/handle/2268/213502

Paper 3
Open access to humanities: perspectives from the Global South

Dominique Babini

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Abstract: CLACSO -network of 611 social science institutions in 47 countries- promotes open access to knowledge as a common, managed by the scholarly community, with no outsourcing to commercial publishers, and defends this position in the international debate on a renewal of scholarly communications. Slowly but steadily over the past 15 years, in developed and developing regions, open access platforms and repositories managed by the scholarly communities, have become increasingly important components when thinking of regional and global research infrastructures. The examples introduced in this presentation of open access publishing platforms and repositories allows humanities outputs (articles, books, papers, multimedia, data, theses) to have more visibility, access and use in support of education, research, and all kind of activities.

Access to CLACSO´s repository: http://www.biblioteca.clacso.edu.ar/

Access to the Power Point presentation: https://es.slideshare.net/CLACSOredbiblio/open-access-to-humanities-perspectives-from-the-global-south

Recommendations:

1. That open access digital repositories and publishing platforms be managed as a common by the scholarly communities in support of education, research, and society in general.

2. That international organizations and institutions strengthen their support to inter-regional open access cooperation and open access initiatives managed by the scholarly communities

3. That the humanities and social sciences make full use of technologies, and the availability of digital resources as exemplified in typical Digital Humanities practices in adding value to research in these domains

4. That social science regional networks take note of developments related to Digital Humanities in their regions for potential cooperation in South-South Programs.

5. That specific challenges for the application of different types of language technologies (such as speech-to-speech translation systems) be paid attention because of the need for digital language resources for the creation and optimal functioning of such systems.

VI.15 "Gender Studies"

Coordinator:

Rosi Braidotti

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Abstract: *Gender and women's studies as an interdisciplinary area of teaching and research has grown fast and effectively in many parts of the world over the last forty years, stressing both the importance of equality and the need for diversity. Both in terms of scholarly output – journals, books, encyclopedias, websites and blogs- and in institutional presence – curricula, degree courses including PhD, departments, research institutes and tenured positions – the field if booming. Gender studies has become academically very established especially in the Humanities and the Social Sciences and has trained several generations of graduates. The aim of this session is to attempt an assessment of where gender and women's studies are at in the contemporary world: what are the main themes, concerns and issues? What does the future of the field look like?*

Paper 1
Gender in a Changing World

Adrian Parr, Taft Centre

University of Cincinnati, parran@ucmail.uc.edu

Abstract: There is an extensive body of feminist literature that has exposed the manner in which gender relations inform, shape, and are in turn constructed by social, cultural, economic, and political forces. Feminist scholars have highlighted how gender inequities inscribe the bodies of women, reinforcing stereotypical norms of sexual difference. Others, involved in feminist identity politics, have emphasized the importance of recognizing and valuing sexual difference and non-normative sexualities and gender relations. Meanwhile, especially within the realm of feminist political theory, there is a turn to rethinking how gender relations are represented as a process that is inherently political and deserving of interrogation and critique. More recently, feminist new materialism insists on the importance of situating the indeterminate and undecidable aspects of matter and the life-world front and center in our studies of gender, arguing against the gender binary underpinning earlier feminist work around sexual difference. How feminists go about doing this clearly varies. Yet, despite their differences I

think it fair to say that all, in their respective ways, are committed to understanding how oppression and exploitation work, and more importantly how emancipation and agency materialize. It is here where feminist thinking and practices have become increasingly more relevant and urgent.

In a world filled with intensifying nationalism, racism, intolerance, speciesism, and widespread environmental degradation the challenge of how to realize emancipatory social relations and inclusive forms of agency are now existentially urgent. Given that historically, feminist theory and practices have been deployed to reorganize unequal social relations, achieve political inclusion, attain economic equality, and renegotiate cultural products and processes, it seems to suggest that feminist thinking and practices offer valuable lessons and potential roadmaps for the future. Feminism is an essential ingredient in creating an inclusive world for all species and generations to come. Indeed, I would go so far as to say that there will be no future to speak of in the absence of feminist thinking and practices.

Paper 2

John Crowley

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UNESCO has developed a project called "SAGA" on "Improving Measurement and Policies for Gender Equality in STEM": http://www.unesco.org/new/en/natural-sciences/priority-areas/gender-and-science/improving-measurement-of-gender-equality-in-stem/stem-and-gender-advancement-saga/. In this respect, there is an on-going discussion within UNESCO on how the SAGA gender objectives relate to the humanities as well as to the social sciences: how to apply them, the extent to which they (or similar approaches) are actually applied, and what kinds of adaptations might be necessary to take account of specific issues in the humanities. "Specific issues" might be intellectual, of course, but they might also be much more institutional: for instance, the well-known fact that, in many countries, PhDs take longer on average to complete in the humanities than in STEM and are less likely to be fully funded, with significant implications for work-life balance for early career female scholars. Having such discussions should be valuable for all humanities stakeholders including CIPSH member organizations which may consider further collaborate in this regard.

Remarks, conclusions and recommendations:

1. Remark 1: Gender studies has the capability, competences and resources to address the main challenges confronting the world today: water, poverty, climate change and structural discrimination. The Humanities in the 21st Century need to include gender perspectives in all their activities.

2. Remark 2: Recent theoretical and methodological developments in feminist neo-materialism and neo-naturalistic philosophies are very helpful to address issues related to climate change and technological mediation.

3. Observation 1: The notion of international feminist solidarity needs to be foregrounded in discussion about gender issues.

4. Conclusion 1: The panel unanimously agrees to draft a resolution on the importance of adopting a gender dimension in the Humanities and to propose it for the final document of the conference. The drafting committee convenes immediately after the end of the panel.

VI.16(1) Symposium: Ethical, Legal and Political issues of Computing (ELPIC)

Coordinators:

Liesbeth De Mol

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Julian Rohrhuber

Robert Schumann School of Music and Media, Düsseldorf; julian.rohrhuber@musikundmedien.net

Abstract: *This symposium is supported by the DHST/DLMPST commission for the History and Philosophy of Computing (www.hapoc.org)*

"Computing has become part of our lives" – today, this statement seems both trivial and empty. It is trivial for most of those who use electronic devices all the time, and also empty because its relation to computing is hidden. This double character of everyday computational practices has created a wide space of highly problematic legal, ethical and political issues which urgently need to be resolved and understood. This, however, requires us to grasp the mutual relation between their openly visible aspects – most prominently those of privacy, property and pervasion – with the more hidden domain of protocols, data analysis and code.

As this symposium sets out to show, the humanities play an indispensable role in rendering this mutual relation more transparent,

1) by looking vertically at specific issues and show in how far they have both technical and social ramifications,

2) by horizontally connecting and unraveling the relations between those issues which are usually kept separate; and

3) by studying diachronically, the pasts and genealogies of problems, where they potentially cross the domain boundaries.

A focus on the plurality of legal, ethical and political issues of computing is thereby required, in order to open a discussion that crosses the disciplinary divides involved. Therefore, this symposium wants to bring together a broad range of researchers, such as historians, sociologists, philosophers, and computer scientists, researchers which recognise the urgency of the task at hand.

Paper 1
Statistic Bodies and Quantified Selves. The Objects, Discourses and Practices of the Software-Sorted Dividual

Pablo Abend

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Abstract: *Most of us today carry in our pockets mobile hardware stuffed with sensors and recording devices capable of tracking our every movement in space, recording our voices, and collecting data about the world that surrounds us. Based on this data our shopping and dating behavior is analyzed, our communication is scanned and our next interaction is predicted. To say it with the famous first words of media theorist Friedrich Kittler, these "media determine our situation" - quite literally.*

The changing affordances of the objects inhabiting our environment bring about an important shift: From mass media which addressed individuals as part of an anonymous collective to devices that are directed towards the dividualized subject. And not only mobile devices like smartphones direct their sensorium back on us, but also technologies which have been traditionally part of the mass media dispositif. In my talk, I want to focus on two interrelated socio-technological developments of recent years which I would like to term the egocentricity of media and the egocentricity of networks. It is thereby my working hypotheses that the datafication of bodies through sensors and apps are the preliminary endpoint of a focusing of technology on the subject.

To elaborate on this development, I will concentrate on the so called Quantified Self Movement as an emerging field of practice, discourse and market in order to give an idea of how it feels to be software-sorted.

Paper 2
The Patent Peril of Facing Future Machines Without the Humanities

Selmer Bringsjord

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Abstract: *The great irony of the modern global economy, at least for technologized nations in it, is that good jobs in this economy can be had by those with some technical prowess wholly divorced from mastery of any disciplines in the humanities (e.g., prowess with "deep learning," a shallow and conceptually simple approach to AI) — and yet only mastery of some of these very disciplines will allow the human race to control and truly thrive in this economy, in the future. Here's why, briefly: Future machines will obviously pose extreme dangers to humanity. The dangers are obvious because of the following simple conditional formula, where a is either type of agent, human or machine: Powerful(a) & Autonomous(a) & Intelligent(a) => Dangerous(a). In words: If an agent is powerful, autonomous, and intelligent, it's dangerous. (In addition, the degree of danger is a function of the degree of the attributes in the antecedent, as I shall explain.) Three contributions made in the face of this formula that can come only from the humanities are: (1) The humanities take on the task of getting clear about phenomena that utterly flummox humanities-absent science and engineering. The very concept of autonomy as used in humanities-less science and engineering is entirely vague and mysterious. (2) Deep understanding of the history of machines and their capabilities is essential for steering toward the future we want — but such understanding is afforded by the humanities only. (3) The bottom line is that autonomous-and-powerful-and-intelligent machines will need to be ethically correct machines, but of course ethics is in, and only in, the humanities.*

Paper 3
Information overflow then and now. For a long-term history of data and algorithms

Maarten Bullynck

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Abstract: *Both "data" and "algorithm" have become buzzwords in this age of information overflow and so-called "Big Data". However, information overflow is hardly a new phenomenon, people have been complaining about it at least since the invention of the printing press, and, similarly, the entanglement between algorithms and data also has a longer history that needs to be told. This talk will present some snapshots in such a long-term history and analyse some important turning-points, such as the birth of the modern state or the development of the stored-program computer.*

Paper 4
How to talk with a computer? A continued conversation

Liesbeth De Mol

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Abstract: *Conversations between human beings and robots or computers have been part of popular fiction for a long time, but mostly, they have been imagined in an anthropomorphic way. This talk wants to break away from this man-centered vision on man-computer conversation. Based upon the history of computing itself, it makes the case for taking the computer seriously as a complex technology which which human beings should interact without the computer becoming anthropomorphized nor the human side reduced to some prefabricated user profile.*

Paper 5
Self-Driving Cars are the Zeppelins of the 21st Century: Towards Writing the Next Chapter in the History of Failed Technologies

Edgar G. Daylight

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Abstract: *Security experts contemplate the possibility that the Internet of Things (and especially: Moving Things) will become a failed technology, not unlike the Zeppelin 80 years ago. In my talk, I will provide arguments why the next chapter in the History of Failed Technologies will be one about the Internet of Moving Things and, specifically, network-connected cars that are designed to roam arbitrary roads. On a positive note, I hope to convey that some less ambitious --- i.e., more incremental --- projects, such as the deployment of podcars on railroads, are far more realistic in actually solving the mobility problems that we face today.*

Paper 6
Understanding Net Neutrality

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Abstract: *My talk is going to pose a simple question: What was net neutrality supposed to be all about and how did it become an invented tradition of the Internet and part of legislation or administrative orders? While changing political agendas tend to turn and twist the controversy time and again, we should ask both about what is missing in the global debates and which kind of infrastructural changes are largely unnoticed in public discourse. Strangely enough, net neutrality advocacy is not just defending a neutral, innovation-friendly Internet that might have never existed in the way it is now being imagined. Plus, net neutrality did actually support the rise of a current political economy of large platforms. How come that a neutral, public-by-default net has been fought for, while network mass surveillance started to dominate the backstage of the Internet? Understanding net neutrality means questioning the political claims of all stakeholders, without being trapped by media regulatory governance talk. I therefore propose to tackle net neutrality as a media theoretical problem, in which the bureaucratic-coordinative conditions of networked communication are at stake.*

Remarks, conclusions and recommendations:

The following conclusions and recommandations for the future of the humanities have issued from the Symposium "Ethical, Legal and Political Issues of Computing" sponsored by the History and Philosophy of Computing commission of the DHST/DLMPST and organised during the World Humanities Conference at Liège.

1. Observation: The 21st century is marked by a massive proliferation of computing and communications. We state that the humanities carry a substantial responsibility for the development and critique of computational media. This responsibility is grounded in the nature of its disciplines, as well as in the nature of technology.

2. Observation: Historically, the modern humanities were established not least in response to problems related to sociotechnical developments of the (European) 18th and 19th centuries, the information overload in particular. In such a way, the analysis of the current information overload, supported by digital computing and communications, and its global presence and impact may prove to be one of the key elements for rethinking the humanities in the 21st century. While the humanities themselves may change, their role as checks and balances on an exponentially growing flow of data that is regimented and used in a variety of ways is more important than ever.

3. Conclusion: While having their footing in a complex technology, many important technological questions are outside the scope of engineering and science. As the speakers of the symposium made clear, a great number of such issues, such as self-driving cars, net neutrality, artificial intelligence, or the quantification of the individual, have implications that only the humanities can analyse and assess. The objectivisation of these implications as net results of technological advance must urgently be countered by the humanities, both by reflection and by intervention. This means that the humanities should engage in conversation with technology – each discipline according to their own measures –, not only studying its intricacies and analysing its effects, but also appropriating its strategies and developing its uses.

More concretely, we make the following recommendations:

Recommendation 1. A thorough study of the history of computing coupled with philosophical reflexion is key to understanding and critically attending current developments. It is able to render them accessible for competent public participation. Especially in a time when the internet disseminates many half-truths and myths about the history and nature of computing, we should invest in serious study of and reflection on computing, and in making its results known to a general public.

Recommendation 2. It still remains a crucial challenge for the humanities to help establish computer literacy as part of general and obligatory alphabetisation. While building upon the classical skills of reading, writing and calculating, only computer literacy will enable people to thoroughly understand and engage with the devices, practices, and dispositives of a digital world.

Recommendation 3. Because modern computing technology, state gouvernments and economical powers are so fundamentally intertwined, the humanities of the 21st century will need to render those ties visible and readable. It is a challenge common to the future humanites as a whole, from ethics to history over political science, language studies and law, to critically and tactically address the complex discursive effects of this intertwining. This must be answered by analysing and rethinking concepts such as: privacy, control, security, participation, accountability, social identity, safety, the question of copyright and propriety, data integrity, etc. The future humanities will have to develop ways to speak about such discursive effects and respond to them adequately. The humanities must share the responsibility for opposing attempts to belittle or even silence scientific research and concern under the pretense of technological progress or economic or national interests.

VI.17 Symposium on Logic, Methodology, and Philosophy of Science and Technology

Coordinator:

Benedikt Löwe

Universiteit van Amsterdam, Universität Hamburg, University of Cambridge, Secretary General of the Division for Logic, Methodology, and Philosophy of Science and Technology of the International Union for History and Philosophy of Science and Technology (DLMPST/IUHPST); bloewe@science.uva.nl

Background: *History and philosophy of science are straddling the borderline between C. P. Snow's Two Cultures: researchers in our fields need to have a solid grounding in both the hermeneutic methods of the humanities leading to Diltheian Verstehen and a sufficient amount of technical skills from the scientific disciplines they are studying and their focus on Erklären. By their professional background, historians and philosophers of science are in a quotidian struggle with the perceived cultural chasm between the humanities and the sciences, not just in their research, but also within the social fabric of their work engaging with the vastly different publication cultures, departmental cultures, and funding cultures. In a scientific world that increasingly relies on transdisciplinary work, links between disciplinary cultures are of utmost importance and the two divisions of the International Union for History and Philosophy of Science and Technology (IUHPST) are serving in this capacity, represented in both the International Council for Science (ICSU) and the Conseil International de Philosophie et Sciences Humaines (CIPSH). In ICSU, they represent the voice of the humanities within the scientific community; in CIPSH, they can translate from the language and mindset of the natural sciences to the world of the humanities.*

In this symposium, jointly organised by the Division for Logic, Methodology, and Philosophy of Science and Technology (DLMPST) of the IUHPST, jointly with the European Philosophy of Science Association (EPSA), eminent logicians and philosophers of science discussed various aspects of the position of logic and philosophy of science. Originally, we planned to have five speakers, but one of them, Dr. Nina Gierasimczuk from Kungens Lyngby (Denmark) was not able to attend.

Paper 1
Philosophy of Looking—Art in another perspective, or, where the humanities and the natural sciences meet

Mieke Boon

Universiteit Twente

In her presentation, Professor Boon gave an overview of the links between the humanities and fine arts and the natural sciences as relevant to her research projects in the last decade and as discussed in her book Filosofie van het kijken (joint with Peter Henk Steenhuis, 2009).

Paper 2
Proof, ground and mathesis universalis

Stefania Centrone

Universität Oldenburg

The focus of Dr. Centrone's presentation was on the connections between mathesis universalis and proof-theory. Mathesis universalis is Descartes' and Leibniz' term for "universal mathematics": roughly, a chest of abstract structures thought of as formal tools used by pure reason to make sense of the world of experience. One of the branches of the mathesis has been later named by the Bohemian Leibniz, the mathematician and theologian Bernard Bolzano, "aetiology": this is the discipline that treats cause-effect relationships in and out of time. The transfer of the peculiar nexus between a cause and its effect to the level of a relation between true propositions gives rise to the notion of rigorous proof: according to Bolzano, rigorous is any proof that indicates the grounds for its conclusion. There is a number of methodological constraints all rigorous proofs should comply with, among which the methodological ban on "kind crossing". This is nowadays formally expressed by the normalization results (Gentzen, Prawitz, etc.) that are typical of proof theory.

Paper 3
Objectivity in humanities research

Inkeri Koskinen

Helsingin Yliopisto

When we call objective, we endorse it: we say that we trust or rely on, and that others should do so, too. But the word "objective" is reserved to a specific type of confidence: it is based on the belief that some important epistemic risk arising from our imperfections as epistemic agents has been effectively averted.

Dr. Koskinen called this a contextual account of objectivity for two reasons. First, it separates strategies developed for averting a risk from the risk itself. There is no need to think that a single risk could not be averted in several different ways. Some are more appropriate in some contexts, others in others. Secondly, we are imperfect as epistemic agents in many ways, and our failings as epistemic agents lead to many different kinds of epistemic risks. It is plausible that some of them are particularly pressing in some contexts, other ones in others. So what is an important risk may depend on the context.

Doubts about the possibility of objectivity in the humanities are typically based either on identifying objectivity with specific strategies used for averting epistemic risks, or on focusing on certain types of risks. However, even though some strategies that work well in some contexts cannot be used in humanities research, other strategies are available. Moreover, different risks may be more or less relevant in different contexts. For instance, collective biases are often taken very seriously in humanities research, and many fields in the humanities have advanced strategies for averting collective bias.

Paper 4
Analytic proof systems for theory of operations

Pierluigi Minari

Università degli Studi Firenze

From 2004 onwards, Professor Minari has developed a novel proof-theoretical approach to abstract computation by studying analytic proof-systems for untyped equational theories of operations related to, and including, combinatory logic CL and lambda-calculus. Analyticity is due to a main result of transitivity elimination, yielding as a consequence a non trivial streamlining of the proof-theory of the corresponding equational theories and a number of significant applications. Among these, a positive solution to an open problem concerning the theory of combinatory strong reduction which was raised about 50 years ago by H.B. Curry. In the presentation, a concise survey of this line of research was given.

Conclusion & recommendation:

Animosity, disdain, and lack of respect are not uncommon in the interaction between the humanities and the sciences and our symposium was aiming to overcome this negativity. Our speakers were prepared to discuss the common ground between the humanities and the sciences with the vast variety of humanities scholars at the WHC in Liège. However, the short amount of time, the peripheral evening time slot (18:30-20:00) and the scheduling in parallel with numerous other activities resulted in a very thinly attended symposium during which the speakers had a fruitful and enlightening exchange of ideas, but the link to the wider humanities community was not created, since only participants explicitly interested in philosophy of science attended the symposium.

Future attempts to create bridges between the sciences and the humanities must be placed in a considerably more central position in order to involve everyone, including those who are not primarily interested in the sciences. If CIPSH is serious about starting a dialogue between the humanities and the sciences, a plenary session during the main programme is an appropriate instrument for achieving this. DLMPST/IUHPST is willing to assist with future attempts to start this important conversation between the disciplines.

VI.18 The European Humanities in a Changing World

Coordinator:

Silvana Colella

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Abstract: *In a fast-changing world, Europe is facing new challenges that are testing the limits of its self-representation. The Symposium pursues two inter-related aims: firstly, to foreground and explore the role and relevance of the European humanities and of humanistic education today, arguing that they offer the cognitive and human resources to make a crucial contribution to the grand challenges of the day. The Symposium will focus on new agendas for the humanities, both in teaching and research practices. Secondly, the panel will place particular emphasis on perspectives that depart from Eurocentric notions of the 'human' and 'humanism' and emphasise diversity. With the rise of racism, xenophobia and demagogic populism across Europe, the humanities are called upon to devise new modes of public engagement. If the notion of the European Union itself is under fire, what does the research in the humanities reveal about the issues at stake and the future of the European project?*

Paper 1
The Academic and the Civic

Rosi Braidotti

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European universities have an in-built civic mission. Historically, relations between the universities as the location of academic research and their social, cultural and political contexts have been intense and mutually productive. In most European cities, the university is an integral part of the urban structure: the city and its university have grown together.

Traditionally, European higher education and scientific research have aimed at producing enlightened, functional and discerning citizens. This classical

model of scientific excellence has been reviewed recently in response to economic globalization. With more emphasis being placed on the 'knowledge transfer' agenda, and under the influence of pervasive technological mediation, attempts are underway to build new relationships between academics and the 'users' of research.

The Humanities are best suited to provide insightful and workable solutions to the social responsibility of the contemporary university. This paper foregrounds the mechanisms by which the Humanities generate innovative ideas, transmit and 'apply' them across civil society and in extra-academic environments, also through the mediation of the Arts and cultural practice.

Paper 2
How the humanities change the world

Poul Holm

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The humanities change the world by findings and framings. The paper will give examples of long- and short-term impacts of humanistic research. However, Knowledge integration is key to advances in research and the digital revolution is providing masses of data. Yet, humanities research suffers from disciplinary and institutional confines that preserve knowledge silos and perpetuate analogue research practices. I propose that Integrative Platforms may help overcome these constraints. The idea would be to have a sustained, 6-10 year-long, horizon that would allow time and space outside of traditional short-term funding cycles to develop an ambitious translational research programme.

Paper 3
Time to focus on the big issues about the human condition

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The task of my paper is to pave the way for a return to the ambition to formulate and answer the really big research questions about the human condition. The thematic fragmentation characterizing the humanities is one of the overarching motivations to raise this task. Another motivation is the fact that policy-makers too often impose short-sighted research commissions

on Academia. By bringing them to believe both that we are willing to identify the most important issues and that we dispose of the scientific tools to do it, we might be able to calm them down a little to refrain from such interventions. In the long run the scientifically most profound questions are also the most societally relevant ones. The task is to formulate these questions. This is what I will do in my paper.

Paper 4
The Unavoidable Metaphysical Questions for the Post-Humanist Project beyond the Humanities

Katerina Kolozova

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Philosophical debates on post-humanism have reached a point in their development at which they ought to establish an effective, dynamic and collaborative discussion with the hard sciences. Such dialogue founded on rigorously developed methodologies of translatability of philosophical concepts into the life sciences and technology is indispensable and pressing. Namely, philosophical questions and responses are becoming unavoidable for the technical and natural sciences as they have threaded the threshold of metaphysics by being faced with questions of subjectivity or the self and life. Responses to these questions constitute the necessary condition for the further development of projects such as, for example, AI intelligence or the realization of the dream of fully autonomous cyborg-like agencies. In the paper I seek to examine the possibility of asking the questions at issue not beyond metaphysics but rather in terms of a radicalized metaphysics beyond the self-sufficiency of philosophy.

Paper 5
How to be Inhuman

Gary Hall

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In order to meet the challenges of our fast changing world, many critical theorists and philosophers are attempting to replace the tyranny of Eurocentric notions of the "human" and "humanism" with an emphasis on the nonhuman, the posthuman, and the postanthropocentric. Yet such "post-

theory theorists" continue to remain intricately bound to the human, humanism, and the European humanities in the very performance of their attempt to think beyond them. Regardless of what anti-humanist or nonhuman philosophies they profess – be they inspired by Foucault, Deleuze, Haraway, or Latour – in their upholding of notions of individualism, individual rights, originality, property and so on, they continue to act in terms of a (neo)liberal humanist model of what it is to be an author and theorist. Drawing on some of the collaborative digital projects with which I am involved, How to Be Inhuman will explore the possibilities for the development of an inhuman mode of theory. This is theory that involves a form of communicating with the nonhuman that assumes an intra-active relation with what is not human, be it animal, plant life, technology, the environment, the planet, the cosmos or other non-human entities and energies.

Paper 6
War memory and the role of Humanities research

Ivana Nina Unkovic

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The research on monument construction, presentation and preservation has a crucial impact in post-war affected areas. After the end of the War in Croatia, monuments from the Second World War went through severe 'censorship' through removal, replacement by new monuments, and destruction and vandalism, as they were wrongly considered symbols of communist repression. The damaged, removed or demolished memorials had high artistic and cultural-historical value. Destruction of monuments is a sign of intervention into collective memory through destruction of remembering and forceful forgetting. In this talk, current Humanistic joint researches approaching the goal to make the Croatian society recognize and appreciate monumental art and its values will be examined.

Remarks, conclusions and recommendations:

Remark 1: The Humanities, as practised in our universities, are at the forefront of advancing civic responsibility agendas in conjunction with city and regional authorities. By engaging in challenging research, the Humanities help connect the university to its city and region. If in the eighteenth century the University was expected to provide a modern education for a participant in 'civil society,' it seems now that universities are increasingly urged to provide vocational training and practical innovation to support a business economy. The effects of civic pressures on disciplinary formation and innovation are complex and penetrate well beyond the teaching curricula of universities to re-shape the very idea of 'research' and its value to society.

Remark 2: The Humanities are not afraid to conduct risky research and ask difficult questions. The findings of research in the Humanities facilitate societal action and empower choices; models, baselines and narrative structures are developed which provide the keys to understand how to make appropriate decisions and resolve conflicts. The Humanities provide the tools for communities to develop resilience. With a focus on the study of humankind, the Humanities not only produce findings of fundamental importance to society, they also place reflection at the centre of all that they do. For this reason, the Humanities do not stand still. Instead, there is a continuous process of examining and re-examining humanist traditions and Humanities' practices so that they are relevant for the twenty-first century. The disruption caused by digital technologies provides an opportunity to engage in new approaches, ones which consider how to embrace both the 'human' and the 'non-human'. Humanities research is also playing an increasingly relevant role in helping societies come to term with their troubled pasts, the difficult heritage of wars and the politicised contestations over processes of memorialisation.

Conclusions and recommendations:

1. The Humanities today cultivate a high level of social awareness, while remaining loyal to the century-old mission of pursuing scientific excellence for its own sake. They defend the conviction that higher education is about democratic criticism and that a functioning democracy needs to cultivate advanced critical skills in thinking and in criticism, as well as more technical academic skills. Contemporary scholars in the humanities stand as citizens in a polity that understands that socially relevant research requires us to combine the rigour of reason with the respect for diversity, the flair for dialogue with other sciences and a basic commitment to human rights and decency. Questions surrounding artificial intelligence, the posthuman subjectivity, the opposition of nature and technological progress could best be tackled via a radical metaphysics (or a science of metaphysics) aided by

linguistics, cognitive sciences, biology, mathematics, going beyond the disciplinary constraints of philosophy proper.

2. Humanities scholars are mostly unaccustomed to talk in terms of substantive 'results' and in terms of scientific 'findings'. The emphasis tends to fall on the importance of 'reflection' per se rather than on truth seeking and 'findings'. It is important to recognize that research carried out in the humanities produces reasonably reliable new knowledge, on which others can build whether critically or not. Insisting on the subjective, interpretative element, to the detriment of truth-seeking research practices exposes the humanities to the risk of being considered less relevant than other scientific endeavors. Formulating big research questions about the human condition and looking for distinct answers require better methodologies, more attuned to the high empirical demands that such endeavor entails.

VI.19 New findings and ancient texts

Coordinator:

Chris Carey

UCL and FIEC (Fédération Internationale des Associations d'Études Classiques);

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Abstract: *The panel dealt with the interface between technology and philology. The vast majority of literary, technical, scholarly and scientific work from ancient Greece and Rome has long since disappeared, victim to larger cultural and political developments. But new texts continue to appear, for instance from excavations in Egypt, which give physical form to the work of authors previously known only by name or through sparse references in later texts, or which expand the corpus of other authors by restoring works previously lost. In some cases, the finds turn received wisdom on its head. Some of these texts are so damaged, by erosion or erasure, by overwriting or by fire, that they require the intervention of modern technology simply in order to make the words on the page visible. The three papers proposed will address the issue of making visible these seemingly lost words and the way in which the act of rescue forces us to rethink what we know about our past.*

Paper 1
Robert Fowler

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Abstract: Ancient papyrus books carbonised in the eruption of Vesuvius in AD 79 were found in their hundreds at the Villa of the Papyri, Herculaneum, in the 18th century. Early attempts to unroll them were disastrously destructive, but did expose many layers of blackened papyrus with barely legible writing on them. In recent decades, the application of multispectral imaging (MSI) enabled the decipherment of large stretches of these papyri, by finding frequencies of light in the infra-red range which the ink, but not the background papyrus, reflected back at the scanner. More recently still, philologists are teaming up with physicists and computer scientists in an effort to discover a way to read the scrolls that are still rolled up, without physically touching these incredibly fragile objects. First experiments with X-ray computed tomography (XCT) enabled the layers within the rolls to be

mapped, but did not identify ink on those layers. The challenge is to distinguish carbon-based ink from carbon-based papyrus; where metal is present in the ink (as it was routinely in later antiquity), CT has little difficulty in telling them apart. In a second stage, investigators have been using X-ray phase-contrast tomography (XPCT), which measures not the intensity of absorption (as in ordinary CT scanning) but changes in the character of the rays as they pass through the ink. Some hazy letters are emerging from this method, encouraging further exploration. Finally, a team led by Prof. Brent Seales at the University of Kentucky has found that ordinary CT scanning at lower power levels can identify ancient ink at a success rate of about 60%. They propose to apply computer learning to refine the process. In the same way that your emailer, on the basis of ever more samples, becomes better and better at identifying spam, a computer can 'learn' how to distinguish ink from papyrus using millions of images, in a range of settings, of papyri where we already know what is ink and what isn't; ultimately, the rolled-up papyrus with its unknown contents can be put under the scanner, for (one hopes) the great eureka moment.

Paper 2

Kathryn Piquette

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Abstract: Advances in modern imaging techniques are enabling the recording and study of ancient documents in unprecedented detail. The immediate material world of the document—surface colour, shape, texture, reflectance, and so on—can now be systematically documented, characterised and analysed. Largely non-destructive techniques such as Decorrelation Stretch, Spectral Imaging and Reflectance Transformation Imaging can recover hidden text or enhance difficult-to-read writings on papyrus, parchment, and tablets of wood, metal and clay, and so on. One of the more user-friendly and affordable techniques to appear in the last decade, and with the added benefit of being Open Access, is Decorrelation Stretch or "DStretch", a plug-in for the open source softwarel ImageJ. DStretch can be usefully applied to colour (RGB) digital photographs to enhance faded pigment. DStretch has been used primarily for rock paintings, but success has also been achieved for painted inscriptions and graffiti. Cases arise where more advanced and costly techniques are required, such as multispectral imaging. The average human eye can perceive radiation emitted in wavelengths between 390 to 700 nanometres but some materials the inks and paints used for writing are only visible in the shorter ultraviolet (UV) or longer infrared (IR) wavelengths. Applications range from the recovery of inks and paints on papyrus on parchment and other surfaces to detecting colourants in textiles. Spectral imaging equipment is costly and

requires a relatively high level of expertise, but close range digital UV-VIS-IR imaging is becoming more accessible with off-the-shelf consumer-grade digital cameras. Some text-objects have complex surface shapes which present challenges for such fixed-light imaging techniques, however. Depending on object shape, material type and texture, writing may be lost in shadow or specular highlights. Reflectance Transformation Imaging (RTI) describes an image-based recording techniques for accurately capturing colour, surface shape and reflectance information. Based on photometric stereo, which entails comparison between images acquired with a fixed camera and object locations but varying lighting, RTI provides the appearance of 3D shape through virtual relighting and artificial enhancements of surface texture. RTI visualises fine surface texture, subtle relief, impression and other modifications to material surfaces. This multi-light method of digital photography is relatively easy to learn and the cost of equipment required for the manual method, Highlight RTI (H-RTI), is within the budgets of most projects. In addition to revealing lost writings or enhancing those that are difficult to read, high-resolution imaging techniques are providing a new window onto text-object life histories, revealing in compelling detail traces left behind by the writer and readers of the distant past, including marks from writing implements that reveal technique and habit, as well as evidence for use and re-use. While digital imaging techniques are rapidly advancing the study of ancient documentary evidence and providing with more holistic research opportunities, modern techniques also raise important questions about access, knowledgeable use of image data and data management.

Paper 3

Prof Chris Carey

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Abstract: The text I discuss, the Archimedes Palimpsest, is a prime example of the riches which can come from collaboration between specialist in different disciplines across the Arts and Humanities and Scientists.

We think of recycling as a modern concept. But it's been around forever. Old tombstones built into city walls. Pagan temples turned into mosques or Christian churches. Writing materials are a prime target for recycling. Especially expensive and hard-wearing writing materials like parchment. Parchment is expensive to produce and too valuable to waste. In the case of parchment, the recycling process involves painstakingly rubbing the surface to scrape off the ink and produce a new surface for writing on. That's all a palimpsest is – a page scraped clean with a new text written on top. The scraped text almost always leaves traces but the traces are difficult, sometimes impossible, to read.

In 1229 a Byzantine monk did this to a number of pagan texts from ancient Greece so that he could copy a prayer book. The prayer book found its way to France by the early twentieth century. At this point it simply disappears from public view. During that period, its state deteriorated. By the end of the century quite a number of pages had been badly affected by mold, which not only obscured but actually destroyed some of the ink. During this period, someone forged paintings (copied from book miniatures) on some of the pages, presumably to enhance its potential sale value. Finally, the book came on to the open market; it was auctioned by Christies in New York in 1998 and was bought by a US buyer with a love of books and the means to take care of it. He handed it to the Walters Art Museum in Baltimore for curation. The book had to be carefully dismantled and mended and previous mistreatment and crude repairs reversed.

At this point they started imaging. Initially the scientists worked to strip off the top text in order to read the older text underneath. The problem was that the top text sits on top of the undertext and so large portions of the undertext are removed at the same time. The team therefore worked to create a system for keeping both texts but differentiating them. The imaging process relied on the fact that different materials respond to different wavelengths of light. Paper and ink; different kinds of ink. The pages were imaged in 12 different wavelengths of light and images were processed and combined to produce an image which shows both scripts with one seemingly superimposed on the other. The result is elegant, though horribly difficult to read. But it can – mostly - be read. It takes several pairs of eyes and the texts have been extracted by scholars in several countries working together to pool time and expertise.

One of the ancient authors recycled in this text was the mathematician Archimedes and the palimpsest also included fragments of works which had not survived. Another was an Athenian writer and politician from the fourth century BCE named Hypereides. Still another was an ancient commentary on the work of Aristotle. My involvement was with the Hypereides section, an author known almost entirely by name and scattered references in ancient texts until modern discoveries provided us with substantial fragments and in this case the new text provided new insights into Athenian political history and Athenian law.

Remarks, conclusions and recommendations:

The session raises interesting questions about the structure of CIPSH conferences. This conference was designed to emphasize the contribution which the Humanities can make. Consequently, it was organized with a focus on public policy, on opportunities and threats for the Humanities, and on their impact. This was a wise decision for the first conference of its kind. This session was one of a small number designed to foreground questions of research method, developments and results. Both dimensions clearly are important and subsequent CIPSH conferences will wish to strike a balance between the two approaches. CIPSH will wish both to show at a macro level how the Humanities can make a practical impact on our world and the implications for support for the Humanities; but it will also need to demonstrate at the level of delivery what distinguishes the Humanties in terms of research methodand what emerges from a Humanities-based approach to aspects of human experience.

VI.20 Report on activities related to the International Year of Global Understanding I&II

Coordinator:

Benno Werlen

IYGU Executive Director

Background: There were two dedicated IYGU sessions and many more events organized by members of the IYGU network and the IYGU Global Action Center for the Arts. In chronological order, these were as follows:

- *August 7, 2:30-4pm, session number: VI.32, venue: Bovy: Margalit Berriet from the IYGU Global Action Center for the Arts was participating in a discussion panel, on the role of the arts for human flourishing. Margalit was speaking on 'The power of the arts for bringing individuals, societies, and the world together'.*

- *August 8, 6:30-8pm, session number: VI.9(1), venue: Pousseur: Arts and Society session organized by Margalit Berriet and her team to showcase the wide variety of art projects from around the world that were submitted to the Arts and Society project.*

- *August 9, 9-10:30am, session number: I.4, venue: Prestige: There was also an APHELEIA session in which Luiz Oosterbeek, Inguelore Scheunemann, Renaldas Gudauskas (all from the IYGU Network) and many others were discussing "The Humanities in Environmental Management – Cultural Integrated Landscape Management".*

- *August 9, 2:30-4pm, session number: VI.30, venue: Thiry: The first dedicated IYGU session was titled 'The Program of the IYGU as a Lever for Sustainability' and included the following speakers and topics: Benno Werlen (session chair, IYGU Executive Director) on 'The program of IYGU as a lever for sustainability', Vladimir Kolossov (Past-President of the International Geographical Union (IGU) and IYGU Steering Committee) on 'The IYGU and the transition to the green development', and Karl Donert (President of European Geographers' Association and IYGU Outreach Panel) on 'Open geographic information and people politics'.*

- *August 9, 6:30-8pm, session number: VI.20, venue: Bovy: The second*

dedicated IYGU session titled 'Reflecting and Reviewing IYGU' took the format of a roundtable discussion. The participants of the round table were Prof. Luiz Oosterbeek, Prof. Vladimir Kolossov, Prof. Inguelore Scheunemann, Prof.

- *Benno Werlen, Dr. Karl Donert, and Margalit Berriet.*

The remainder of this report focuses on the two dedicated IYGU sessions.

First Session: The Program of the IYGU as a Lever for Sustainability

Paper 1
The Program of the IYGU as a lever for sustainability: Proclaimed by CIPSH, ISSC, and ICSU

Benno Werlen, Friedrich Schiller

University Jena, ExecutiveDirector of the International Year of Global Understanding (IYGU)

The paper focused first of all on the transformation of the geographical conditions of everyday life in the course of globalization. It emphasized that with the digital revolution – the basis of globalization processes – long-established worldviews are being challenged on a broad front. The observable responses worldwide tend to invoke backward "solution" strategies rather than future-oriented approaches. The understanding of one's own life in a global context is a fundamental prerequisite, a new conditio humana, to successfully meet the challenges of new forms and intensities of globalization.

Second, it was emphasized that humanity's present-day grand challenges are global in scale. However, the cause of these challenges is the cumulative effect of seemingly small, mundane decisions that each individual makes every day – in households, small and large businesses, in politics, etc. Since people's everyday activities are now intricately embedded in global processes – both socio-cultural and biophysical ones –, understanding the ways in which the local is bound to the global is a prerequisite for developing effective sustainability policies. Dealing successfully with global social and climate changes requires a global level of understanding: the global embeddedness of local everyday action in socio-cultural as well as in biophysical respect.

The third part concentrated on the program of IYGU during 2016. The IYGU

outreach program aimed to bridge the gap in awareness between local actions and global effects and developed a flexible matrix for a new geographical view of a *radically changing world. To do so, the outreach program established a network of about 40 Regional Action Centers around the globe.*

In the final section the results of the three levels of action were presented: everyday life with its cultural differentiations, education, and scientific collaboration. In addition, the IYGU sought to also include the arts and the media and continues to do so aiming to stimulate contributions from their side to help work towards the long-term goal of global sustainability.

Paper 2
The IYGU and the transition to the green development

Vladimir Kolossov

Past-President of the International Geographical Union (IGU)

An oft-cited argument against measures for protecting the environment is the urgent need for economic development and improved living standards. However, different countries have already accumulated convincing experience that shows that economic development on the regional and local scale is possible not only without an increase of the impact on the environment but actually with a reduction of environmentally harmful effects. The author showed the importance of the concept of the "green economy", illustrated this point using several case studies, and demonstrated the role of the IYGU initiative in disseminating this critically important practice.

Paper 3
Open geographic information and people politics

Karl Donert

President EUROGEO, Project Coordinator YouthMetre

Europe has witnessed the progressive decline of youth participation and interest in regional, national, and European politics. This is despite the growing digital literacy of the young population and the many online opportunities for engagement and participation offered by Web 2.0 and Cloud-based applications. Aware of this potentially thriving but unexploited trend, the EU Commission included "Participation in Civil Society" in its EU Youth Strategy (2015-2018), recommending to "develop mechanisms for

engaging in dialogue with young people and facilitating their participation in the shaping of national policies". In the context of the IYGU, the YouthMetre project (http://youthmetre.eu) was developed in response to this initiative, setting as its general objective the use and testing of a series of innovative digital tools and open geographical data aimed to foster structured dialogue for change and the creation of constructive cooperation between members of the young population and decision makers. The use of these tools and open data make it an exciting project that empowers young people to connect with policy in order to improve youth policies being promoted in local authorities, regions, and countries in Europe. In order to do this, YouthMetre uses a range of digital tools and European open data to engage the stakeholders, groups of youths, youth workers and selected authorities through the use of a series of open and innovative visualization e-tools that enable access to information and good practices about Europe and the region, tools for suggesting and recommending alternative youth policies and for an active dialog towards implementation.

An open access-training course has been developed for youth workers and local authority staff helps them to empower young people to challenge the youth policies being implemented. Policymakers are able to self-assess their youth policy contributions and use the resources to identify better approaches and actions. Through multiplier training activities and Study Groups of youngsters, YouthMetre directly provides youth with the necessary skills and knowledge to improve and/or transform the effective implementation of policies and practices for youth by challenging policy and addressing the issues raised in the 2015 EU Youth Report.

Second Session: Reflecting and Reviewing IYGU

The second session was a roundtable discussion where everyone offered a brief input at the beginning on what the IYGU meant to them to get the conversation started. From there the possible continuation of the IYGU as an international decade potentially proclaimed by the International Council for Science (ICSU), the International Social Science Council (ISSC), and the International Council for Philosophy and Human Sciences (CIPSH) was discuss. Special attention was given to the role of arts in the future program of the IYGU. The main result of the discussion can be summarized as follows: As 'Global Understanding' is a well-established 'trade-mark' it is absolutely necessary to continue with the network. The question in which format this should happen focused first on the option of an 'International Decade of Global Understanding' proclaimed by the three leading international science councils ICSU, ISSC, and CIPSH. For this the IYGU executive director shall prepare the decades' program and submit it to the

three councils for decision by mid-October 2017. The second option is to continue with the established *network under the umbrella of the IGU Commission 'Global understanding' (established at the IGC in Beijing in August 2016 and approved by the IGU Executive Committee in December 2016) and – in case of a positive evaluation – the UNESCO chair 'Global Understanding for Sustainability', located at the Friedrich Schiller University Jena (Germany). The final decision will be taken once the responses of the three (two after the merger of ISSC and ICSU) international science councils and UNESCO have been received.*

VI.21 Anthropology and Education Symposium I&II

Coordinator:

Emma Ford

Education and Communications Officer of the Royal Anthropological Institute (RAI)/Secretary to the Commission on Anthropology and Education, International Union of Anthropological and Ethnological Sciences (IUAES));

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Abstract: *The interface between anthropology and education is very fertile ground for innovation and discovery of new approaches. This may be evident in many different educational settings: universities, schools, colleges, adult education, and extra-curricular clubs. For this symposium, we invite all those who may be interested in sharing the possibilities offered by introducing anthropology into these diverse environments, or who would like to learn more about the benefits of doing so. Possible areas of interest include the exploration of our common humanity, tolerance, and understanding diversity and, more pragmatically, introducing students to the study of subjects such as ritual or comparative ethics which are at the heart of the humanities, but which they may otherwise not have the chance to learn. Papers are most welcome from those who would wish to reflect on the future of this interaction, or would like to share their existing experiences.*

Paper 1
Anthropology in Schools: Teaching About Culture and Difference in Uncertain Times

Patrick Alexander

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Abstract: Anthropology is a discipline that has much to offer young people in terms of critical thinking and learning more about societies and cultures of the world – both familiar and strange, both distant and on-the-doorstep. However, social anthropology remains significantly under-represented in

schools. Professional and academic social anthropologists have for decades debated the extent and scope for introducing anthropological themes of study for secondary school students and undergraduates. There remains significant interest and demand from both teachers and students to find ways of incorporating social anthropology into secondary education. More broadly speaking, in an era of anti-immigrant populism and the politics of Brexit, anthropological ideas and debates offer empathetic understandings of very different ways of thinking, knowing and living. Drawing on discussion with secondary school teachers and academics at a workshop on these themes held in July 2017, this paper explores the following question: How do we teach, and how do our students learn about, social identities and cultural difference in the uncertain times in which we currently live?

Paper 2
Learning to live with difference: engaging with international mindedness – an anthropologist's view

Angela Rivière and Robin Julian

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Abstract: This paper presents an argument that the teaching of the Diploma Programme social and cultural anthropology course provides an opportunity for IB students to 'move beyond an awareness of cultural diversity to a more fundamental grasp of our common humanity' (Ingold, 1985). It will argue that applying an anthropological lens to questions of how we learn to live with difference allows students to critically explore and think about the world around them in quite specific ways, and develops what is the essence of an IB education – international mindedness.

Paper 3
ACACIA a humanist perspective to contribute to Diversity, Inclusion and quality in Higher Education

Mailing Rivera Lam, Cristian Merino Rubilar, Emmanuelle Gutiérrez y Restrepo and Wilson Cortés Gómez

(paper delivered by Mailing Rivera Lam and Cristian Merino Rubilar), Support centers and professional educational development CADEP-ACACIA Consortium of universities, project funded by the European Union); mailing.rivera@uantof.cl; cristian.merino@pucv.cl; emmanuelle@sidar.org; wilson.cortes@uantof.cl

Abstract: This paper describes a humanistic perspective of Diversity and Inclusion to contribute to the reduction of university desertion through the model of the Center for Support and Professional Development Education (CADEP). It proposes an articulated system of integral attention of modules that impact on the economic, family, pedagogical-didactic, motivational and affective factors, whose follow-up in the second year of project development in a consortium of fourteen universities in eight countries shows indications of how these factors can be systematized and applied effectively to improve the quality of the training of students and future graduates.

Paper 4
Lost in translation: Constructing anthropological imagination in China

Sarah Niemann

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Abstract: How do you introduce Chinese national high school students to anthropological concepts? More so, how do you prepare students for the subject in their first year of English language instruction? In this paper, I highlight some of the challenges, frustrations and joys of preparing students to study Anthropology in a new international school, in a growing town in China. Challenging mindsets, coming up against cultural differences and introducing new pedagogic practices, students have simultaneously frustrated and amazed in their growth and thinking. I will discuss the techniques I have found helpful in this environment to build anthropological imagination, and share some of their responses to the process.

Paper 5
Teaching anthropology to children: The importance of building a critical interrogation ethos among future generations

Vanessa Cantinho de Jesus

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Abstract: What can the anthropological approach offer children? This paper will look into this question, and explore the possibilities and importance of

equipping children with the relational and ontological tools that an anthropological education is capable of developing in oneself. We will argue that the discipline's ethos has the potential to build an educational framework that can be extremely helpful in both answering some of the most poignant interrogations children have while growing up in an ever-complex world, and in stimulating their natural curiosity in a critical and constructive way – making them collaborative makers of future multivaried world(s) – instead of conforming recipients of an established order of reality.

Remarks, conclusions and recommendations:

1. The interface between Anthropology and Education:

The symposium brought together examples of what Street has described as 'Anthropology in and of Education' (Street 2013). Anthropology in Education includes formal 'anthropology' qualifications such as the International Baccalaureate (IB) Diploma Programme (DP) Social and Cultural Anthropology course. This course for 16-19 year olds can be offered by IB schools across the globe. Whilst Social and Cultural Anthropology has been part of the IB programme since 1968, the symposium offered an opportunity to discuss the changes in the structure and content of the new curriculum (for first teaching in September 2017). Several papers drew upon examples of teachers using anthropological content and approaches in their classrooms to help students discuss 'difference' and develop critical thinking skills. The symposium also addressed the role of extra-curricular educational activities such as the 'anthropology camps' run by the Institute of Ethnology (IOE), Academia Sinica, the Taipei.

Anthropological research into schools, colleges and universities comes under the umbrella of the anthropology of education. The symposium included a paper from ACACIA, a multi-disciplinary team of researchers which includes an anthropologist. The ACACIA team are researching high-levels of university student dropout in fourteen universities across eight countries. Their research investigates ways universities could help ensure students from diverse backgrounds access and sustain their attendance at university.

2. Possibilities and benefits of introducing anthropology into diverse environments

Speakers gave of examples of how, through the study of anthropology, students can become increasingly internationally minded and re-evaluate established ideas. Examples were also given of students developing discussion skills, identifying 'values' and debating difficult topics effectively. Anthropology in education can cultivate a respect for difference. Teachers of anthropology can draw meaningful connections between what students are learning in the anthropology classroom and real-world issues. As students come to recognise that questions don't always have one 'right' answer and different values frequently co-exist, students are better prepared to deal with conflicting perspectives. Such skills were thought to be especially important for engaging with uncertainty and the 'post-truth' world. Speakers discussed the educational benefits of developing these skills early on by including anthropology in early-years education.

The International Baccaluaereate Diploma Programme has the ethos of international mindedness at its core. The new syllabus for the IB DP Social and Cultural Anthropology course consists of three sections: engaging with

anthropology (which includes topics like 'power' and 'the body'), engaging with ethnography and engaging with anthropological practice. 'Big' questions are used to think with and think through. 'What does it mean to be a person?' and 'How are we the same and different to each other?' run as strands through anthropological topics, studies of ethnographies and methods. This ability to zoom in and out of problems helps students develop an agile and flexible way of thinking.

The benefit of having anthropologically trained teachers in schools, colleges and universities (whether they are teaching anthropology or other subjects) was also discussed. Those at the symposium reflected on the idea that an anthropology teacher can take the role of a creative 'trickster' within their school or university, using alternative and creative approaches to teaching and learning.

The presence of anthropology in education brings it to the attention of students of other subjects who may not have encountered anthropology before. Institute of Ethnology (IOE) at Academia Sinica, the Taipei have run Anthropology Summer camps for the last fourteen years. These summer camps take place in locations around the Taipei and attract university students of other disciplines to engage with familiar topics in anthropological ways. Previous summer camps have covered topics like education, health, museum, law, community, geography, natural disasters, environment and social enterprise.

The anthropology of education may serve a role in educational change by re-examining established educational systems. ACACIA is keen to make university more accessible (and sustainable) for students from diverse backgrounds. Patrick Alexander drew upon his ethnographic research in a Bronx high school, reflecting on how school prepares young people for 'the future' and whether narratives of this imagined 'future' were realistic ones. The formative role education plays in the lives of students was a recurrent theme during the symposium.

3. Reflections on the future of the interaction between anthropology and education

The formal teaching of anthropology in pre-university settings is set to continue. From September 2017, schools which already offer the IB DP Social and Cultural Anthropology will be teaching the new syllabus. The reach of the diploma may also extend, as there are now opportunities for schools which are not currently IB schools to offer the IB Career Programme (consisting of two IB DP courses, a core including four components and a career-related study). In September 2017, the Scottish Qualification Authority are introducing new anthropology National and Higher Units in Scotland which are part of national qualifications. Anthropology will continue to be taught at pre-university level in settings such as Community Colleges in the USA and schools in Norway. Even if anthropology is not always available as

a pre-university subject for teachers to offer, teachers can be encouraged to teach anthropological approaches and methods. The ACACIA researchers reflected on the importance of training teaching professionals who are engaged internationally and interdisciplinary so they can help their students develop the knowledge and skills needed to thrive in a globalised world.

Anthropology in and of Education could play a role in how culture, difference, and diversity are being addressed in the classroom. Following the papers there was some discussion about how students could be encouraged to work in an interdisciplinary way across discrete school subjects. Anthropology can help students develop increasingly sought-after skills of synthesising different kinds of information, moving between the big and small questions and working with difference and similarity across the globe. Anthropology in and of Education will continue to inform each other.

Bibliography:

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VI.22 New Ways of Thinking about the Arts

Coordinator:

Madeline H. Caviness

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Abstract: *The symposium addressed an issue that has haunted 'art history', 'musicology,' and 'literary studies' ever since the nineteenth century when they became subjects of study at European universities: the colonial attitude assumed that only a few 'civilizations' had contributed to the arts. Although contemporary practitioners have largely denounced or abandoned such inferences, there is still some difficulty in speaking about 'the arts' from a global, multi-cultural perspective. The aim of this session is to address alternative ways of referring to and practising 'art' that do not denigrate non-European peoples.*

Introduction
Madeline H. Caviness

Abstract: *The inspiration for this session came from François de Bernard's new book, "Pour en Finir avec la Civilisation" (Gap, 2016) in which he offers a biting critique of western discourse and politics, suggesting that the long habit of dividing the world into civilized and barbarian has ended in self-destruction. Some citations that are relevant to this session were discussed, and some defense offered for visual artists who have struggled to redefine 'art'.*

Paper 1
Rosalind I. J. Hackett

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Abstract: All sound is mediated, but the development of acoustic and auditory technologies over the last few decades has expanded the opportunities for sounding and listening practices exponentially. In that connection, I address the globally expanding field of sound art and sound installation that can be traced back to the sonic experimentation of art movements such as the Futurists and

Dadaists and John Cage's sound compositions of the 1950s. This interdisciplinary, and often interactive, art form draws from the worlds of visual art and music and invites fresh appreciation of temporality and spatiality. By foregrounding the medium of sound, sound artists seek to bring renewed attention to listening practices whether through interaction of the organic and electronic (Mileece), transportative sound walks and sound installations (Janet Cardiff), the creation of unconventional instruments (Tarek Atoui), large-scale installations with sound to activate psychological responses from the viewer (Camille Normet), sculptural sound installations (Florian Hecker), politically-charged performances and installations that recreate the sounds of bombing (Samson Young), or use of religious sounds (James Webb). For scholars of the booming field of sound studies, sound art reflects a broader cultural awareness that sight no longer dominates our perception or understanding of contemporary reality. Moreover, unlike standard academic discourse, it offers new modes of representation and new access to sensory experiences residing outside of speech and writing. For scholars of religion, such as myself, it holds great promise for understanding the agency of sound in transforming the public and private experience, as well as the interpretation and practice, of religion.

Paper 2
Poésie et Humanité

Tanella Boni

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Résumé: La poésie n'est pas ce que l'on croit : un art qui a peu de place dans les sociétés contemporaines. En tant que voix par laquelle l'humain exprime sa présence singulière parmi d'autres vivants, la poésie est un art de vivre et d'habiter la terre dont elle relie les différentes parties : les éléments, les végétaux, les animaux, les humains. La poésie est aussi beauté hors du poème quand elle se manifeste sous d'autres formes, dans d'autres arts. Or, il n'y a pas de poésie sans poète. Celui-ci accompagne l'humanisation du monde-quel monde ? Il crée. En quelle langue ? La question se pose quand il s'agit de poésie écrite à partir de la période des indépendances africaines.

Paper 3
Ephemeral Light and Color

Madeline H. Caviness

Abstract: For more than a hundred years in western centers of learning, architecture and the 'fine arts,' such as painting and sculpture, were the only arts worthy of study. Yet the magical effects of glass had been appreciated long before that– as mirrors, as reflecting surfaces, capable even of starting fires. Through the medium of stained glass, the effects of light and color within a building are constantly changing, and even unpredictable. The thin flat glasses of the industrial revolution create secondary effects by casting their colors onto the floor and walls. Gaudi even anticipated some of these effects in his design for the great Catalan national shrine, Sagrada Familia, and the process is being realized by Joàn Vila Grau through long empirical study of the effects as each window is installed; viewers moving through the building at different times see remarkably different effects, and can even bathe themselves in the color; they activate patterns of light and color so that they own the experience. Even more, post-modern Installations and earth art challenge the ways in which post-medieval European art dominated and controlled the viewer, impressing on him/her its costliness and marketability. Such works are open to a large public and captured digitally; videos are universally available on U-Tube. Cristo's brilliant orange 'Veils' in Central Park, New York, altered viewers' perceptions of a changing landscape, as snow came and went, creating reflections and scattered color. As a social experiment, all his works were free to all comers, and he retained no copyright on images of them so small vendors could immediately profit. Olafur Eliasson's urban installations alleviate monotony, sharpening perceptions of space and scale. Several have been concerned with the power of the sun aka solar power. And he has been handing out small solar disks in East Africa that recharge cell phones.

Remarks, conclusions and recommendations:

1. Remark 1: Souleymane Bachir DIAGNE commented on Boni's presentation to the effect that Léopold Sédar Senghor had noted the importance of women's poetry in African cultures, as reported in Janet Vaillant's book on his life.

VI.23 Les humanités africaines en question(s)

Coordonnatrice:

Tanella Boni

Écrivaine, Université Félix Houphouët-Boigny, Abidjan (Côte d'Ivoire);

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Propos liminaire coordonnatrice:

Cette session a pour but d'entendre quelques réflexions autour de questions importantes d'hier et d'aujourd'hui. Beaucoup de questions se posent, en effet, autour des humanités africaines. Que sont-elles ? Ont-elles voie au chapitre ? Qui en parle ? Comment circulent travaux et idées ? Que peuvent ces humanités souvent non reconnues ? Quelles sont les questions aujourd'hui abordées en philosophie, littérature, anthropologie etc. qui font sens en rapport avec l'histoire, la géographie, les langues, les politiques, les religions et les sociétés africaines?

Paper 1
Appartenances multiples ou identité(s) fixe(s) (Exemples du Mozambique et de la République Démocratique du Congo)

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Résumé: Questionnant la réduction des appartenances multiples à des d'identités singulières concernant les peuples vivant dans les contextes de langues bantoues au Mozambique et en RD Congo, je mets en cause le concept d'identité unique et fixe. Ce sont plutôt des appartenances multiples qui caractérisent la vie, les pratiques, les valeurs appliqués en santé, en éducation et dans le « droit vécu » où se traitent les conflits dans les familles et communautés à la recherche d'une médiation permettant une vie côte à côte qui inclut la multiplicité. En contraste, les pratiques officielles ou institutionnelles en santé, éducation et droit sont souvent exclusives, octroyant peu d'espaces aux diversités.

La multiplicité des appartenances inclut le respect des particularités, sans les fixer, tout en reconnaissant certaines caractéristiques qui sont communes dans les pratiques parmi les peuples de langues bantoues. On se trouve en face de paradigmes impliquant des valeurs de base qui existent également parmi d'autres peuples en Afrique, tels que la notion de la personne multiplement composée, fortement relationnelle et interdépendante ; le rôle des ancêtres dans la vie et celui d'autres entités spirituelles. Ainsi que les tabous ou des notions de sorcelleries de types ambivalentes qu'on active pour réguler les relations et les comportements. Ces paradigmes transportent des connaissances. A cela s'ajoute les particularités des langues et des cultures qui doivent aussi d'être respectées. Mon propos analyse la complexité de ce type d'appartenances en mettant en cause le concept d'identité en tant qu'ontologie qui établit « ce qui existe ». J'analyse cela avec Wiredu (1996, 1998), Lévinas (1961), Derrida (1967, 1987), Deleuze (1968, 1980,) et Appiah (1992) afin de revoir l'idée d'une « identité africaine » dans une reconnaissance des multiplicités qui incluent le passé, le présent et le futur dans le devenir que Deleuze caractérise comme virtuel.

Paper 2
Paix et démocratie en Afrique

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Résumé: Un regard analytique et réflexif sur la pratique démocratique en Afrique permet d'affirmer que celle-ci est marquée par un malaise et une crise endémique sur fond de conflictualité. La paix qui est la condition première, originelle et fondamentale de toute politique de développement se trouve gravement menacée par des violences politiques épisodiques. Ainsi, la construction de la paix dans l'Etat démocratique en Afrique semble souffrir de l'incapacité des citoyens d'horizons culturels distincts à s'entendre sur les principes de la démocratie représentative de type occidental importée. A vrai dire, la paix civile et politique n'existe pas dans le contexte démocratique africain. Elle est à construire. La quête de solutions possibles exige d'identifier avec lucidité les défis du pluralisme dans les sociétés démocratiques africaines. La tâche philosophique qui nous attend est alors de comprendre les conditions de la stabilité des sociétés africaines.

Soumettre la corrélation entre paix et démocratie en Afrique à une certaine objectivité critique, tel est l'objet de la présente communication.

Paper 3
Altérité et répertoire téléphonique. Idée de soi, idée de l'autre au parcours du répertoire téléphonique

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Résumé: Comment appelle-t-on l'autre? A quoi résume-t-on l'autre ? L'altérité telle que définie par le dictionnaire philosophique Lalande est le caractère de ce qui est autre, ce qui est autre que moi ; ce qui s'oppose à l'identité. Cela dit, l'altérité est un rapport à…, une tension vers… ; elle est relation entre deux personnes au minimum.

Communiquer sur le sujet « Altérité et répertoire téléphonique, idée de soi, idée de l'autre au parcours du répertoire téléphonique » à une session de la Conférence Mondiale des Humanités c'est penser une corrélation entre un concept « l'altérité » que l'on identifie comme une valeur caractéristique de l'humain et un objet de valeur auquel celui-ci s'attache : « le téléphone portable »; c'est également penser un aspect moderne du comportement de l'humain.

A l'instar de l'altérité qui est un rapport a priori à l'autre, le téléphone portable est l'instrument ou l'appareil qui téléporte l'un vers l'autre ; l'instrument par le biais duquel s'établit le lien, le médiateur. Avec chaque altérité nous avons une particularité de rapports : chaque appel téléphonique est un nouvel espace qui s'ouvre car ce qu'on voit fait signe dans notre souvenir. Le nom est à la fois paragraphe -livre. Cela fonctionne comme avec des cercles concentriques et la littérature cellulaire y est comme une traversée dans laquelle tout nous ramène à nous-même et à l'autre.

Que peut le téléphone portable ?

Le téléphone portable consolide les liens sociaux. En Afrique, l'oralité est perpétuée par l'utilisation du téléphone portable qui joue également un rôle politique.

Remarks, conclusions and recommendations:

Remarque 1: Pour diverses raisons, tous les intervenants prévus n'ont pu effectuer le voyage.

Remarque 2: Seules quelques questions (identités et altérités, pluralismes et démocratie en Afrique) ont été abordées à cette séance, avec l'espoir qu'une prochaine fois d'autres questions auront voie au chapitre et que tous les intervenants pourront être présents.

Remarque 3: Cette session n'a bénéficié d'aucun parrainage institutionnel. Lorsque j'ai posé la question à la direction scientifique de la FMSH de Paris, on m'a répondu : « on n'est pas informé de la tenue d'une Conférence Mondiale des Humanités ». De nombreux réseaux en sciences humaines n'ont pas non plus été informés. Dommage. Mais la session s'est quand même tenue sans parrainage.

Observation: Les débats qui ont suivi les communications ont été riches et intenses à propos des démocraties africaines et surtout du téléphone portable comme objet d'étude en Humanités. Il s'est avéré que le débat sur ce que peut le téléphone portable en Afrique est à poursuivre sans doute en ouvrant d'autres perspectives, en approfondissant la réflexion. La première intervention, sur les appartenances multiples, a suscité peu ou pas de questions, sans doute parce que la perspective présentée, résultat d'un travail de terrain et d'une étude de cas, n'est pas nouvelle et semble donc bien connue.

Conclusion: Cette session, même isolée des autres sessions présentées sur l'Afrique, a tout de même permis d'ouvrir le débat sur des questions qui concernent toutes les humanités et pas seulement la philosophie et l'anthropologie africaines. Il est souhaitable que la réflexion sur les objets, les méthodes et les implications des humanités africaines (qui parle ? de quoi ? comment ? quelle circulation ? quelles reconnaissances ?). Se poursuive surtout en ouvrant de nouvelles perspectives.

VI.24 An ageing world: space and people

Coordinators:

Session Chair: Antonio Carvalho
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Co-organizer:

Sandra Marques Pereira
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Abstract: *The world population is ageing fast: globally, the number of older persons is growing faster than any other age group, especially in urban areas. According to the World Population Ageing Report (UN, 2015) by 2050 there will be more people aged 60+ than adolescents and youth aged 10-24.*

This global phenomenon raises new housing and spatial challenges, also requiring new public policies towards employment, lifelong education, health, etc., to accommodate the different needs of a frail population which lives longer, thus needing an active ageing.

We welcome a holistic approach to the topic from different fields such as architecture, urban design, ergonomics, landscape, sociology, psychology, geriatrics, IT technology, safety, transportation, etc. Local and/or national policies on ageing cities to be discussed and compared are particularly encouraged.

Among others, some key issues might be: active ageing, senior housing, public spaces, assisted living, mobility, smart cities, demographic trends, intergenerational issues, health, etc.

Key-words: Elderly; Active Ageing; Housing; Urban Space; Accessibility;

Paper 1
The experience of older people living in an innovative residential care facility

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Abstract: Housing for older people in Flanders evolves toward small-scale, homelike environments. As population ageing challenges the affordability of this tendency, architects are designing innovative living schemes that offer the advantages of small-scaleness within a large-scale context. We examine how such a recently built scheme is used and experienced by its residents. Analysis of interviews and guided tours suggests that the contemporary architecture is appreciated, but its materialisation is missing a homelike atmosphere. The repetitive layout is experienced as highly confusing and lacks differentiation. Our study illustrates the importance of follow-up studies since architects and care organisations might take such an innovative concept as an example without knowing its benefits and deficiencies.

Paper 2
Ageing in a transition world: changing territories through educational practices

Cláudia Teixeira Gomes

(PhD Student) and Rosário Mauritti (Senior researcher), ISCTE-IUL, CIES, Lisboa, Portugal; claudia.gomes@letras.ulisboa.pt

Abstract: This paper highlights the university social role, as a privileged intergenerational context, towards inclusive practices of individuals in later life cycles. The theoretical approach is based on the assumption that it is important to enable 'senior citizens' to continue to contribute with significant intervention in society. It will be presented some data of an empirical study in Lisbon University. In this context, educational activities (formal and non-formal) carried out by senior students are enounced as practices that allow to avoid ageism situations, overcoming gaps between the individual choices concerning education and the responses from the social system.

Paper 3
VWIQ (Ambient Assistant Living for senior citizens in Hamburg) / AGQua: two case studies in Hamburg

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Abstract: The Ministry of Health and Consumer Protection Hamburg funded the project VWIQ (Ambient Assistant Living for senior citizens in Hamburg), which has been running since 2012. The project is meant to enable elderly people to live as long as possible in a self-determined environment. As a prototype, an apartment was equipped with a wide range of AAL-technology and other assistance-systems, to check how this technology is accepted. Thanks to the first outcomes, the Ministry scaled up the project VWIQ launching a new initiative AGQua (Active and Healthy Districts Uhlenhorst and Rübenkamp), equipping more apartments in two districts in Hamburg with AAL-technology.

Paper 4
How architects address lived experience: A case study on the design of a residential care facility for older people with somatic problems

Dries Dauwe

1&2 Dirk D'herde2 and Ann Heylighen1

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Abstract: When designing housing and care facilities for older people with somatic problems, a substantiated and nuanced insight into their lived experience is required. The study reported here explores how architects view lived experience and address it during design. This is done by semi structured interviews, (participative) observation and detailed studies of specific projects. Preliminary findings suggest that lived experience is a marginal and peripheral aspect within the design and building process partly due to a lack of knowledge about the subject. Future research will examine how attention for and knowledge about lived experience can be anchored within the design process.

Paper 5
Ageing in the city: urban space for elderly living

Antonio Carvalho

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Abstract: In the next decades only the older groups of ages 65+ and 80+ will grow in many European countries. This implies a major shift in urban space design and public policies in order to adapt the existing cities to comfortable use by elderly citizens. Active ageing is a key concept and priority for health systems, which implies enhancing the quality of urban space and public facilities to encourage senior citizens to go out and use them, keeping active, autonomous and fit along their increasingly longer life. Besides, city centers are well provided with public facilities whose main users could progressively be the elderly, thereby justifying the existence and viability of this public investment.

Remarks, conclusions and recommendations:

1. Intervention 1: it brought into discussion the new tendency of smaller scale housing environments for the elderly. Positive features: size, affordability, privacy of bedrooms with possibility of using personal items for decoration. Negative Features: space layout is confusing for residents, lack of feedback from users, common sitting areas are stigmatized by the presence of residents with dementia, hospital-like image of white walls.

2. Intervention 2: senior students at the university, in a school of arts and humanities case-study. Positive features: it promotes active intellectual process, opportunity for seniors who have only basic or elementary education to attend university environment, self-esteem enhancement, intergenerational contact. Negative features: limited range of learning activities, not real university level.

3. Intervention 3: a prototype apartment equipped with AAL technology for senior citizens, being expanded into a larger scale of urban quarters. Positive features: high standard technology, high level of safety solutions for everyday living, homely looking, comfortable and cosy. Negative features: high cost, difficult to adopt in existing apartments, the experimental stay of residents was short.

4. Intervention 4: the way architects view lived experience of residential spaces by older people with somatic problems, focused on a case study. Positive features: there is an effort to understand users' emotions, their habits, the importance of light and visual or physical contact with nature. Negative features: collected data gets lost with design team changes, empathy effort is subjective and varies in the design team, legal, economical and technical requirements overcome human aspects in the project.

5. Intervention 5: the global and fast ageing of societies requires a shift in urban design to create elder-friendly environments. Positive features: growing conscience of the benefits of active ageing, political agenda related to public health costs, the existence of public facilities in urban centers. Negative features: existence of architectural barriers in public space, pedestrians without priority, bad transportation services, bad pavements to walk.

6. Remarks on Intervention 1: how does the case study relate to the community? How could the spatial layout be improved to avoid confusing the residents? Could the social areas be organized into several smaller spaces in order to offer alternatives to the residents? Shouldn't exist a small social area for residents to meet with their family in better privacy conditions?

7. Remarks on Intervention 2: isn't this "senior university" a bit similar to a day center with leisure activities? That's because these seniors have a low education, but couldn't the university offer the opportunity for

other seniors with better/higher education to attend real university classes, therefore upgrading their knowledge and enhancing their self-esteem in a real intergenerational environment?

8. Remarks on Intervention 3: this case study has a remarkable "homey feeling" in spite of its incorporated high-tech devices. Nevertheless, doesn't the prototype essence of the apartment create a somehow artificial experience for the residents, in such short stays? Some of the solutions seem too expensive for standardization. The scaling up of the solution looks a promising opportunity for improvements.

9. Remarks on Intervention 4: the architectural firm is specialized in older people's homes as a result of practice or academic specialization? How do the architects balance the users' needs with the legal, technical and economical requirements besides the pressure from different stakeholders during design process? How could the problematic options of materials, colors and hospital-like layout be avoided or improved?

10. Remarks on Intervention 5: in which ways can universal design principles be imbedded in all scales of design and spaces, from objects to buildings, and still be cost-effective? Is shared space only for commercial areas of cities? If pedestrians have priority, how does car traffic flow at acceptable speed? How can urban transport systems be elder-friendly?

11. Conclusion: the five presentations were complementary to each other on the approach to the topic of an aging world, both in social, psychological and health issues as well as the ones related to the physical environment where the elderly live. The audience showed great interest for the topic, raising questions to the speakers, contributing to an interesting final debate. There was a general agreement on the growing importance of addressing these issues in every country, considering the demographic evolution.

VI.25 "BRICS as a new type of intercivilizational union: fostering reform of international relations and global governance architecture"

Organizer:

Georgy Toloraya

Prof., Executive Director of the National Committee on BRICS Research, Russia

Co-organisers:

Victoria Panova

Dr., Vice-President for International Relations, Far Eastern Federal University, Russia; Network Diplomacy Lab; Far Eastern Federal University is the only classical university in Eastern Russia (Vladivostok) founded in 1899 on the basis of the Oriental Institute, combined of 9 schools, one of which is acting as the co-organizer of this section. Website: www.dvfu.ru; Email: info@nkibrics.ru

National Committee on BRICS Research, Russia was established as a non-profit partnership by the Russkiy Mir Presidential Foundation in collaboration with the Russian Academy of Sciences, with support from the Ministry of Foreign Affairs of the Russian Federation. This was done pursuant to the plan of action approved by the President of the Russian Federation for implementation of agreements reached at the BRICS Summit in Sanya (China). The primary goal of this committee is to promote Russia's position and its expert assessments internationally, and to coordinate the activities of leading research organizations and experts regarding BRICS. Website: www.nkibrics.ru

Summary: The start of the new millennium brought about a number of systemic challenges and developments that gave rise to formation of a new landscape of international relations. While in the 1990s with the end of the Cold War American hegemony or multi-unipolarity at best (US supported by its G7 partners) seemed the only possible variant, early 21stcentury with the new threats and challenges of 9/11 tragedy, spread of the global economic crisis, but also rise of the emerging economies and formation of the G20 signaled reshaping of the global system towards polycentric world away from the USA. Emergence of the BRICS – Brazil, Russia, India, China and South Africa - on the global agenda is seen by the 'geriatric' powers of the West as mostly threat to the well-cherised status quo. Meanwhile the narrative behind the group raison-d'etre is much deeper and more sophisticated than simply challenging the old order. Studying the capacity of the five emerging powers for the global transformation deems it relevant to study their cooperation and competition in global context. Bearing in mind BRICS as a platform for the intercivilizational dialogue, it is important to discuss the conjunction of goals and prospects for creation of a common strategy of BRICS, analyze possibilities for international cooperation and impact on the global architecture in decades to come. The panel will unite prominent scholars from BRICS counties and will be chaired by distinguished historian and statesman Vyacheslav NIKONOV.

Keywords: BRICS; Intercivilizational Dialogue; Global Governance; International Relations; Emerging Powers;

Paper 1
What are the Prospects of BRICS in Global Geopolitical Development

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Abstract: Can be BRICS members national goals have a common denominator? BRICS states have many differences. How to combine the goals? Shall BRICS become a replica of a Cold war era "anti-Western alliance" or of "non-aligned movement"? Can BRICS play the role of "Union of reformers"? Can BRICS develop a common strategy?

What we know for sure is that there will not be a complete unity of views, no dominance and imposition of views within BRICS. The BRICS will not institutionalize to EU level or bureaucratic structure, will not be an anti-Western club and will not become a military bloc like NATO. The BRICS will

not get rid of the critics and skeptics, but its adversaries will not leave their attempts to pull the five apart. And unfortunately, BRICS will not achieve adequate representation in the IMF and the World Bank.

Paper 2
BRICS Role in Global Governance and Capacity Building

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Abstract: The paper explores the current state and prospects of BRICS role in global governance system under several scenarios as well as possible models of BRICS development, coming to a conclusion that BRICS should first becoming a para-organization and then a more structured organization with a coordinating center. The issue of BRICS "outreach" and possible enlargement is also analyzed. The distinction is made between BRICS countries role in existing mechanism and efforts to build new ("mirror") mechanisms. On the one hand, it is urgent to quantitatively strengthen the positions of the BRICS countries in the existing global system, but there are limits. On the other, BRICS started to create parallel structures, such as development bank, which are relevant to their national strategies (such as Chinese regional integration efforts). However, this should not bring about a conflict of interests.

Paper 3
The power of transformation: from decision-taker to decision-maker

Victoria Panova

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Abstract: BRICS has now gone into the middle of its second cycle, but nevertheless continues provoking heated discussions on the prospects of the grouping and its sustainability as a community of the like-minded actors. While common goals behind international financial and economic architecture reform rarely cause hesitations among observers, security agenda for the BRICS stays in the grey area of uncertainty. After a decade, can we now claim that the grouping has by now transformed from a loose

forum into the full-fledged mechanism of economic and political coordination and cooperation ready to act as a decision-maker across a spectrum of issues at the global stage?

Paper 4
Taking forward the NDB Momentum – Building BRICS Institutions

Shubh Son

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Abstract: The establishment of the New Development Bank and the Contingent Reserve Agency was a major milestone in BRICS cooperation. These institutions were a result of the inability of the Bretton Woods Institutions, i.e. the International Monetary Fund (IMF) and the World Bank, to carry out reforms in favor of developing economies. By successfully institutionalizing the cooperation among the five nations, BRICS put to bed much of the concern around the future of the grouping. The next steps therefore must follow in the same vein – the time has come to create more such institutions, within and outside the aegis of the NDB – to further strengthen the grouping. This paper will identify areas of further institutionalization, and will look to define the nature and scope of these new entities.

Paper 5
Reconfiguring the World System: BRICS and African Socio-Economic Trajectories

Ari Sitas

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Abstract: The paper explores through world systems and complexity theory the implications of the strains in the Washington Consensus and the emergence of BRICS as a reconfiguring force in world affairs. It then traces how the African continent is experiencing such processes and practices and explores whether such new connectivities might reverse the involution and developmental blockages most countries experienced through the colonial and the post-colonial period.

Paper 6
Wang Lei

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Paper 7
BRICS: building a parallel order?

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Abstract: How should we think of the decisions made by China and the other BRICS countries to establish a series of new institutions, such as the Asian Infrastructure Investment Bank (AIIB) and the BRICS-led New Development Bank (NDB)? Does such activism show that rising powers are embracing or confronting today's Western-led order? This article argues that rather than analyzing emerging powers' beliefs about rules and norms, these new institutions can best be understood as a tool to enhance their capacity to gain privileges of leadership, and slowly reduce the United States' institutional centrality which provides it with a hegemonic privilege.

VI.26 Humanities in Korea

Coordinator:

Pyeongho Ahn

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Abstract: *In this symposium, we would like to introduce the humanities policies in Korea and our increased efforts to promote the humanities programs of NRF. We will present the research performance and outcomes funded through the NRF Humanities Program. One special presentation will be made on the subject of Kyujanggak, the traditional library from the Joseon Dynasty. Last but not least, we would like to share the upcoming 5th World Humanities Forum, organized by the Korean Ministry of Education in cooperation with UNESCO, which will be held in Busan 2018.*

Paper 1
Title: Humanities policy of Korea

Pyeongho Ahn and Jungeun Heo

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Abstract: The Humanities promotion policy of Korea was first initiated by the Ministry of Education in line with the implementation of the research funding system in 1963. Today, NRF has supported nearly two hundred million dollars in promoting the humanities every year since the inception of forty million dollars in 2007.

In 2016, the Humanities Promotion Act and subsequent policy proposals have been enacted to provide an enabling legal and administrative framework for sustainable promotion of the humanities in daily life and research. In this presentation, we would like to briefly overview Korean humanities policy and to introduce several programs of NRF, particularly those supporting humanities research in universities and informing the public of the outcomes of humanities research projects.

Paper 2
Achievement of 10 years in Humanities Korea Support Project

Sangkyu Shin

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Abstract: Humanities Korea Support Project is a project that helps to build the infrastructure of universities' humanities research institutes and strengthen their research capacity with the financial support of National Research Foundation of Korea. The project started in 2007 and currently 43 research institutes are conducting HK research projects. The total budget for the current year is about 44 billion won (US $ 40 million). This presentation introduces what has been accomplished through this support project over the past decade

Paper 3
Kyujanggak and Chang Hon

Hwang, Jae-moon

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Abstract: Kyujanggak was founded by King Jeongjo of Joseon in 1776 as a royal library, and it was also an office for consultants and publication. Since its foundation numerous books and documents were collected or produced by Kyujanggak, and now they are transferred to the Kyujanggak Institute for Korean Studies at SNU through several times of fluctuations in function and ownership. The current collection encompasses more than 250,000 items of books and documents including four items which has been designated as part of the World Heritage by UNESCO.

In this presentation, I'll survey several features of the Kyujanggak collection and account for the life and achievement of an unsung figure, Chang Hon, who worked in Kyujanggak as a proofreader in Joseon period.

Paper 4
The Performance and Future of the World Humanities Forum

KiJeong Song

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Abstract: The NRF has initiated the Humanities Popularization Project which includes projects such as the World Humanities Forum, Public Humanities Lecture Series, and Humanities Week, with a desire to expand opportunities for the public to incubate consciousness and learn about the humanities in their daily lives.

In particular, the World Humanities Forum was initiated by the Ministry of Education of Korea in 2011, in cooperation with UNESCO. It creates space for an international dialogue on how to enhance the profile and contribution of the Humanities in an age of rapid change. Last year the Forum hosted its 4th annual conference and addressed "The Humanities of Hope." The Forum now serves as a major event representing the Humanities in Korea, and the number of participants attending the Forum has continued to increase each year.

In this presentation, we would like to share what we have done and achieved so far, and briefly introduce our plans for the 5th World Humanities Forum as scheduled in 2018.

Remarks, conclusions and recommendations:

Remark 1: Due to the HK project, collective and interdisciplinary studies are possible.

European scholars are facing similar problems in Humanities as Korea has experienced. Korea is going ahead of the Europeans, and in this sense how can you respond to the social needs not in an abstract way?

Remark 2: Collective, institution-based research: How can you make yourself known to the world with your unique Korean heritage?

Is there any Korean scholar that is working on translating traditional Korean values which Westerners do not have? How can you translate the unique Korean terms into other languages?

Remark 3: For a long time, we have learned Western-centered knowledge, which become the standard of truth or falsity. However, apart from the knowledge of the Westerners, we (Koreans, Africans) have knowledge in common with them. We should acknowledge that there are many sources in learning.

Remark 4: The introduction of the traditional library system, Kyujanggak, sparked interest among scholars from many different countries. Although it was a special institution from an old Korean dynasty, the concept of 'poverty' by the librarian, can be understood from cultures all around the world. It was an opportunity to move away from a western-centrism view, and acknowledge the diversity of different nations and also recognize the importance of 'letting one be known'.

VI.28 The importance and challenges of long term basic research projects in the humanities. Three examples from the work of the UAI

Coordinator:

Øivind Andersen

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Initial abstract: *The International Union of Academies / Union Académique Internationale (UAI), which comprises almost one hundred Academies from all over the world, has for nearly a hundred years supported long term projects in basic research in the Humanities. The projects – almost one hundred of them –fall into six categories: European Languages and Literatures, Greco-Roman World, Oriental Studies, History of Civilizations, History of Thought, and History of Art. The session will feature three projects.*

Paper 1
Corpus Vasorum Antiquorum

Thomas Mannack

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Abstract: Greek figure-decorated pottery is second only to ancient literature as a source of information. Shapes and images give vivid insights into private and public lives of aristocrats and ordinary citizens, burial customs,

mythology, and religion. Pottery reveals trade patterns and the adoption and adaptation of Greek culture around the whole of the Mediterranean region and as far north as Great Britain. Corpus Vasorum Antiquorum, conceived in 1921 by the Union Académique Internationale, aims to provide a fundamental work of reference for all ancient pottery in public and private collections. From 2000, the Beazley Archive in Oxford has provided an indexed version of all out of print volumes on line.

Paper 2
The Trilingual Averroes-Edition: Ibn Rušd's Commentaries on Aristotle and Their Arabic, Hebrew and Latin Reception

Andreas Speer

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Abstract: The commentaries on Aristotle by Ibn Rušd or Averroes (1126-1198) are a summa of the late ancient and Arabic reception of Greek philosophy. These works had sustained influence on central aspects in the scientific discourses for centuries. The ongoing project in the Thomas-Institut (Cologne) will complete the critical edition of Ibn Rušd's works on natural philosophy in Arabic, Hebrew, and Latin. The Digital Averroes Research Environment (DARE) will be used as a platform to link and compare the three language traditions, to integrate the existing editions and previous achievements, to secure the sustained digital analysis of the relevant materials, and ultimately to document the final as well as interim results of the project.

Paper 3
Corpus Vitrearum: facing the future with the strength of a tradition and the challenge of new perspectives

Isabelle Lococq

Dr., Researcher at the Royal Institute for Cultural Heritage, Brussels and Scientific Secretary of the international Corpus Vitrearum project; isabelle_jeanne.lecocq@skynet.be

Abstract: Since 1952, the Corpus Vitrearum has initiated inventories and research on stained glass in an efficient and fruitful way. Throughout Europe

and North America, various studies have been undertaken and more than a hundred volumes have been published. The presentation will underline today's challenges of the Corpus Vitrearum: the enlargment of the project and the implementation of new technologies while maintaining its «soul». The role of digitization, linking and free and easy access was stressed. No recommendations were made, but support for such long-term source-process.

VI.29 Educational importance of art and archeology objects

Convenor:

Henrique Mourão, Davide Delfino

APHELEIA (CIPSH)

Paper 1

Henrique Augusto Mourão

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Abstract: The desirable response to the problems of the pillaging of sites of interest to archeology, as well as to the robbery of museums, sanctuaries, and private collections, implies a convergent movement by all interested parties, in which these parties alternately state their positions and continuously seek comprehensive solutions. UNESCO Conventions, in this light, have this original purpose, but, while facing the delicate and essential matter of property, they suggest the dissolution of the old forms of private appropriation of archeological objects on behalf of an imprecise "universal sense of moral obligation". This is a radical point of view that does not reach the main causes of pillaging and serves to hinder several private groups interested in preserving arts and archeological objects. Moreover, the alignment between this point of view and academic prospects, through representing a positive principle, disregards relevant global, social, and economic dynamics. In this manner, and to the extent of the possibilities of the transposition from UNESCO Conventions to national laws, a legislative system lacking real power is created with no clear conditions through which to be implemented. The resulting imbalance is visible throughout all domains of archeology, although it is more evident and serious in

underwater environments, in which the States have only a residual financial power when compared to the private means, and in situations of war, when all States, despite the statements of principle, abandon the protection of archeological sites, leaving them to be pillaged. In view of this scenario, we recognize the need to negotiate a new international policy of recommendations about the circulation of arts and archeological objects, so that these objects can be effectively dealt with as universal heritage (in the sense of belonging to all citizens), and not as a pure monopoly of national-states. In the interests of both public powers and citizens, this proposal has the purpose of improving the management and protection of the natural reserves and sites of interest to archeology, in addition to allowing for the proper management and sharing of these objects, regardless of the type of property.

Keywords: Looting of archeological sites – cultural property – trade of archeological objects – legal national and international system –physical, cultural and economic accessibility

Paper 2

Private Collections, Museology and society. Dynamics in evaluation, less archaeological context and integration with other archaeological artefacts

Davide Delfino

Ministero dei beni e delle Attivitá Culturali e del Turismo-Polo Museale del Molise/ Centro de Geociências, Coimbra University; davide.delfino@beniculturali.it

Abstract: Private collections are a potential resource in the enrichment of museums in order to offer a better education proposal. They can perhaps integrate the collections already present in compensating deficiencies of public collections for certain chronological and cultural periods. But these still encounter problems in the authenticity of the artifacts, in the legality of provenance and in an archaeologist's carefulness.

A case study in Portugal shows how to overcome these problems and suggests the problems in an attempt to reveal authentic artifacts that, without the will of the owners, would continue to remain in the dark.

Paper 3

José Adércio Leite Sampaio

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Abstract: The "economy of culture" is one of the most profitable niches of the economy on a global scale, being characterized today as one of the "high politics" for the States. It is true that, from a philosophical perspective, questions can be raised about the “economic colonization" of symbolic-cultural goods and services, bringing commitments to identity processes for communities of values, and making viable hegemonic discourses of consumption and exchange, and of "objectuation" to the goods of the spirit, which would deepen a "spongious cultural imperialism". The responses of national legal systems, and even within UNESCO, have revealed a certain level of mistrust and reservations, stimulating prohibitionist policies regarding the trade of a large number of these goods and services. The question is of utmost importance when evaluating the failed internal protection processes, especially in poor countries, which provide the dilapidation of cultural goods through their exploitation and export. Such commercialization would have serious repercussions on the view that the different peoples of these countries have of themselves and their historical testimonies, aggravating cultural asymmetry on a planetary level. Considering this scenario, it seems more than reasonable, beyond a purely theoretical debate or ideological bias, that "security clauses" be adopted, through prohibitions and even criminalization of the conduct of commercialization, against what would be a true assault on humanity. Preventing the symbolic process of cultural reproduction of a community is to reduce the horizons of possibilities of self-understanding and recontextualisation of the goods that it produces, hindering the diversity so dear to the human condition. However, the consequences of this policy must be assessed, considering the conditions of resource scarcity and democratic deficits in many of these countries. Even well-intended policies can, without evaluating the crudeness of the real, generate perverse effect contrary to what was originally intended.

Remarks, conclusions and recommendations:

All the remarks, conclusions and recommendations presented here were discussed with all of the participants of the following four events:

1) Cooordinated Comunication in the International South American Conference: territorialities and humanities, held on October 04 to 07 in Belo Horizonte at Universidade Federal de Minas Gerais (UFMG) entitled: "O papel educativo dos objetos de arte e arqueologia e de sua manipulação" supported by International Council of Philosophy and Human Sciences (CIPSH) and by UNESCO, in preparation for the World Humanities Conference (WHC);

2) XIII Iberian American Meeting on Archeology and Heritage, held on March 27, 2017 in, Mação, Portugal, in preparation for the WHC;

3) Meeting held at MAC – Contemporary Art Museum for the University of São Paulo, in preparation for the WHC;

4) WHC: The educational role in arts and archeological objects and their handling in the private context;

In these meetings, we realized that something was wrong with the arts and antiquities policies. In this light, our intention is to call the attention of UNESCO concerning the need for debate on new international rules and regulations regarding the protection of cultural property and the modes of circulation for arts and archeological objects. UNESCO's original intention was to internalize these actions within international treaties. The main conventions which deal with these actions determine that archeological objects are the property of humanity. But, in fact, UNESCO 70, the most important bilateral agreement implemented by the agency, which concentrated on the conduct to be adopted during times of peace, together the subsequent conventions, impedes individuals from caring for them and allocates this responsibility to the federal powers of a nation-state. We believe that nation-states must assume their responsibilities by financing the protection of arts and archeological assets (which they do less and less, disguising the lack of effective action, which requires money, with few enforcement measures). In practice, this is not happening in Brazil or Japan, in Portugal or in France, Italy or Spain: everyone is cutting their funding, resulting in less protection and fiscalization. In this light, research in the field is one of the primary settings of fiscalization, in order to avoid looting and preserve the archaeological context.

Hence, this is the time to join together to effectively preserve this invaluable world heritage. This includes people of distinct origins, who are collectors who do not hide their objects and who do not engage in the trade of objects from illegal excavations.

As such, we believe there is a need to negotiate a new international policy of

recommendations regarding the circulation of arts and antiquities, so that these objects can be effectively treated as a universal heritage (in the sense of belonging to all citizens and respecting all modes of art and archeological research), and not as mere monopolies of nation-states.

In view of that mentioned above and considering that:

- Archeological objects are testimonies of the historical contexts of past societies, which today represent a heritage common to all of humanity, especially those who seek to preserve these objects and make them available to all citizens;
- There are a wide range of international conventions and national laws that seek to preserve this heritage, despite a decline in efficacy and a limited relevance in the sphere of accessibility;
- The enjoyment of the cultural heritage, whose value is constructed by the research that grants its historical relevance is essential for its recognition as a social need and for its preservation [to provide a proper education about and understanding of a peoples' past];
- Decontextualized archeological objects do not have the same added value as those with a known context and thus have a very low value for the comprehension of history and of the societies that produced them;

The participants of the WHC Roundtable: The educational role in arts and archeological objects and their handling in the private context highlighted the need for the following key actions:

- Protect the integrity of the collections, as well as of the archeological and historical contexts, from which they have come, recognizing that their interest and value are inseparable from this concept of integrity;
- Value the methods used to record archeological objects, specifically geo-referencing and 3D surveying, in turn reinforcing the data files and favoring accessibility to them;
- Admit that the access to the archives is not merely limited to traditional forms of enjoyment, since other modalities that offer citizens' universal access to these archeological objects should also be reinforced;
- Consider that the private appropriation of some art and archeological objects does not preclude the integrity of the collections used for research (so long as the exhaustive recording of the objects are guaranteed and made available to all citizens) and does not block the universal access to the collections, as long as this appropriation is regulated in detail under the law;
- Develop strict protocols within this sphere that consider the imperative nature of the investigation, exhaustive recording, integrity, conservation, and access to research, assuring an adequate access for citizens to the collections;

• Give incentive to the collaboration among higher education, the museums, the government, the private sector, and the third party sector in the implementation of a more efficient strategy for the management of this heritage;

• Encourage access and co-responsibility for the safeguarding of past movable cultural assets by adopting mechanisms to encourage the private owners of such goods to value, conserve and also make these goods public. The most efficient manner to achieve that is the creation of processes that, based on a philosophy in conformity with that of HERITY (World-wide organization for the certification of quality of the management of the cultural property), allows the recognition and the concession of an international certification to owners that manage their assets in conformity with preestablished criteria, including the socialization of the knowledge generated from these assets.

• To further the professional dignity for everyone who assumes the responsibility to safeguard our world heritage, for a better protection and socialization of knowledge.

Considering the aforementioned suggestions and proposals, we hope to open a new debate on the relevant and more up-to-date reshaping of these important international regulations in the realm of the protection of our world heritage. Should the esteemed institution of the UN wish to debate possible and necessary changes in the international rules and regulations relevant to art and archeological objects, please do not hesitate to contact our research team.

Acknowledgements:

The authors would like to thank Mr. Todd Irwin Marshall (todd@toddmarshall.com.br) for his collaboration in formulating and translating this session report.

VI.31 Communication, Miscommunication, Languages and Literatures in a Global Context (sponsored by FILLM)

Coordinator:

Margaret R. Higonnet

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Abstract: *FILLM proposes a panel on "intercultural communication" as a field of knowledge that deploys our philological interests. A general consideration of "world" or "global" literature, including the movement of folklore and literary forms as well as individual texts, has been a focus of literary theory and literary history for over two centuries. The linguistic associations that belong to FILLM also draw attention to the importance of languages, translation studies, and social conditions of free speech for such intercultural communication. One possible approach might be the breakdown or abuse of communication - propaganda, falsehood, the militarist preparation of violence through the "othering" of groups and states.*

Paper 1
Humanities in crisis, or the ivory tower besieged

Liliana Sikorska

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Abstract: In David Lodge's novel Ginger you are Barmy, a soldier asks a question "What use is lit'rature?" to which the narrator mouths but does not utter a response "... getting to know, on all the matters which most concern

us, the best which has been thought and said ..." (1982: 185). Such questions and answers return whenever we discuss the issues related to the mission of universities and learned societies. Conceptualized as the proverbial "ivory tower", academic research is concurrently devalued and praised in relation to the contribution to the life of a given community/nation. The assumed crisis refers to the (mis)representation of humanities rather than our own perception of the current changes in the field. In what follows, I would like to draw on the initial idea of the university and its role in human life with particular reference to humanistic pursuits concerning literatures and languages.

I would also like to look at the ways in which we, as academics, and members of international organizations, can further international communication across disciplines.

Paper 2
The Earth is flat!" The literary complexity of truth, lie and fake knowledge

Svend Erik Larsen

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Abstract: Truth is never self-evident by way of ocular proof or other forms of sensual evidence. It has to be based on an argument and, thus, to be communicated. In this way truth also becomes a social phenomenon and is embedded in a context of responsibility, acceptance and effect. The claim that scientific truth is elevated above this predicament is not true, which has become clear to the limit of self-evidence in a globalized culture. Here essential knowledge with a truth claim can only be obtained through a complex mediation of theoretical preconditions, research technology, interdisciplinary collaboration and significant financial investments and can only be communicated through complex media into a highly politically charged context. A reference to climate change is close to a cliché, but of decisive importance to mankind. The awareness of the lies and fake knowledge this complexity may release is clear already in the emerging modern entanglement of science and culture. A reading of the comedy "Erasmus Montanus" (1731) by Ludvig Holberg is a case in point.

Paper 3
Communicating Globally: World Literature

Leena Eilitta

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This paper investigates the changes that have taken place recently in literary criticism. The theory of World Literature - with such scholars as David Damrosch, Franco Moretti and Pascale Casanova, just to mention a few - has introduced an understanding of literature and literary studies which is more global. By putting emphasis on global context of literary works and their communication with each other the theories of World Literature have succeed in expanding our view of literary production and reception. Instead of ´close reading´ the theory of World Literature has introduced ´distant reading´ which allows to compare texts from different cultures and their underlying relations with each other.

Remarks, conclusions and recommendations:

1. The first remark following Eilitta's talk concerned David Damrosch's definition of "World" literature and Franco Moretti's advocacy of "distant" reading. The point was made that Damrosch emphasizes the status of texts that achieve an international audience through translation (or if written in one of the few widely read languages such as Arabic or English). The question arose whether the specificity of cultures can survive such linguistic homogenization. Whereas Goethe's internationalist ideals stimulated the nineteenth-century interest in cultural exchange, contemporary institutionalization of a selected canon of works needs to be closely analyzed in the social context of the diffusion of texts (e.g. publishers' priorities, political subsidies)

2. A second question arose about "distant" reading, which relies upon the mapping of forms through their distribution across space and time, and relies heavily on the mediation of critics whose generalizations are not questioned. In effect, such "distant" reading synthesizes pre-existing views in order to shape larger patterns that are dependent on prior interpretations taken to be transparent truths. The problem then arises that the aggregation of data suffers from a lack of scientification interrogation of the sources. Here the role of interdisciplinary analysis came to the fore.

3. A further discussion developed from Larsen's presentation of a remarkably innovative 18th Century comedy, in which the possibility of truth-claims, we find, depends upon self-interest. Larsen connected the play by L Holberg to current debates in which knowledge is destabilized by its dependence on social structures and increasingly on the manipulation of new media. Here, the discussion picked up the introductory remarks about the problematic nature of communication today, when fictive voices pose on the internet and "fake news" and "alternative facts" challenge us to test public uses of language scientifically.

4. Sikorska's presentation of the metaphor of the tower as a point of contact between perceptions of cultural conflict and of academic insularity led to a discussion of the crisis in the academy today. Specifically, young members of the audience were concerned about the job market, and interested in further exploration of alternative career paths in publishing, journalism, and communications.

Conclusion: The wide-ranging discussion brought the audience into dialogue about problems of communication and the status of academic institutions today. These issues remind us that we rely upon interdisciplinary exchanges to move forward in understanding literary and linguistic study, and more generally in confronting the lack of governmental support and funding for scholarship.

VI.32 Cultural comparison and China's approach

Coordinator:

Hsiung Ping-Chen

Professor, Asian New Humanities Net (ANHN, www.mhpch@cuhk.edu.hk), in partnership with Shanghai Academy of Social Sciences, People's Republic of China (SASS, www.zhangjia@sass.org.cn)

Abstract: At the opening of the session, the Convener, Professor Hsiung Ping-Chen, stressed the 2017 World Humanities Conference was held at a time when economic globalization has not brought about equity to Humanity, neither have new scientific and technological breakthroughs brought down the barriers between different cultures and civilizations. The humanities have an essential role to play to help us address the major challenges the world is facing today and achieve the Sustainable Development Goals of Agenda 2030. She believed that through the study, critical thinking, nuanced analysis and comparison between different histories, cultures, civilizations and today's realities, the humanities could contribute to the development of sustainable inclusive societies, hence the significance of the session on "Cultural Comparison and China's Approach".

Four presentations were made at the session, namely "The Trend of Research in Chinese Philosophy in the Internet Era"; "China Dream and European Dream: Globalization and Community of Human Destiny"; "The Belt and Road Initiative: A Global Platform for Cooperation to Jointly Build a Community of Common Destiny with Shared Prosperity for All"; and (Prof. Hsiung to add).

The session concluded that the role of the humanities in ensuring a more balanced and inclusive globalization must be emphasized, and that countries and peoples of different history and culture, tradition and civilization, religion and belief, social virtue and value need to be reconnected, and their ingenuities and creativities fully unleashed for the betterment of the whole humanity. The session noted that culture is one of the basic forms of common wealth of human society, and every national culture is irreplaceable and original. The session further noted that globalization of culture can only be the globalization of cultural resources, not the full convergence of cultural values and cultural contents. The Chinese concept of building a world community of common destiny with "harmonious yet different" cultures and values, provides a workable methodological basis for the coexistence

and common development of multiple cultures. the session proposed that future resrearch in the humanities should pay attention to the operation and research of "market for ideas", break the barriers of various branches of philosophy, and carry out more interdisciplinary research, with a view to attaining greater integrated innovation.

The session agreed that global problems would need global solutions, and the Belt and Road Initiative (BRI) could be one important global solution. The session believed that the BRI's compatibility with the United Nations 2030 Agenda for Sustainable Development (Agenda 2030) made it a powerful global platform for countries and peoples along and beyond the ancient silk roads to master their own destiny, get connected with each other, and lead their own economic, social and environmental development processes, in a more inclusive, balanced and sustainable manner towards building a community of common destiny with shared interests and prosperity for a New Humanity.

Paper 1
The Trend of Research in Chinese Philosophy in the Internet Era

Huang Kaifeng

Professor, Dean, Institute of Philosophy, SASS

Abstract: The rapid development of the Internet in recent years has greatly changed our way of thinking, speaking, consumption and survival, coupled with the progress of scientific and technological research, as a result, which makes uncertainty a philosophical proposition for attentive study. The ancient Chinese philosophy consists three parts: Confucianism, Buddism and Taoism. Maxist philosophy, though not a native ideology in China, was developed through the integrated innovation of traditional Chinese culture, Western philosophy and revolutionary culture. The internet has flattened the production, dissemination and marketing of ideas and practices. There is a general view that, while globalization has brought about rapid global economic integration and social development, philosophy, on the other hand, is being neglected and facing a crisis.The future resrearch in and development of Chinese philosophy, in the Internet Era, must pay attention to the operation and research of "market for ideas", break the barriers of various branches of philosophy, and carry out more interdisciplinary research, with a view to attaining greater integrated innovation.

Paper 2
China Dream and European Dream: Globalization and Community of Human Destiny

Qiao Zhaohong

Professor, Shanghai Academy of Social Sciences

Abstract: "Cultural globalization" is a false proposition. The concept of globalization has continued to penetrate into the political and cultural fields. In fact, every national culture is irreplaceable and original. Simply expanding economic globalization to cultural field is brutal and violates the law of social development. Culture is one of the basic forms of common wealth of human society. The globalization of culture can only be the globalization of cultural resources, not the full convergence of cultural values and cultural contents.

Chinese Dream shares similar aspirations with European Dream.Chinese Dream and European Dream are expressed in different ways. The idea of being "harmonious yet different"provides a highly workable methodological basis for the coexistence and common development of multiple cultures. And the "one belt and one road" initiative proposed by President Xi Jinping of China has opened a new era of dialogue among cultures and civilizations towards building of a "community of human destiny".

Paper 3
The Belt and Road Initiative: A Global Platform for Cooperation to Jointly Build a Community of Common Destiny with Shared Prosperity for All

Zhou Yiping

President of International Silkroad Institute, SASS

Abstract: While new scientific discoveries and technological innovations are producing enormous material wealth for some, Humanity is constantly at wars on a global scale – wars on poverty, hunger, diseases, illiteracy, climate change, and on Humanity itself. Countries and peoples of different history and cultures, traditions and civilizations, religions and beliefs, social virtues and values are not fully connected, and their ingenuities and creativities remain to be cultivated and unleashed for the betterment of their lives. Humanity finds itself at the crossroads again, where globalization needs new

drivers, development has to be more sustainable and inclusive, and the gap between the rich and the poor remain to be narrowed.

There are "Global Deficits" in peace, development and governance. Global problems require global solutions. The Belt and Road Initiative (BRI) is one such a global solution, and its compatibility with the United Nations 2030 Agenda for Sustainable Development (Agenda 2030) makes it a powerful Global Platform for countries and peoples along and beyond the ancient silk roads to master their own destiny, get connected with each other, and lead their own economic, social and environmental development processes, in a more inclusive, balanced and sustainable manner towards building a community of common destiny with shared interests and prosperity for a New Humanity.

Observations and Conclusions:

1. The 2017 World Humanities Conference was held at a time when new scientific discoveries and technological innovations are producing enormous material wealth for some, but we humanity are constantly at wars on poverty, hunger, diseases, illiteracy, and climatic and environmental degredation. Countries and peoples of different history and cultures, traditions and civilizations, religions and beliefs, social virtues and values need to be reconnected, and their ingenuities and creativities unleashed for the betterment of Humanity.

2. The rapid development of the Internet in recent years has greatly changed our way of thinking, speaking, consumption and survival, coupled with the progress of scientific and technological research, as a result, which makes uncertainty a philosophical proposition for attentive study. The future resrearch in and development of Chinese philosophy, in the Internet Era, must pay attention to the operation and research of "market for ideas", break the barriers of various branches of philosophy, and carry out more interdisciplinary research, with a view to attaining greater integrated innovation.

3. Every national culture is irreplaceable and original. Simply expanding economic globalization to culture field is brutal and violates the law of social development. Culture is one of the basic forms of common wealth of human society. The globalization of culture can only be the globalization of cultural resources, not the full convergence of cultural values and cultural contents. Chinese Dream shares similar aspirations with European Dream.Chinese Dream and European Dream are expressed in different ways. The idea of being "harmonious yet different"provides a highly workable methodological basis for the coexistence and common development of multiple cultures.

4. Global problems require global solutions, and the Belt and Road Initiative (BRI) is one such a global solution. Its compatibility with the United Nations 2030 Agenda for Sustainable Development (Agenda 2030) makes it a powerful Global Platform for countries and peoples along and beyond the ancient silk roads to master their own destiny, get connected with each other, and lead their own economic, social and environmental development processes, in a more inclusive, balanced and sustainable manner towards building a community of common destiny with shared interests and prosperity for a New Humanity.

5. Some participants pointed to the over emphasises on "Western Philosophy" in research and development of the humanities in the past, and suggested that a more balanced and inclusive approach should be taken in formulating and restructuring a new humanities agenda and research framework, by including the different cultures, philosophies, traditions,

values, literatures, languages and the arts of all nationalities in all regions of the world.

Recommendations:

1. Encourage the CIPSH Secretariat and the University of Liege to consider a joint research program with Shanghai Academy of Social Science on the different histories, civilizations, cultures, traditions, values, philosophies, literatures, languages and the arts of all nationalities worldwide, beginning with the documentation of non-tangible cultural properties along the ancient maritime and overland silk routes, with a view to establishing a world map of the humanities.

2. To this end, the International Silkroad Institute at Shanghai Academy of Social Sciences proposes to form a multi-partner platform on dialogue among cultures and civilizations of all BRI-relevant countries and institutions, in collaboration with Asian New Humanities Net (ANHN), the CIPSH Secretariat and UNESCO.

VI.33 Asian Modernities

Coordinator:

Harold Sjursen, Anhn & Nyu

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Abstract: *Review of discussion and commentary on session devoted to Asian Modernity presented at 2017 Shanghai Forum.*

Paper 1

Peng Qinglong 彭青龙

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Abstract: *The recent strong wave of new nationalism in the West triggers the debate on multiculturalism and globalization and even leads to confrontation of different schools of ideas in light of its status quo and future. Under these circumstances, we need to review the long-established values in multiculturalism and global relations that shape the world as such. Based on the literary studies of Asia-Pacific Areas, in particular Japan, India, Russia and Australia, we find that the literary cultures in this area are influenced not only by the Western culture but also by the Eastern culture due to impact of globalization. The paper argues that cultural diversity is the embodiment of mixed cultures that could be the striking feature in the days to come even it might be offset somewhat by the rise of new nationalism. There might be ups and downs in the development of globalization, but the tendency of cultural diversities and globalization could be irreversible with regard to the findings in area studies of literature.*

Key-words: *Cultural diversities, Global Relations, Russian literature, Japanese literature, Indian literature, Australian Literature, Western Culture, Eastern Culture;*

Paper 2

Ke Zhang 章可

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Abstract: As Asia has become increasingly influential in current international affairs, the issue of "Asian Modernity" or "Asian Modernities" has attracted the attention of many scholars. Can Asia's Modernity be conceptualized? What belongs to the realm of this concept? What is the difference between "Asian Modernity" and "Modernity" as a general concept? How to deal with multiculturalism within Asia? These are the preliminary questions that have

to be raised and discussed about "Asian modernity". This presentation is a reflection on the scholarly exchanges at the "Asian Modernity: A Search for Common Road" conference held at Fudan University in May 2017. It will demonstrate different approaches to "Modernity" and "Asian Modernity(-ies)", and propose some further directions for discussion.

Keywords: Asia; Modernity; Multiculturalism;

General comments on both presentations were made to introduce the group discussion.

Commentators were:

1. Professor Guangyao Jin, Fudan University

2. Professor Tiangang Li, Fudan University Remarks, conclusions and recommendations:

Remark 1: "Modernity" has many levels of meaning. In China and East Asia, the discussion referred to national modernity in its relationship to cultural modernity.

Remark 2: China occupies a central position in all discussions of Asian modernity.

Observation 1: Varying types and degrees of European influence: in this respect the historical accounts of Russia, Japan, Korea, India, and Australia (all mentioned in first presentation) differ in significant ways from China.

Conclusion: Modernization continues to be a dynamic and continuing process in Asia which will shape the global understanding of the humanities in profound ways.

VI.34 Afro-Brazilian in the 21st Century Activism, Affirmative Action and New Perspectives of Social Inclusion

Coordinator:

Jacques d'Adesky

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Paper 1
Burying the Myth of "Racial Paradise": Affirmative Action and the Debate on Race in Brazil

Carlos Alberto Medeiros

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Abstract: *The implementation, since the turn of the millenium, of race based affirmative action policies for higher education and public service has brought a substantial change when it comes to the debate on race in Brazil, since they have forced major sectors of Brazilian society, in academia, media, political parties and trade unions, to engage in a discussion traditionally considered embarassing, unnecessary ou even potentially dangerous. However, from the perspective of those who see that discussion as fundamental for the very future of Brazil as a nation, it is a promissing development which allows us to perceive the possibilty of closing this open wound which is racism in Brazil.*

Actually, the discussion about race related issues is now a common subject of our public debate in Brazil, presente in newspapers, radio and TV shows of different sorts, as well as in the social media, involving incidents of racism and ways to face

them, but also cultural, political and aesthetic aspects. Along with the growing numbers of black students they are accepting because of affirmative action (around 150,000, acording to some estimates), Brazilian institutions of higher education are being forced to abandon their previously predominant Eurocentric stand. In this new social/political/cultural environment, the traditional, idyllic vision of Brazil as a "racial paradise" is giving way to new and critical perceptions.

Paper 2
Pluralities, Freedoms and Religious Diversities in Brazil, and Their Challenges in a PLANET IN transition

Babalaô Ivanir dos Santos

Great Priest of Candomblé; PhD student in Comparative History at the Federal University of Rio de Janeiro; ivanirdossantos.academia@gmail.com

Abstract: The struggles for pluralities, freedoms and "religious" diversities is a subject that is not an end in itself. Either by academic ways, centers of studies and researches on religions, or even in religious groups and organizations or political and social actions searching for strategies of pacific coexistence, it has become a motto and a universal issue. I understand how harmful and malignant it was, and still is, for the African and Afro-Diasporic identities, as well as about the invention of Africa (Mudimbe, 1988), "different", "hostile" and "ignorant", helping to facilitate two gigantic historical events: the transatlantic slave trade and the colonization of Africa by Europeans (Achebe, 2012: 83).

From a religious standpoint, "religious" manifestations as well as cultural and sacred practices in Africa were seen and interpreted through a vision of moral and social degradation, which could only change for "better" by means of the contact with their white European masters. In Brazil, along their historical interfaces, the cultural features of the groups of blacks who arrived here as slaves have transformed into possible means for the construction of their day to day resistance. Therefore, the search for unity between Africans and Afro-Brazilians has become indispensable in the struggle against all processes of religious intolerance, be it physical, moral and /or patrimonial. Thus, the goal of this work is emphasizing the everyday struggles and resistance of the religious groups of African matrix in Brazil, as well as their actions aiming at an inter-religious dialogue on religious pluralities and freedoms, which point o the report on cases of Religious Intolerance in Brazil: Report and Balance, published in 2016 by the Center of Marginalized Populations, along with Kliné Publishers, which shows that 71% of the cases of religious intolerance in Brazil are against the practitioners of religions of African matrix. A case of curtailment of freedoms

of choices and beliefs in country that was built upon the idea of "racial equality", which has the largest black population outside Africa, more than 54%, according to the Brazilian Census Bureau.

Paper 3
Humanism, a Double Standard: Senghor, Césaire and Fanon at the Roots of Post-Colonial Thought

Jacques d'Adesky

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Abstract: Given the dehumanization of colonized peoples, the interiorization by those people of stereotypes as the assignment to an inferior race that depersonalize and alienate the colonized, Léopold Sédar Senghor, Aimé Césaire and Frantz Fanon forged, in their own particular ways, a critical thought that denounces the state of political subordination and economic exploitation of those peoples. Their goal was denouncing colonial hierarchies and criticizing the predominant forms of a supposedly universal Western humanism which presented itself with a double face before the colonized. Senghor, Césaire and Fanon, each one in his particular way, affirmed the irreducible necessity of the colonized to claim their confiscated humanity, an attitude that is expressed by the formal demand, in a first step, to the colonizer by the colonized who claims to be a free subject, able to manifest himself on his own initiative.

Paper 4
The Impacts of the Enforcement of Law 10639/3 on Brazilian Education and Its Reflexes in Contemporary Society

Mariana Gino

Theologist (CES/JF), Historiadora (UFRJ), specialized in Science of Religion (UFJF), master student in Comparative History at the Federal University of Rio de Janeiro;

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Abstract: Our goal is making a very short analysis on the impacts of Law 10639/3 on Brazilian education and its reflexes in contemporary society in the last 14 years. Enacted in 2003, the law makes it mandatory the teaching of African and Afro-Brazilian Histories and Cultures in schools of all levels,

including public and private institutions, as well as universities. The promulgation of that law is, in a certain way, a positive answer to the claims of Brazilian black movements that have for years been struggling for effective policies that can positively affect the black communities, and this first step gets into the most segregating spaces, the one of school teaching and apprenticeship, in order to demystify the idea of "racial equality" ysin Brazil. Therefore, that law becomes a positive answer and a victory of Brazilian black movements in bringing visibility and the demarginalization of Afro-Brazilian cultures and religions, and also the recognition of ethnic and racial diversity and the consolidation of a black identity, taking into account that the school environment has been characterized as disjunctive, racist and intolerant.

However, with the paradigmatic political changes in the country and the revival of political conservatism, a reactionary wave is affecting all movements which struggle for pluralities, freedom of expression and intersectionalities. Such conservatism is specially affecting the educational sectors, which is, in itself, one of the greatest menaces to the advancements of social and political dialogues on the possibilities of connections and plural reflections in contemporary world, creating invisible barriers for the cross-cultural exchanges in the world.

Paper 5
Ruling the Journalistic Agenda Through a Prize

Sandra Martins

Journalist and master student in the Graduate Studies Program in Comparative History, the Federal University do Rio de Janeiro (PPGHC/UFRJ);

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Abstract: The subject of this presentation is a narrative on the memory of social mobilization of Afro-Brazilian journalists which brings the racial topic of the national agenda for the production of journalistic content. We are talking about the Journalist Abdias Nascimento National Prize e the various factors that contributed to its creation. Firstly, the direct intervention in the agenda of Brazilian journalism. Secondly, the collective work respecting the local management: the production was achieved by the Committee of Journalists for Racial Equality, a consulting agency with the Union of Professional Journalists of the City of Rio de Janeiro, supported by a network of committees spread through many trade unions. Thirdly, the prize has served as a tool for the amplification, deepening and qualification of the debate on the issue of race in the filed of communication. It has also made

possible the interaction among professionals that act in an almost isolated way when it comes to questioning the stereotyped sociability that defines the symbolic production of the media since the first newspapers of 1800s Brazil.

As for the name of the competition, one took into account the relevant history of Abdias Nascimento in the struggle for human rights and against racism; and the surprising finding, in 2004, of his file card, from 1947, as the publisher of the newspaper O Quilombo – created to publicize the Black Experimental Theater, of which Nascimento was the founder. In 2010, after articulating with other sectors of civil society and international development agencies, Cojira proposed the trilogy of the prize. This prize is presented as the summation of previous experiences of black resistance against the oppression of the dominant through the media (print, audio, visual, audiovisual, virtual) since the 19th century. But it is also a product of present times that points to perspectives for the future, as a sort of journalism that aims at the consolidation of more plural and egalitarian media.

Some cases were found of black organizations that, between the 1990s and 2000s, established partnerships with commercial radio stations and produced radio shows. Among these organizations from Rio de Janeiro there are the Grupo de Trabalho André Rebouças (André Rebouças Work Group), created in 1975 within the Federal Fluminense University, which held an annual seminary, the Week for Studies on the Contribution of Black People in the Formation of Brazilian Society; and the Center of Articulation of Marginalized Populations, created in 1989 by members of the black community and the Women's Movement.

Remarks, Conclusions and Recommendations:

1. Emphasizing the importance of the connections between Africa and African Diaspora in the Americas, aiming at the valuing and preservation of its traditional expressions, as well as recognizing the dynamics of the positive apports of other civilizations, we consider of extreme importance the expanding of the teaching of African history and Afro-Brazilian culture, as well as strengthening the recognition and the self-esteem of people of African descent in Brazil.

2. The participants encourage every state to promote humanities when fulfilling the right to education guaranteed by the Universal human rights declaration and various international covenants.

3. We consider of extreme importance the full implementation of the Law 10/639 in Brazil dedicated to the teaching of African history and urge UNESCO to pay special attention to this situation.

VI.36 An intercultural dialogue on sustainable development: Happiness, Ubuntu and Buen Vivir (2 sessions)

Coordinator:

Dorine van Norren

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Abstract: *This session investigated whether non-Western philosophical values that form part of non-Western cultural heritage are well enough (or can be) integrated in the 2015 Sustainable Development Goals (SDGs) and the implementation thereof. Three case studies are used: Ubuntu in South Africa, Buen Vivir in Ecuador/Bolivia and Gross National Happiness in Bhutan. While the Millennium Development Goals were formulated by the UN, the lack of participation of the Global South in the MDG formulation led to a largescale consultation and negotiation process to formulate the SDGs. Not only do these take sustainability at the core, the new goals also now apply to ALL countries.*

The distinction between developed and developing countries is blurring and the SDGs call for a new narrative. However, what are the underlying values of the SDGs and what can non-western worldviews contribute? The first three intervention summaries, presented below, are based on the PhD research of D. E. van Norren, titled: 'Development as Service: A Happiness, Ubuntu and Buen Vivir interdisciplinary view of the Sustainable Development Goals', to be published 18 December 2017. Prof. Dr. Ramose is part of the commission.

Paper 1
Gross National Happiness in Bhutan and the SDGs

Dorine van Norren

GNH was first coined by the 4th King of Bhutan in 1972, the official Bhutanese GNH policy dates from 1998. It entails: Harmony (between 'inner skills' and 'outer circumstances'; respect for nature, compassion, and balance 'between spiritual and material aspects of life'; and moderation and interdependence of all things (Buddha field/elements). It is derived from Buddhism, which is based on the four noble truths and the eightfold path (Suffering= dissatisfaction emanating from desire/attachment, Detachment in 8 steps: right view, thought, speech, action, livelihood, effort, mindfulness, and enlightenment). The policy is based on four pillars (a) preservation and promotion of culture; (b) environmental conservation; (c) sustainable and equitable socio-economic development; (d) good governance; and nine domains.

Reconstructive economic principles: multidimensional GNH instead of GDP measurement, full employment, people's sovereignty (not capital), selflessness, individual capabilities aiming at the collective, service to others and non-exploitation, poverty as lack of personal development, simple life, decentralized decision-making, ecology over economy, culture as a way of life, equality though with acceptance of differences based on karma, inclusiveness as well as meditative seclusion, essential value of resting and 'being', potential of GNH business still to be developed. Reconstructive legal principles: spiritual heritage influencing the law and state, natural law springing from wholeness of being, reclaiming the cultural value dimension of human rights, recognition of customary commons, collective responsibility (duties), constitutional monarchy as Bodhisattva leader or 'dharma raja', preservation of culture as core to identity, traditional practices of collective decision-making and joint labor, freedom as detachment, constitutional conservation provisions, citizens' trusteeship of natural resources, constitution as socio-economic document, rights for all sentient beings, interdependence derived from Buddha field, right to leisure, right to strong family and community bond and right to compassionate society, dignity derived from reason aas well as compassion and related to karma and involving all living beings, 'simple justice' based on mediation. The attitude of GNH proponents towards the SDGs is mostly upbeat.

On GNH and SDGs interviewees remark that 'GNH is ahead and incorporates SDGs'; 143 SDG targets are relevant to Bhutan; 134 are already in GNH; that the SDGs are lacking 'Happiness' (in the Buddhist sense) as overarching goal; that culture and spiritual values are missing; they agree with sustainable development as a concept, but nature is considered 'home for all' and sacred, which is a broader concept of nature; inner peace is the core of happiness and lacking in the SDGs; the SDGs have an unrealistic 'totalistic' formulation (e.g. end all poverty), are top-down (while people's autonomy is lacking); and that 'interdependence is more important, not goals!'.

Paper 2:
Ubuntu and Sustainable development

Mogobe Ramose

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Ubuntu - I am because we are - is derived from the popular saying 'umuntu ngumuntu nga-bantu': a person is a person through other persons. In its grammatical meaning 'Ubu' literally means the abstract and 'ntu' the life force; or (Ubu) the 'enfolded being before it manifests' (in motion towards) (Ntu) 'temporarily having become', signifying the continuous motion of the enfoldment of the universe. The environmental dimension can be argued as: 'To care for one another (…) implies caring for the physical nature as well' (Ramose). Ubuntu infuses humans with a consciousness of wholeness and interdependence, on each other and their natural surroundings, including a spiritual level of being. In traditional African conception of time progress or development does not exist. Reconstructive economic principles are: ancestral wisdom of Africa teaches that we come into being through our relationships with the whole community of life; collective agency; social protection, employment for all; sharing and collaboration; consensus seeking; living in time instead of on time (also called being on 'African time'); in business expectations of exchange may go beyond receiving a salary; moving away from the dominance of capital over human relations; solidarity, community and local economy; black economic empowerment; prevention of illegal eviction from housing; limiting excessive damages in court cases. Reconstructive legal principles are: law should be based in the principle of life is mutual aid; natural law, ethical sense of the judge guided by metaphysical notions, restorative justice, duties towards the community and the relational aspect of rights, an emphasis on human boundedness rather than human freedom; dignity not rooted in reason only and taking notice of the concept of 'bantu' (people) as encompassing ancestors ('living dead'), present and future generations; consensus politics or 'deliberative democracy' (Van Norren). The attitude towards the SDGs of Ubuntu proponents is pragmatic (please the Global North while doing your own thing locally). The SDG Africa position was informed by the NEPAD (New Partnership for Africa's Development) concept of progress, deemed by certain African philosophers largely incompatible with Ubuntu. Interviewees (PhD van Norren) noted that: it is 'not very clear to what extent Ubuntu has been able to influence policymaking in Africa or SDGs'; SDG do not recognize there is one community of life. Ubuntu may declare all goals as global public goods or common good (common responsibility). Model based thinking should be re-

placed by process thinking according to some: The Bantu languages have more verbs and are therefore process-oriented (though at the instigation of South Africa, there are some (sub)targets aimed at means of implementation of the goals – numbered a, b, c at each goal). SDGs should be instead about 'building mutual trust in cooperation'. 'The fundamental notion of how Africans see their lives is missing, a constant dialogue is needed' (according to interviewees).

Paper 3
Buen Vivir and Sustainable Development

Dorine van Norren

(planned speaker Adriana Churampi Ramirez, doctor and lecturer, University of Leiden, The Netherlands, a.i.churampi@hum.leidenuniv.nl had to cancel due to force majeur)

Buen Vivir is derived from the Quecha Sumak Kawsay: living well (or living in plenitude), in harmony with oneself, others and nature (biocentrism) and balance between spiritual and material wealth. It is based on the Chacana encompassing 4 principles: Integrality (overarching principle), relationality (equivalence and co-relation), complementarity (duality) and reciprocity (pragmatic exchange). The Buen Vivir movement consists of three schools (a) The purist, spiritual, 'pachamamism' of indigenous speaking solely of Sumak Kawsay (rejecting its modern Spanish variant Buen Vivir of Good Living); (b) the ecological postmodernism of intellectuals including western thinkers; and (c) the bio-socialist statism of neo-Marxists and the state (e.g. in Ecuador: Correa). Reconstructive economic principles are: People jointly formulate their goals of good living (collective capability); human beings as central to economy; no dominance of capital or speculation over humans; reciprocity: development as service; ecology over economy; community including nature as central to life; solidarity including with the earth; meaningful work as being essential to happiness, leisure and creativity; recognizing domestic and reproductive work; measure economy in terms of full employment; de-growth; redistribution of wealth and income; decentralization of production; energy and food sovereignty; active popular participation in decision-making; beyond socialism including emancipation of nature (and labor); community markets; promoting a post-extractivist economy; markets based on use value; getting away from the claims of scientific progress. Reconstructive legal principles are: Right (respect) of mother earth as chief principle of law; natural limitation of people's rights and property right (especially the ownership of earth); wider concept of dignity including nature;

people's sovereignty (including migrants), less focus on territorial sovereignty but on union (people of) of the planet, identity based on birthplace and culture; plurinationality (plurality of nations within the horizontal non-patriarchal state); multiple forms of democracy (communitarian, participatory, representative, consensus seeking: 'convivir'- living together); individual, communal and ecological citizenship; interculturality; juridical pluralism (including customary law: community as judges; oral justice; principles of harmony and healing: purification, public apologies, community service as reparation); collective rights and duties; free prior and informed consent; judges as instrumental in establishing law (as well as upholding laws); freedom as reciprocity and right to live as part of nature; recognizing rights of the spirits. The attitude towards the SDGs by Buen Vivir proponents of school (a) and (b) and sometimes (c) is often polemic ('SDGs are mental masturbation'): the SDGs are seen as the traditional way of seeing development as something better, as material satisfaction; based on a traditional liberal UN framing supporting economic growth; represent an anthropocentric view of nature; are not sufficiently 'bio-centric' (centred around the earth system); are seen as not meeting the 'heart' part and too mental: 'we need to use our emotions to achieve transformation'; the SDGs would miss the communitarian idea of life and the notion of the common good; and the cosmovision of the indigenous is not represented, according to interviewees. They disagree with goals or written frameworks, especially indigenous peoples do, and instead they focus on an invitation for dialogue. They claim that Sumak Kawsay is a substantive alternative; not a new adjective to development like 'sustainable'.

Paper 4
Intercultural human Rights

Lionel Veer

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I will start with an anecdote of UNESCO in 1947, when the first UNESCO DG, Julian Huxley, was working on a report on the philosophical principles of the rights of Man to the Commission on Human Rights of the United Nations: This UNESCO report was crucial input for the Universal Declaration on Human Rights (10 December 1948) and still holds many valid and innovative notions for today's debate on Rights in general, not only Human Rights. Julian Huxley wrote to all the great minds of that time to ask for their views. One of the eminent persons he contacted was Mahatma Gandhi, the famous Indian leader who challenged the power of the British Empire with a non-violence strategy. Gandhi wrote to Huxley: (May 1947): '... I learnt from my illiterate but wise mother that all rights to be deserved and preserved ca-

me from duty well done. Thus, the very right to live accrues to us only when we do the duty of citizenship of the world'. Gandhi's wisdom did not influence the wording of the UDHR very much. Most of the text is about rights and duties are hardly mentioned. At present the voices of non-Western cultures are becoming stronger (and are starting to be heard) and philosophical concepts like Ubuntu, Buen Vivir and Gross National Happiness, that were presented by the panelists before the break, are becoming more influential in the international academic and intellectual debate, it is time to think about a new balance between 'rights' and 'duties' in the philosophy of rights. This all shows that a new focus on non-Western traditional cultural values could help us to understand that even Universal Human Rights need a cultural context. I support the claim that Human Rights are universal, yes, but that does not mean that they are 'culture-free'. Cultural context determines how the underlying values and principles are interpreted and is crucial to the implementation of human rights. I am not afraid of cultural relativism, but more afraid of cultural uniformity or superficiality. The first World Humanities Forum in 2011 in Busan, South Korea, discussed "Universalism in a Multicultural World". It concluded that each society needs to achieve an appropriate balance between the necessary respect for diversity and the shared values without which diverse societies cannot live in peace and prosperity, and that the world as a whole need to establish a renewed humanistic basis for universal values. The UNESCO committee that wrote the report on the philosophical principles of the Rights of Man warned already then in 1947 that 'a more precise and detailed examination of the common principles that may be formulated and the philosophical differences that have divided men in the interpretation of those principles' has to be undertaken. UNESCO proposed to the Commission on Human Rights to 'muster the scholarly resources necessary for the accomplishment of this task', but was never asked to do so. The 2001 UNESCO Declaration on Cultural Diversity clearly sees the interrelation between cultural diversity and human rights: 'Human rights as guarantees of cultural diversity' and 'the defense of cultural diversity is an ethical imperative, inseparable from respect for human dignity'. This can be of help as well as the renewed interest in indigenous knowledge as expressed amongst others during the COP22 in Morocco.

Panel debate moderated by:

Henri Mathon

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Mogobe Ramose contended that the Zulu greet one another with 'Sawubo-

na': 'We see you', meaning 'We recognize you', 'I see myself in the other', expressing a deep witnessing of the other and a true listening to the other as well as a witnessing of the moment and the potential of meeting. However, the West does not see the Africans, it does not recognize their wisdom and philosophies and does not truly listen. The expression 'How are your children?' , amongst others, illustrates the interconnectedness of people and of generations.

Lionel Veer called for an intercultural dialogue on the rights and duties as was originally envisioned by UNESCO after the drafting of the Universal Declaration of Human Rights. The emphasis on duties has been lost but over-focussing on freedom and rights.

Dorine van Norren concluded that the SDGs can be seen either as a glass that is either half empty or half full. The SDGs are a great improvement compared to the MDGs and a miraculous achievement considering that they had to be multilaterally negotiated. Yet, regrettably, large parts of the wisdom of many philosophical traditions are still missing, especially when it comes to people's reciprocal relationship with nature and its spiritual and cultural connotations.

VI.39 Musical Heritage in an Age of Data Overwhelm

Symposium in attendance:

John Crowley

(UNESCO)

Rosalind I. J. Hackett

(University of Tennessee)

Jean Winand

(University of Liège)

Mike McInerney

(University of Plymouth; Musical Director, Logothetis Ensemble).

Members of the ensemble were also in attendance.

Abstract: *Recent technological developments have created new resources for musical production and dissemination which challenge inherited conceptions of musical work. The epistemological foundations of concert music (in a nutshell, 'sonic idea,' transmission through notation and faithful realisation through interpretative rehearsal) become subject to scrutiny under these new cultural conditions. The visonary composer Anestis Logothetis (1921 - 1994) created a radical response to these conditions in a body of works created between 1959 and 1994, one which embraces both the complexities of new sound production and the challenges that derive from the continuous obsolescence of equipment that is a corollary to our current situation. In doing so, he 'deconstructs' the epistemological foundations identified above, bringing them to the fore and querying their relationship to the interpreting performer and engaged listener.*

Through this work, numerous questions with regard to the interpretative role of the autonomous citizen in an information-saturated community can be encountered and engaged with in the discourse-rich fashion that is central to the unique role that the humanities as a discipline bring to the broader intellectual community of sciences, arts and humanities. Perhaps the aspect of Logothetis' work that is most immediately apparent is the rich inventiveness and visual technique behind his unique notational system. The concert performed in the Academic Hall on Wednesday 19/08 combined live, technologically dependent, realisations that are sonically rich in a fashion that is thoroughly faithful to Logothetis' distinctive interpretative aesthetic with projections

of the relevant scores so that the audience could encounter the interpretative complexities of this situation in the immediate present.

Remarks, conclusions and recommendations:

RH observed that the physicality of the sound experienced throughout last night's concert might mean the event could be better understood as a 'sonic space', and then followed this term through with an explanation from her own recent researches into music and religious experience.JC raised the issue of proprietorship in work such as this, where the practice of individual artists is crucial to the performed outcome. MM pointed out that the problems that this gives rise to in popular music is effectively ameliorated by the low return on this kind of work in a concert economy (recordings don't shift enough units for it to matter!).

JW commented that the projected scores made a kind of hermeneutic pleasure available to the audience, to draw connections betweeen the sounds as perfomed and their given prescriptions, in contrast to the occasionally hermetic world of some contemporary concert music.

In response to a question from RH, members of the ensemble expressed a discomfort about being pigeonholed - the music does nto fit readily into either 'concert' or 'popular' paradigms, drawing as it does from the rehearsal strategies of both, nor easily within any sub-cateogry within these broader definitions.

S.IV.9(1) Reinterpretating Cultural Heritage (English)

General Session: Individual Paper Submissions

Paper 1
Indigeneity Reincarnated: from Cultural Heritage to Contemporary Arts

Shuchen Wang

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Abstract: *MEN ACT IN ORDER TO BE. Bataille started his Labyrinth with these words. The void of life, in his genuine philosophy propels a perpetual longingness in man to desire to be(-come) somewhere, something. Therefore, were embodied archaeological art, mythological universe, and elaborated civilization that became our cultural heritage often used as the core component to structure the labyrinth of our identity. Of which the true nature of our being in flux rather than any long-lasting body of architecture is most discernible in today's indigenous cultural heritage. Except efforts of heritage management agencies on its preservation combined with strategy of urban planning or cultural tourism, there are alternatives to tackle its conservation or revitalization in our globalized modern society though adequate socioeconomic framework remains challenging. For example, the Bunun music for the Olympics Games, the Aoluguya dance on theatre stage, or the painting by Warlimpirringa Tjapaltjarri at auction house.*

Key-words: *Bataille; Labyrinth; Being and Identity; Cultural Heritage; Indigenous Art;*

Paper 2
The legend of Muang Laplae: A Siamese Utopia and the Ethics of culture conservation

Anaïs Mattez

Master's Degree in Philosophy, Faculty of Arts, Catholic University Louvaincurrently: intern at UNIDROIT HQ, Rome; anais.mattez@hotmail.com

Abstract: Folk tales are often underestimated. This paper intends to

demonstrate that when folk tales display utopian stories, they allow us to develop philosophical insights on ethics. People of Thailand have a tale about the legendary Muang Laplae. A utopian village, mysteriously beautiful and lost in Northern Mountains. The presentation answers the question: Why are utopian folk tales relevant to philosophy? The reflection on cultural utopia proceeds with the methodology of classical philosophy, from the neologism Thomas More invented and reading Plato's Republic, to explain a paradox: utopia is a place that by essence cannot exist. Ultimately, solving the paradox unfolds a phenomenological conception on cultural heritage and its values. Utopian legends present life itself as work of art and tales are part of a people's quest for Truth. Folk utopias remain relevant as they are an affirmation of the good life, ultimate quest, from the Greek origins of western philosophy.

Keywords: Thailand; Political Theory; Culture; Utopia; Laplae;

Paper 3
Buttressing memory institutions to support indigenous culture: Case of Zimbabwe

Collence Takaingenhamo Chisita

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Abstract: Memory institutions are critical is promoting and preserving intangible heritage for continued access and inclusive development in Zimbabwe. This paper will explore the role of memory institutions especially libraries and archives in ensuring epistemic justice through providing for the information and knowledge needs of the indigenous groups in the drive to realise sustainable development goals. The treatise will use a phenomenological approach to understudy the extent to which memory institutions have incorporated indigenous knowledge in their strategic plans. It will explore community engagement activities to leverage indigenous knowledge in such areas as agriculture and health among other areas.

It will examine such strategies as information mediation and consolidation with regards to the preservation of the local indigenous art of conversation. It will also examine the challenges and opportunities that memory institutions in Zimbabwe have to grapple with in promoting and preserving intangible heritage.

The treatise will also explore how memory institutions are managing intellectual property issues with regards to the management of intangible indigenous heritage.

Keywords: Epistemic Justice; Intangible Heritage; Art of Conversation; Information Mediation and Consolidation; Memory Institutions;

S.V.11 Reinterpretating Cultural Heritage (English)

General Session: Individual Paper Submissions

Paper 1
Towards Multipolarity when Rewriting History

Friedrich von Petersdorff

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Abstract: *It is a characteristic feature of historiography that history is being rewritten from time to time. One of the reasons for this rewriting was analysed by Arthur Danto, namely that the significance of past events is being reconsidered due to the occurrence of later events which in turn lead to a change in perspective when historians become aware of both earlier and later events. It is, for historians, a further point of significance to be aware of the distinction, as pointed out by Jan Patočka, between "the meaning of a narrative about events" and "the meaning of what is narrated". I argue that both these aspects, as outlined by Danto and by Patočka, are to be taken into consideration when attempting to take a step from a eurocentric to a multipolar history. I shall, therefore, present a detailed analysis of how historians should let both approaches interact with one another.*

Keywords: *Danto; Patočka; Meaningfulness; Multipolar History; Rewriting of History;*

Paper 2
History, memory of struggles for land, festivals, dispersion and challenges of the identity (re) construction of descendants of Pereira de Abreu, freed blacks - since post-abolition in Minas Gerais, Brazil

Vanda Lucia Praxedes, Luiz Cláudio Oliveira, Samuel F. Praxedes Lopes, Walkiria França Vieira e Teixeira, Samuel F. Praxedes Lopes

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Abstract: This paper is part of a wider research on Black Trajectory and Paths in Post-Abolition. The focus of analysis was the trajectory of black descendants of Pereira de Abreu, a group of 43 freed slaves and heirs of the Mata Cavalo Farm in the 19th century, located in the present municipality of Morro do Pilar, Minas Gerais, Brazil. In addition to documentary research in public archives, the "nominative link" method was used to locate and interview some of the descendants. The fate of the Pereira de Abreu in post-abolition was dispersion. And its most immediate consequence was the loss of its organization as a community of freedmen, which would allow this large group to experience, recollect, and collectively preserve their customs, rites, festivals, celebrations, traditions, and the knowledge of their African ancestors. The existential and referential spaces of the black culture of Pereira de Abreu were thus dispersed.

Keywords: History; Memory; Celebration; Rights; Black Population;

Paper 3
Socialism and Christian Democracy in Belgium: the exchanges between two opposite models (1886-2016)

Jean-Pierre Delville

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Abstract: The foundation of the Parti ouvrier belge in 1885 (Charte de Quaregnon, 1893) and of the Christian democracy at the same period (Congrès social de Liège, 1886; Encyclica Rerum novarum of Leo XIII in 1891) demonstrates a common consciousness of the difficult social reality in Belgium after the industrial revolution. The common points are the foundations of trades unions and cooperatives, and the role of the state in social legislation. The different points are the followings: the socialist party insists on the class struggle and on the economy of state; the Christian democracy insists on social justice, dialogue between social classes, respect of the private propriety and social utility of this in the line of the common good. Endly, with the evolution of times, we see that those elements become partially common to both parties.

Keywords: Socialism; Christian Democracy; Social Justice; Common Good; Class Struggle;

Paper 4
Literary Expressions of Minority Memory: Local and Global Perspectives

Szidonia Haragos

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Abstract: Within the broader epistemological discourse on memory and remembrance, I look at the literary conveyance of minority memory and its trans-generational expressions in the works of the Nobel Prize winner German writer Herta Muller and the Nobel Prize winner African-American author Toni Morrison. Employing Marianne Hirsch's concept of "postmemory," as memory of traumatic events transmitted through generations, I explore the ways in which both writers engage with a traumatic past and the silences of history, those ruptures where witnessing stops because violently silenced by the powers to be. This presentation focuses upon the literary ouvre of these two authors in particular, and on the East-Central European and African-American historical contexts specifically, in order to reflect upon wider, global implications of collective memory work. The power of Literature and of the Humanities lies precisely in the articulation of fragmented histories whenever and wherever oppressed minority communities need to construct a narrative of their past and reclaim an identity threatened and/or violated.

Keywords: Collective Memory; Minority Past; Identity; Literature; Remembrance;

S.V.12 Reinterpretating means of historical analysis

General Session: Individual Paper Submissions

Paper 1

Negotiating Shared Identities after Genocide: The relaunch of Orchestre Impala in Rwanda

Helen Hintjens, Rafiki Ubald

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Abstract: *Taking the case of Rwanda, and efforts to negotiate shared identities after genocide, this paper explores the selective revival of musical forms that were popular before the genocide. Taking the example of the relaunch of Orchestre Impala, once the most successful band in Rwanda, the authors consider the band's history as a microcosm of what has happened to musicality before, during and since the genocide. The integrative (as well as divisive) potentialities of popular music are explored, and we examine song lyrics from pre- and post-genocide Orchestre Impala songs. In this way, we want to shed light on the uneasy tension for popular musicians of echoing the repudiated past that led to genocide, and creating hybrid forms of music and lyrics acceptable in the new Rwanda.*

Keywords: *Music; Rwanda; Orchestre; Impala; Negotiated Identities;*

Paper 2

Gods and Cults: Folk Traditions and Cultural Memory in the Shimla Hills

Vikram Bhardwaj

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Abstract: This paper intends to highlight oral narratives, folk traditions, and performances as an alternative source for the writing of history, for those

regions which are inhabited by numerous ethnic and tribal communities and where historical sources are in dearth, and whatever sources are there, are in the form of folklore and folk memory. The history and culture of such communities or groups are rooted in oral traditions and can only be traced through oral evidences, which introduce an entirely new dimension to the study of such areas. This paper is an attempt to correlate different oral sources among themselves and corroborating these with the existing literary documents, with the intention to analyze the cultural influences in this region. In this work, main emphasis would be on folk traditions, beliefs, legends, ballads and performances and their practices, how they have emerged, what they signify and what historicity they possess.

Paper 3
To read or to read more: reading as an avenue to the other

Sandra Daroczi

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Abstract: Reading can be regarded as a private or personal endeavour, often associated with escapism and comfort. However, we learnt from second wave feminism that 'the personal is political', and reading is no exception. Power struggles are part of the act of reading, sparking a whole host of (self-)questionings. The aim of this paper is to examine the reading process and its potential as a catalyst for change, as it disturbs boundaries, destabilises identity stereotypes, and opens up the self / other binary, paving the way to a fruitful dialogue with 'the other'. The paper will address the specific example of 'women as other', posing the question of 'how we read women writers', using a framework further applicable to works written by authors belonging to other marginal groups (diasporic communities, migrants, sexual minorities etc.). The final part will open up the debate towards the policy implications of reading (as / for / with / to / …) the other.

Keywords: Reading; Other; Women; Dialogue; Policy;

S.VI.14 Public sphere and the classics

General Session: Individual Paper Submissions

Paper 1
The Role of Philosophy in the Restoration of Public Sphere

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Abstract: *In the last century, the attenuation of public in modern democratic society has become a deep concern for many thinkers. The latest political developments around the globe still seem to attest the relevance such concerns today. This malaise was observed to be the consequence of the ever-expanding economic activity, through which private interests infiltrated into human affairs where public concerns receded. Pace Arendt, the distinction of public and private split is marked by plurality, and private interest is thought to diminish the plurality of the community, suffocating the freedom of speech and action. In this juncture, by shedding light on recent studies of her political philosophy I will demonstrate a unique contribution philosophers can offer in promoting the activity of thinking which enables the capacity of judgment, the capacity essential for public communication that restores plurality in the community.*

Keywords: *Public Sphere; Philosophy; Plurality; Judgment; Community;*

Paper 2
Losing one's way

Leah Alpern

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Stoic memory and self-critique as the foundation of ethical identity When humans direct their gaze "inward" and ask: "what am I? what is my identity?" they are both subject and object of their inquiry. Naturally then,

one's procedure through this inquiry must not take "self-knowledge" to be purely rational study of oneself as "object". In comparing Marcus Aurelius, René Descartes, and Michel Foucault, I argue that subjectivity is the domain in and through which one understands her broader identity as human, and that selfknowledge comes through a practical relationship with oneself and one's culture. I trace methodological differences in Aurelius' and Descartes' Meditations from their conceptions of "memory" to their consequent accounts of identity, examine Stoic identity within the ancient practice of "the care of the self" (ἐπιμελέα ἑαυτοῦ, epimeleia heautou), and conclude that the Stoic (and Foucaultian) notion of identity can strengthen contemporary ethics, epistemology, relations to the past, and political actions, because it emphasizes the individual and collective responsibility to practice self-critique.

Keywords: Ethics; Epistemology; Stoicism; Memory; Self-critique;

Paper 3
Using Cultural Heritage to Develop a Universal Human Development Culture: The CAVE Approach© Paradigm

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Abstract: Human Development (HD) is the process of enlarging people's choices to enable them to live a flourishing life while promoting the sustainable development of Humanity. It should obviously be the highest priority of every individual, as the most important agency of HD is the agency of the individual. However, people in order to efficiently serve as HD agents need to be aware of this role of theirs, and to think, behave and act under a common, universal culture of values aligned to HD principles. In this presentation, it is demonstrated how the cultural heritage of world countries may contribute to the promotion of a universal HD culture, and practically establish their value for the modern world and future generations. Specifically, the CAVE Approach© is presented as an example of such a contribution using Aristotle's Ethical Theory to offer people certain fundamental capabilities to efficiently serve their role as HD agents.

Keywords: Human Development; Universal Culture; Heritage;

Paper 4
Cultural Self-Confidence and Constellated Community: A

Study Centered on President Xi Jinping's Recent Speeches

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Abstract: With the onset of the counter-globalization era marked by Brexit and Trumpianism, China seems to have been pushed to assume the leading role in global economy. In correspondence with this economic predominance, China has proposed cultural self-confidence as a national strategy to promote its own culture. Indisputably the so-called "cultural self-confidence" indicates an assertion of one's own culture. But this is not the whole story. Given that the selfhood is constructed by means of otherness, the cultural self-confidence would be a confer-ence with other cultures, defined by the inter-culturality or more philosophically, the inter-subjectivity. It differs from, for example, the "Asian universalism" as Samuel Huntington spotted with horror in the 1990's. The cultural self-confidence is rooted deeply in "harmony in difference" (和而不同), a Confucian conception, which would lead to a constellated community of the cultures, the clash of which are now escalating day by day.

Keywords: Cultural Self-Confidence; Constellated Community; Xi Jinping; Interculturality; Huntington;

S.VI.15 Humanity and human science

General Session: Individual Paper Submissions

Paper 1
MANIFESTO
THE HUMANITIES AND THE HUMANISM OF THE FUTURE: Need of Sense, New Anthropology and New Ethics.

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Summary: "Imagination is more important than knowledge." (Albert Einstein)

Refusing to Recognize the Two Cultures Paradigm means in the final analysis, end up considering the Sciences as Humanities. (Professor Tom McLeish, Department of Physics of the University of Durham, UK). The Two Cultures Paradigm: "Modern science is itself radically incoherent, not when it seeks to understand subhuman organisms and the cosmos, but when it seeks to understand man". (Walter Isaacson & Walker Percy). "The only real antidote to the temptation to barbarianism has a name: humanism". The time has come to change civilization and to re-model our "Terre-Patrie" (Land/Fatherland). (Edgar Morin, 1993). Just like the literary manifestos of Neoclassicism, Romanticism, Naturalism, Symbolism, Futurism and Surrealism proclaim new literary movements and cultural epochs, and trigger these movements by the very act of their proclamation, in this Manifesto, based on my own personal vision, I propose - just like the trans-humanities do with culture, encompassing all humanistic technologies and all practical applications of cultural theories - education as trans-education, based on the constructive and transformative potential of educational theories .

In education, there is much that binds the humanist disciplines together. Each provides its students with means for making the implicit explicit. Each seeks to preserve the languages and stories that reveal the collective memory

of cultures. Each involves, in one way or another, the creation and study of texts. Each instills in its practitioners and students, methods for critical evaluation of theories and ideas. Each requires disciplined practices in the art of articulation and dialogue.

Through the preservation of the humanities we extend the long tradition of addressing and containing any contents of human and social complexity, and of seeking better ways to fulfill this complexity. The humanities establish the foundation for lives of reflection, empathy, critical thinking and meaningful conversation. It has been true since ancient times, and it remains true in our time. In a time when the value is often associated solely with the ability to generate economic profit, the humanities are in danger of being undervalued. Yet the skills, values, and insights the humanities impart, are essential for a disciplined and inquisitive mind, as well as for a civil society based on mutual respect and human rights.

At the same time, transformative thinkers and humanistic inventors support the idea that the people who will thrive in the future, will be those who, as Steve Jobs put it, "get excited by both the humanities and technology". In other words, people who can connect the arts to the sciences and have a rebellious sense of wonder, are open to the beauty of both, as all disciplines impart to students, essential knowledge, concepts, and methods, that serve as tools and strategies for understanding and evaluating the human condition. As important as the pursuit of technical and scientific expertise undoubtedly is, such a pursuit must go hand in hand with the aims of the Humanities. Individuals cannot do without the tools and strategies of the humanities, nor can democratic societies, because rational contestation and interpretation present difficulties for us both as individuals and as a society.

Is there any activity in the humanities that may correspond to the transformative status of technology and politics? We know that technology serves as the practical application of the natural sciences, and politics as the extension of the social sciences; both technology and politics are designed to transform what their respective disciplines study objectively: nature and society. Against the idea according to which science and technique constitute the central base for moral and social progress – science and technique can be used to liberate man or to annihilate him – the new anthropology and the new ethics we propose in this Manifesto, indicate the unavoidability of the dialogue between science and humanities/philosophy, which, re-launching the values of life, may correspond to the individual and collective need of sense.

A valid argument for the enduring value of the humanities is connected to the possibility, in the digital era, to analyze information critically and marshal key points to make persuasive arguments. Yet this is not enough: the study of the humanities empowers us to question any assumption, to communicate and understand our history and culture, as well as the values

and differences of others, evaluating what is and imagining what could be. The humanities are not only relevant, but crucial for individual and societal progress and well-being. Therefore, humanities matter (Meric Gertler, U of T Magazine, Summer 2015).

For the humanities to survive and to enhance their intellectual impact on society, their transformative branches need to be recognized and institutionalized in contemporary education, by establishing programs in creative thinking and humanistic inventions. Humanistic inventor-ship share the future (Mikhail Epstein). There are urgent lessons to learn for education, the political process of decision-making on science and technology, our relationship with the global environment, and the way that both religious and secular communities celebrate and govern their lives, within an ethos – as fundamental values of a people and a nation – which orientates the conscience and life of a human community, opposed to inequality, exclusion, racism and fundamentalism, toward a higher model of civilization.

key-words: Humanities; Humanism; Education; Science; Philosophy; Culture;

Paper 2
Humanities, Language and knowledge Production in the era of Knowledge Economy

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Abstract: Faced with competition in knowledge production in the knowledge economy industry, it is argued that given the cognitively and mentally highly complex activity required of the high-powered research and production of marketable knowledge, researchers constrained to use a second or foreign language (which they do not master well), are disadvantaged with respect to those doing research in a mother tongue or home language. The knowledge production race determined by creative thinking, innovation and competition is, a priori, biased by the inherent inequality imposed by the language disadvantage in research activity. This underscores the merits of the deconstruction of hegemonic and exclusive use of foreign official languages in favor of a partnership. It is demonstrated that the 'emergence' of developing nations in the era of knowledge economy, is predicated on the dual linguistic heritage of the appropriation, nationalization and patrimonialization of languages of the colonial legacy as languages of globalization functioning in partnership and symbiosis with national languages that have undergone processes of revalorization and

instrumentalization and thus are capable of serving as co- languages of knowledge production and national development.

Keywords: Knowledge Production; Language; Patrimonialisation; Instrumentalisation; Knowledge Economy;

S.VI.16 Language and Culture identities

General Session: Individual Paper Submissions

Paper 1
Language diversity and multicultural identities in XXI century Brazil: a critical reflection and a plea towards more inclusive policies

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In the course of its history, and more specifically over the last two centuries, Brazil has been officially considered as a monolingual country where Portuguese, as the vernacular language, unites a territory of continental size. More recent developments, however, have challenged this orthodox vision and suggest that Brazil should be seen as a geopolitical space in which language diversity plays a vital role to allow the emergence and consolidation of disparate multicultural identities. In order to assert this claim, critics of the monolingual paradigm insist on the need for implementing public policies to maintain and revitalize indigenous languages.

There is also a demand to recognise languages of immigrants and as well as a defence to include them, together with indigenous languages, in the official education system wherever appropriate. In that respect, authors such as Franchetto (2016), Mbyiá (2016), and Müller (2016), among others, point to the importance of recognising non-encyclopaedic and non-academic knowledge so that the contribution of ancestral knowledge of minority populations and their cultural practices can be integrated into the broader social matrix of the country.

This presentation builds on the above-mentioned points to present a state of the art account of language diversity and multicultural identities in Brazil in the XXI century and proposes a critical reflection and a plea in defence of recognising indigenous and minority languages as integral components of the Brazilian language matrix in an attempt to assert identities and to empower individuals across the country; a plea that is not only necessary for

Brazil but also for the whole world in the context of a new Humanities in the XXI century.

Paper 2
Cultural (Inter) Mediation in Multilingual Contexts: Languages and Identities in Transit

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In different contexts of contact between language and cultures, we face the challenges of understanding diversity, the ways people, in different situations, interact with others, communicate and project their identities. In the context of contemporary language education, these increasingly complex spaces require from managers, researchers and teachers to construct linguistic policies that, among other things, promote the construction of areas for intercultural dialogue capable of building cooperation between people and societies. In this perspective, languages can play an important role as mediators, acting like hubs, converging interests and congregating actions. In this work, I will briefly discuss the panorama of multilingualism in contemporary societies, focusing on some ongoing initiatives at the global level. Then I will focus on the area of Lusophony, whose diversity demands the development of policies with a commitment to the preservation of linguistic heritage of languages that coexist with Portuguese. I will stress the need for Portuguese to be more than a language projected globally but rather emphasize its role as an (inter) cultural mediator. Portuguese is a language capable of overcoming its history of division and isolation, to act as a space for negotiation and convergence with other languages, and whose management should include all those who embrace it in all its diversity.

Keywords: (Inter) Cultural Mediation; Multilingualism; Lusophony;

S.VI.17 Art and society of Mémoire de l'Avenir (MDA)

General Session: Individual Paper Submissions

Paper 1
Translational Research in Creative Practice: Mapping a new research landscape for the Humanities

Margaret Sylvia Barrett

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Abstract: The concept of translational research is used widely in the Sciences to describe the "bench-to-bedside" work of translating knowledge created in the lab into everyday care environments, and develop understanding of the ways in which the findings of scientific research can be applied to produce better health outcomes. Members of the Translational Research in Creative Practice group at The University of Queensland have applied this understanding of translational research to the Arts and Humanities to:

• Produce new knowledge about the human condition through the application of creative practices to real-world problems in learning and development, health and well-being, and community engagement; and

• Provide a medium for translating complex research findings into the public realm.

The project aims to generate new methodologies for collaborative creative practice research and identify the public benefits that arise. This presentation will report on the work of the TRiCP group in Music and the Visual Arts.

Keywords: Creative Practice, Research theory and practice, Music, Education, Culture.

Paper 2
The Art and Science of Human Flourishing

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Abstract: This presentation will focus on the need to address important societal challenges vis a vis energy, engagement and the cultivation of human potential and creativity. Many in society and particularly in organisational systems feel constrained, underutilised and diminished in terms of their ability to find meaning and fulfilment in their lives. These issues are important to address as cultivation of human energy and creative potential is wasted on a broad basis. Harnessing human energy is therefore becoming an imperative and integral to sustaining the efficacy and sustainability of individuals and the organisations they serve. Despite the prevalence of this social malaise the solutions are also being understood and applied from the new emerging fields of Neuroscience, Positive Psychology and Authentic Leadership. The session will highlight practical approaches used in business by individuals and leaders to help optimise well-being and maximise creative contribution.

Keywords: Human Flourishing; Releasing Potential; Creativity and Transformation;

S.VI.18 Art and society of Mémoire de l'Avenir (MDA)

General Session: Individual Paper Submissions

Paper 1
Replacements of Thinking and Triple Structures: The Early Modern vs. the Contemporary Times

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Abstract: In the paper, I try to show that thinking as such is always dependent on social, political, and cultural factors, but never in an absolute manner. I introduce a concept of triple structure of relations: power, faith, and knowledge. I focus first on the premodern, 15th and 16th centuries in Europe, presenting the historical context. Having showed the three aspects, I demonstrate a possibility of thinking, that contained supposedly inconceivable ideas. The premodern non-dogmatism shall lead me to reflect on the (post)modernity, often defined as specifically critical. Indeed, the western contemporary triple structure allows more non-dogmatic ideas than ever – but on the other hand isn't the situation but a replacement of thinking into different frames? How are we to deal with new forms of dependency? – these are the questions that I would like to pose, having compared the structures in the early modern and the contemporary times.

Keywords: Triple Structure; Replacement of Thinking; Non-Dogmatism; Early Modern Period; Postmodernity;

Paper 2
Ancient History as a paradigm in the education process: national identities and supranational perspectives

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Abstract: My paper wants to focus on the role that ancient history can play in

the educational process and analyze how national identities and the search for a common supra-national good are not in contrast, but in a mutual benefit relationship. I will deal with an ancient author, Pausanias, who was a Greek traveler and a writer during the Roman Empire. He is famous for his "Description of Greece", a work in 10 books, each of which is dedicated to some regions of Greece. Pausanias, moving from city to city and reporting local peculiarities, wants to show the importance of a city with its own history. Beyond the single city there is the idea of a Panhellenic identity which is given by the common values and cults, by a common culture. «All things Greek», as he says, is in the very end a cultural concept rather than geographical. Panhellenic was a cultural value, incorporating ideas about the excellence of Greek art, athletic prowess, the great achievements of the past.

Keywords: Education; Ancient History; National Identities; Supranational good; Greece and Rome;

Paper 3
Poetics of emptiness: the scenic creation in transit

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Abstract: This research gives continuation to the work, "Fronteiras da Corporeidade", awarded by the International Council of philosophy and human sciences as featured in identities and languages, at the International Conference in South America: Territorialities and Humanities. Notes, from theoretical in the areas of Art, Sociology, and Philosophy, which in our affective and professional training, we were accustomed to, in a way, to think, to realize and to identify in fragmentary form. In this sense, we think of a Cartesian way, separating something that should be a unit, isolating their parts.

Against the grain of this system, the approach to which poetic(s) of emptiness of the proposed development of border disruptions devices, i.e. the breaking of boundaries, making borders insulators. From this, wanted to see how the process of subjectivation is related to the procedures of the educational system. Looking for think like this transit space can be a pedagogical device.

Keywords: Arts Scene; Pedagogical Device; Border; Empty;

Paper 4
Philosophical Perspectives and Reflection on Culture, Landscape and Human; Representation Languages

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Abstract: Whenever the themes of theory and culture are raised, it becomes indispensable to include the various elements and intellectual qualities that were introduced by universal human thought. In order to be able to integrate several areas that have had autonomous developments, it is essential to include historical arguments of foundation, since these make possible the discussion of the totality of the qualities that are at stake between the environment, the culture and the human systems of historical representation of the landscape. Philosophy seems to have the strength to make comprehensible and possible the renewal that opens between the language of thought and the human capacity to make art or instruments. It is for this reason that it is important to emphasize some elements of the history of philosophical thought in order to open new possible fields of research in studies on cultures, their dynamics and processes. When philosophy intervenes, it draws attention to the way in which disciplines and sciences proceed to show their problems of foundations and their forgetfulness.

Keywords: Philosophy; History; Human Representations; Representation of the Landscape;

S.VI.19(1) Reinterpretating Cultural Heritage (English)

General Session: Individual Paper Submissions

Paper 1
Utilization of Digital Resources in the Best Indian University of India: A case Study

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Abstract: The study has been conducted on a central facility for access to digital resources I a reputed university of India with the main objectives of this study are (a) to know about the visit timings, purpose, duration of stay, number of pages and specialized field of scholars visiting DRC; (b) usage of existing resources and preferred search engines; (c) suggestions for improvement of services; and (d) changes in view of the suggestions. Information was collected through questionnaire and the data so received has been analysed. It has also been found that the majority of users spend two to three hours in DRC, consult five pages at a time and utilize the services for writing theses and research papers. Google is the favorite search engine followed by yahoo.com. The collections of ETDs and e-Journals are the most preferred. It is suggested to conduct surveys and organize user awareness programmes frequently for their familiarity with resources and services for better results.

Keywords: Digital Resources; Online Database; Higher Education; Education and Research; Aligarh Muslim University;

Paper 2
The Purpose, Practice, and Aspirations of Global Citizenship Education

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Abstract: Global Citizenship Education marks a rapidly changing shift in education to meet the needs of the globalised, interdependent environment of the 21st century. GCED is consistent with the requirements and aspirations of the Sustainable Developments Goals.

One of the major goals of global citizenship education is to help learners to attain a sense of identity (individual, national, regional and global) so that they will be able to participate actively and responsibly with the creation of opportunities as well as the solutions to problems such as human rights abuses, conflict, pandemics and environmental degradation. To develop responsible leadership of the world. "A world where we reduce inequalities and create sustainable cities and communities and where we consume responsibly and no longer behave in ways that change the climate or harm life on this planet. A world where we honour and protect life underwater and on land. A world of peace and justice for all. "These are the sustainable development goals (SDGs) as adopted by the United Nations in 2015.

Paper 3
Humanities and University

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Abstract: Focused on the current misfit of the University to the Humanities, this paper has three objectives. Firstly, we intend to show how the Humanities have been devaluated in the academic context of several countries. This phenomenon began in the early 1980s. Then, it is our purpose to point out what goes lost when humanities are neglected in this way. Lastly, as a necessary condition for the success of a future strategy promoting this knowledge domain, we seek to explicate the general drawn tendency. The neoliberal ideology emerges as one of its operative factors, interposed to the holistic view of education that was strengthened by the 1998 UNESCO World Conference on Higher Education.

The ambitions and recommendations for higher education, emanated from this conference, did not make us suspect that today we could be so worried about the place of Humanities in the University and in society.

Keywords: Humanities; University; UNESCO; Neoliberalism; Values;

Paper 4
Perspectives of GuruNarayanism and Global Science Information Centre (GSIC)

P. Vivekanandan
Professor

Guru Narayana, Indian Philosopher, activated freedom to millions of low caste untouchables (avarnas), without bloodshed. The avarnas were not allowed to enter the temples, schools and walk on the road, women had to pay breast tax for covering the bosom with cloth. Guru achieved freedom for them, through peaceful technology. He made them industrious and to progress socially. First consecrated temples, then started schools, training in handicrafts, agriculture, and industry. His messages were 'Get enlightened through Education' and 'Be strengthened through Associations'. He gave a universal call to make mother Earth a model home where all people live in peace. For this establish GSIC, where youths from all continents are connected with scientific discoveries around the world and trained to become brilliant innovators and fabricate the fervor of oneness to prevent them from indulging in destruction because globalization didn't solve their problems. Then youths will become unique individuals working for the survival of life on earth.

Keywords: Gurunrayanism; Peaceful Technology; Innovators; Globalization;

S.VI.19(2) Higher education and research

General Session: Individual Paper Submissions

Paper 1
Influences of Cultural Identities on the Research Productivity of Academics: A Study of Engineering Institutions in South India

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Abstract: Indian academic system is in a period of rapid transition evident from the increasing number of Higher Educational Institutions, students and academics. However, very few studies have looked at the motivation and Research Productivity (RP) of the academics. Even those few studies have largely ignored the influences of indigenous factors/ Elements of Cultural Identity (EoCI) on the RP of academics.

Data collected from a sample of 57 engineering institutions in Coimbatore, India show that EoCI play a major role in motivating the academics to conduct research. It also shows the conflict between EoCIs and academic dishonesty/ corruption and how this interaction on a philosophical level affects their RP in the context of a changing academic system.

This research advocates incorporating EoCI in formulating models for increasing RP. Potentially, such models along with revitalising the relevance of humanities in social/management research would also shift the threshold of the existing motivational theories.

Keywords: Cultural identities; Research productivity; Motivation; Indigenous Model; India;

Paper 2
An Agenda for Holistic Engineering Education

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Abstract: Recent times saw a particular focus on the requirement to broaden ethics education in engineering programmes to embrace macro issues involving questions about the responsibility of the profession towards society and the environment.

Despite these mandates, provision of ethics education in engineering seems inadequate, discussion of case studies is the prevalent means of teaching, and "the broad public purposes of engineering receive little attention" (Colby and Sullivan 2008, p.330; Hess 2013; Shibita 2011). Our presentation puts forward an agenda for an integrated approach in the teaching of engineering ethics, which considers both the values that should inform engineers' practice and the capacity to pursue their moral choices.

The aim is for students to not only understand the constraints and enablers emanating from the context in which they work, but to also strive to change this professional context as to uphold the engineer's responsibility towards society and the environment.

Keywords: Engineering Education; Engineering Ethics; Engineering Values; Social Responsibility; Sustainability;

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Paper 3
How Can Concerned Parties Reach a Solution with Academic Knowledge?

Kotaro Futsuki, Tatsuya Imamura, Shotaro, Naganuma,Taizo Yokoyama, Tetsuya Kawata, Yuki Oku, Kazuki, Hao, Go Okui, Yugo Tanaka, Tenbo Nakamoto

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Abstract: Recently, issues related to the human survivability, e.g. climate change, have been brought to the attention of academic discussions. We propose a possibility of a new integrated approach that provides a viewpoint for solving such issues. So far, when academic knowledge is applied to solving issues, problems have been formulated differently within each discipline. Therefore, when concerned parties apply knowledge of existing academic disciplines, solutions are derived without considering the divergence of academic discourses from their relevant social contexts. Instead, our integrated approach focuses on the publicness of academic knowledge. It encourages the concerned parties not to apply academic knowledge uncritically as the authority orders but to reach a solution themselves by critically referring to multiple viewpoints. In order to guarantee such publicness, our approach offers an opportunity for the parties to form a viewpoint through which they can derive their own conclusion.

Keywords: Human Survivability; Integrated Approach; Publicness; Multiple Viewpoints; Concerned Parties;

Paper 4
International Higher Education in Thailand: Challenges within a Changing Context

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Abstract: The purpose of this article is to examine the five core problems

facing international higher education in Thailand in the twenty first century. While many other Association of South East Asian Nations (ASEAN) member states continue to outpace Thailand in terms of growth and quality in higher education, Thailand struggles with demographics, quality attainment, diploma disease, internationalization and sociocultural issues which inhibit growth and standards within the international system.

Given the rising importance of English proficiency and thus English education in ASEAN and the integration of the global workforce, Thailand is in a unique position both geographically and socially to capitalize on changes in regional employment and development. The rapid rise in internationalization has also presented a threat to Thai nationalists and their sense of the eroding nature of 'Thainess'

Keywords: International Education; Internationalization; Higher Education; Thainess;

Paper 5

Mikiela Gonzales

Abstract: To meaningfully discuss the Humanities in the context of a Planet in Transition one must with this view of the importance of the inclusion of the voice of our youth UNESCO hosted a Two-Day Symposium entitled UNESCO CARIBBEAN HUMANITIES SYMPOSIUM: TOWARDS THE WORLD HUMANITIES CONFERENCE, CHALLENGES AND RESPONSIBILITIES FOR A PLANET IN TRANSITION. We hosted over 200 youths to discuss topics aimed at complimenting the discussions of the World Humanities Conference. I believe the voice of the youth is best heard by giving them the platform to speak and the conference did exactly that. Each session was lead by a UNESCO youth ambassador which allowed for the focus of discussions to be on about the challenges or merits to the presentations received by the very informative and diverse set of academics. This presentation will focus on what it would mean to have the support of our youth not only by changing their perception of the academic humanities but rather the overall educational framework inclusive of things such as soft skills, policy formulation and implementation and research which all stem from the humanities. We will give insight on not only the planet that we have in transition now but how to sustain it for generations to come.

S.VI.20 Humanités, éducation et recherche

General Session: Individual Paper Submissions

Paper 1
Les écoles nationales supérieures algériennes (ENS) en assurant la formation des futurs enseignants permettent-elles au sujet enseignant de se transformer en transformant le monde

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Résumé: Pour la réussite de l'école l'enseignant se doit d'être compétent, il doit être « bien formé ». Mais qu'est ce qu'être bien formé ? Quel profil doit avoir l'enseignant ?

Dans cette perspective, nous nous attarderons dans cette communication à essayer de comprendre dans quelle mesure la formation des futurs enseignants de français dans les Ecoles nationales supérieures, via le stage professionnel déterminerait l'entrée dans le métier, avec les meilleurs atouts possibles. Nous partagerons lors de cette communication le résultat d'un dispositif recherche action mené en groupe, (séances d'explications de pratique vidéo-enregistrées et des entrevues collectives semi-structurées) et montrerons en quoi le paradigme du praticien réflexif rend compte de la pertinence des dispositifs d'analyse de pratiques dans une formation professionnelle.

Les résultats nous suggèrent des pistes pour la formation en stage, en particulier à propos des pratiques réflexives en s'approprier leur humanité et aider à la formation de celles de leurs élèves

Mots-clés: Formation; Développer l'humanité des Élèves; Réflexivité; Enseignant; Stage Pratique.

Paper 2
Approche par la structure morphologique et par le projet comme nouveau paradigme de la recherche en prospective territoriale

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Résumé: Suite aux crises environnementales de la fin XXe siècle, les qualités spatiales des territoires en mutation, à associer à l'évolution des comportements humains, constituent un enjeu majeur qui donne à la planification un rôle prospectif essentiel.

L'incertitude est aujourd'hui un facteur prépondérant des démarches de conception. L'approche « par le projet » s'impose comme une alternative pour intégrer les dynamiques en cours, prendre position et agir de manière adaptée pour orienter les processus d'évolution « naturelle » dans un sens souhaité. Par ailleurs, l'étude des caractères et dynamiques morphologiques complexes placés en situation de continuité spatiale et temporelle et de leurs significations permet de dépasser les pratiques du zonage et les raisonnements par « grilles » frappés de « swotisme » qui, à l'inverse des approches holistiques, vident de sens et poussent à la ségrégation et à la dislocation.

L'approche « par le projet » et « la structure morphologique » est une démarche d'abord qualitative centrée sur la construction progressive d'un discours nourri par un questionnement itératif de l'espace vécu par des hypothèses-projets.

L'esquisse d'actions-réactions permet de réengager l'expérience culturelle et physique des territoires des différents acteurs qui retrouvent ainsi, en étant partie prenante, la capacité d'imaginer et d'influencer le demain autrement. Le projet est ainsi aussi un outil culturel favorisant l'émergence de nouveaux rapports homme-milieu.

Mots-clés: Recherche par le projet; Morphologie Urbaine; Nouveaux Équilibres Homme-Milieu; Planification Territoriale; Conception de l'Espace Rrbain;

Paper 3
Humanités, éducation et culture

Inna Merkoulova

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Résumé: Dans la communication, nous présenterons les résultats du projet du Forum des présidents d'université en sciences humaines de France et de Russie, plateforme permanente d'échanges entre les universitaires français et russes initiée en 2009. Les éditions du Forum en 2009 (Paris), en 2012 (Nice), en 2010 et 2015 (Moscou) et en 2017 (Grenoble) ont abordé le rôle des sciences humaines dans le système actuel de l'enseignement supérieur des deux pays ainsi que les questions du dialogue interculturel, des publications scientifiques communes en SHS, des technologies numériques pour l'éducation, des diplômes conjoints. Au nom du secrétariat exécutif du Forum, nous nous pencherons aussi sur les perspectives de ce projet dans l'espace d'intercompréhension multiculturelle.

Mots-clés: Forum; Président; Université; Sciences Humaines;

Paper 4
Enjeux et limites de l'approche pluridisciplinaire face à l'interculturel

Smet Pierre

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Résumé: Certains pays veulent relever le défi des relations interculturelles en faisant appel aux sciences humaines et à des équipes '' pluridisciplinaires'' pour instaurer une multiculturalité.

Cette démarche laisse entendre que l'approche interculturelle y soit incluse et que'' l'humanité'' y soit une composante fondatrice. Or les discours et les pratiques de ces projets politiques - révèlent plutôt qu'il s'agit ''d'un humanisme consensuel '' allant à l'encontre d'une humanité mondiale et multiculturelle responsable. Le défi ouvert par la singularité et la diversité de l'interculturel est ainsi laissé pour compte.

Les composantes et les diversités des identité culturelle ne sont-elles pas encore à découvrir? Some countries want to take up the challenge of intercultural relations by using the humanities and multidisciplinary teams to create a multicultural society.

This approach suggests that the intercultural approach is included and that "humanity" is a founding component. But the discourses and practices of these political projects reveal rather that it is a "consensual humanism" that runs counter to a global and multicultural humanity that is responsible.

The challenge opened up by the singularity and diversity of the intercultural is thus left behind. Are not the components and the diversities of the cultural identity still to be discovered?

S.VI.21 Human surviablity &development

General Session: Individual Paper Submissions

Paper 1
Saving the Humanity of Humanity: Re-Actualizing the Cultivation of Self-Knowledge from the Perspective of World Philosophy

Marc-Henri Deroche

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Abstract: Considering the threat of self-destruction, Edgar Morin (1999) wrote that "the imperative has become: to save Humanity by realizing it." In this regard, the role of humanities, precisely, is decisive, but with the need to fully re-actualize Socrates' injunction: "Know Thyself." Based on the notion of "philosophy as a way of life" (Hadot, 1995), expanded to world philosophy (Kapstein 2001), I will focus especially on Buddhism and some of its interpretations in Japanese phenomenology. I will show how such cross-cultural philosophical inquiry, combined with non-sectarian applications (recently better known in the West under the label of "mindfulness," Dunne 2015), can contribute to new approaches in humanities, enhancing self-knowledge according to an integrated model of cognition and emotion (in Japanese, kokoro 心 means both "mind" and "heart") with major implications in human development and ethics. By realizing the "humanity of humanity," humanities can make their deepest contribution to science and society.

Paper 2
Survivability as Advanced-Integrated Approach: New Critique and Future Role of Humanities

Taizo Yokoyama

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Abstract: Survivability is a new concept proposed by Graduate School of Advanced Integrated Studies in Human Survivability (GSAIS), Kyoto University, which problematizes fragmentation of conventional scientific disciplines and attempts to integrate them into one envisioned role for tackling global issues. The presentation spotlights a current fragmented situation of environmental governance in Cambodia as a case-study of on-going international development, and postulates GSAIS approach as a newly developing critical insight for international community. The long-term international aid has made Cambodia a "laboratory for donor's trial and error experiments" (Ear, 2012: 10) and the fragmented policies ironically led to confusion and disenfranchised status of the people in Cambodia. Seeking for the role of interdisciplinary approach for overcome the aforementioned, the presentation juxtaposes Weber's indications (1904) and Kant's discussion on a role of liberal arts (1798), which delineates a futures role of humanities and philosophy.

Paper 3
Humanities, Education, and Culture for a Finite Future

Jeremy Rappleye and Hikaru Komatsu

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Abstract: How should an understanding of the future inform the way we view the humanities, education, and culture today? Why has we failed to shift to a view of the World as finite? What are the consequences? This paper argues that the continued adherence to an assumption of infinite resources is a primary artifact of the Western Enlightenment, but one held in place less by institutional momentum, more by basic ontological assumptions inculcated through modern education – time, space, and self. It argues that fundamental changes will only come about through a shift in these starting assumptions.

It underscores the need for a new paradigm of research and educational praxis: one that opens up new ontological possibilities hidden from view by the parochial horizons of Western Enlightenment thought. In making the case, the paper draws leading thinkers outside the West (Japan) and gives concrete, empirically rich examples from the authors' recent research.

Keywords: Schooling; Economic Growth; Epistemology; Ontology; Self;

Paper 4
L'Education aux media et à l'information : un enjeu éducatif et sociétal du XXI ème siècle

Carole Helpiquet

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Résumé: "Les cultures numériques et de l'information, qui irriguent la vie quotidienne des citoyens, engendrent une recomposition des valeurs, des territoires intellectuels, des expériences et des expertises pour livrer un monde nouveau dont la mobilité est le maître - mot. De cette mobilité protéiforme qui est la marque de fabrique du monde contemporain, émerge ce que l'on pourrait nommer l'externalisation de soi (mise à jour de profil, actualisation de soi en ligne, migration de soi d'un outil à un autre, transferts de données personnelles incessants sous l'influence de l'obsolescence, de l'interopérabilité, et de l'innovation technologique et sociétale). Le flux, comme jamais, régit les actes, les actions et les identités. De là se pose une vision renouvelée de ce que Simone Weil nomme le « déracinement », pendant à « l'enracinement » que la philosophe identifie comme nécessité pour l'Homme. À la mobilité numérique incessante doit être repéré l'écho, ce qui est ou sera l'enracinement vital à l'individu. L'enjeu est de taille dans la construction des identités, physiques et dématérialisées. L'École comme institution est déstabilisée par l'irruption d'un tel changement de fond qui contredit ou conteste ses modalités même d'existence. Le savoir, qui est l'attribut majeur de l'école, est donc dans la tourmente, celle de la recomposition concrète de l'univers des apprentissages dont la chaine traditionnelle se délite (modèle vertical, source exclusive de dispense du savoir, construction univoque des apprentissages, conformité des publics à un schéma scolaire peu mobile qui permet peu de plasticité). L'équation à résoudre est difficile pour l'Ecole : comment s'adapter aux cultures numériques marquées du sceau de la mobilité tout en développant un espace/temps d'enracinement ? La réponse est à aller chercher du côté des contenus, des données et des processus d'apprentissage à l'épreuve du numérique ; d'une capacité à réinventer les chemins de la connaissance. La lecture et l'écriture sont alors cruciales, une lecture, plus exactement une « littératie » numérique comme pierre angulaire d'un nouveau modèle de connaissance. La connaissance comme produit d'une collaboration, une co-construction ou coproduction, telle est la nouvelle donne qui exige une grande rigueur intellectuelle et méthodologique permettant mise à distance des données, analyse, identification des sources et des circuits de l'information (qui parle, qui dit, dans quel contexte, pour quel choix de

contenus, et pour quelle hiérarchisation des informations ?). Car la question du « vrai » demeure un ancrage intellectuel essentiel qu'aucun relativisme ne pourra évacuer. L'éducation aux médias et à l'information est ainsi plus que jamais l'indispensable démarche citoyenne au service de notre connaissance. Car, la société a changé, le monde médiatique s'est transformé, développant des formes de production d'informations toujours plus créatives, rapides, multiformes. Du bi-media aux pure-players, des robots-journalistes au data journalisme, le travail de journaliste connaît des métamorphoses sans précédent. L'information change de main également, la légitimité des grands medias se trouvant souvent remise en cause, voire purement et simplement contestée par d'autres sources, d'autres groupes d'individus agitant la toile de théories et de thèses en tous genres. Cette concurrence des individus producteurs d'informations via les réseaux sociaux, les enjeux de recherche de notoriété et d'appartenance à des communautés bouleversent les pratiques et la consommation médiatiques. Comprendre les medias, leur modèle économique, leurs méthodes de travail, leurs contraintes à l'heure de la viralité et de la vitesse de l'information sous la pression des réseaux sociaux est un enjeu toujours d'actualité. Plus que jamais, à l'heure du numérique, «connaître» c'est avant tout «savoir chercher», «savoir vérifier», «savoir publier», et l'EMI est bien la médiation indispensable pour construire ces compétences vitales".

S.VI.22 Arts, Territoires et Humanités

General Session: Individual Paper Submissions

Paper 1
La photographie: art et connaissance du monde et de l'humain

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Résumé: Quel type d'art est la photographie ? quel rapport avec la lumière ? Et quel rapport avec le temps et la connaissance du monde ? Cette communication examinera les fonctions de la photographie comme objet à partir duquel l'histoire s'écrit et la mémoire collective ou individuel s'enrichit. La photo est un outil de connaissance du monde et de l'humain. Quelques exemples viendront étayer l'argumentation : les photos de Pierre Fatumbi Verger qui captent la relation (du point de vue religieux et culturel notamment) entre l'Afrique et le Brésil ; quelques photos de l'Afrique coloniale et postcoloniale qui contribuent à la connaissance des traditions, modes de vie et modes vestimentaires. Le point de vue des femmes photographes sera mis en évidence comme écriture de l'Afrique contemporaine.

Mots-clés: Photographie; Art; Histoire; Mémoire; Humain;

Paper 2
Itinéraires culturels d'art rupestre comme stratégie de revitalisation de zones rurales déprimées: une proposition pour la région d'Estrémadure (Espagne)

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Isabelle Moreels

Université d'Estrémadure (Espagne)

Hipólito Collado Giraldo

Gouvernement regional d'Estrémadure

Résumé: L'art rupestre préhistorique s'est peu à peu érigé, au cours des dernières décennies, en tant qu'importante ressource endogène quant au développement soutenable de zones rurales spécialement défavorisées, et il s'avère prioritaire d'envisager et de mettre en œuvre dans ces espaces de nouveaux mécanismes de gestion territoriale et de vulgarisation qui tiennent compte de la présence de ce type de valeurs du patrimoine culturel et archéologique au sein de leur contexte environnemental. Dans la présente communication, nous proposerons, au moyen d'un exemple pratique, la description d'itinéraires culturels de caractère intégral, qui, en prenant comme thème directeur l'art rupestre, incluent des éléments du patrimoine culturel et ethnographique, auprès d'autres associés au patrimoine naturel (géologie, végétation et paysage). Dans la proposition de ces itinéraires seront nécessairement incluses des dynamiques d'implication des divers secteurs socioéconomiques, des groupes d'action locale et de la population des zones impliquées afin de contribuer de manière effective au développement social, économique et culturel de celles-ci.

Mots-clés: Itinéraire culturel, art rupestre, développement soutenable, patrimoine, gestion territoriale

Paper 3
Dialogues imagologiques de l'altérité nord–sud dans le cinéma européen du XXIe siècle

Isabelle Moreels

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Résumé: Nous poursuivons l'objectif de comparer la représentation de l'altérité nord-sud proposée par une série de films de fiction produits dans différents pays européens au cours de ce début du XXIe siècle. De Bienvenue chez les Ch'tis (France, 2008) à Ocho apellidos catalanes (Espagne, 2015) en passant par Benvenuti al Sud (Italie, 2010) notamment, nous analyserons comment la narration s'articule à partir de la mise en scène de stéréotypes régionaux traités avec humour – voire ironie. Le franc succès remporté par ces comédies à happy end qui présentent le contraste culturel, idéologique et social, entre les communautés septentrionale et méridionale respectives de chacune des nations envisagées doit susciter le questionnement de

l'évolution de notre rapport à la diversité, entre xénophobie et allophilie.

Notre réflexion s'appuyera sur les études novatrices de l'imagologie relatives à l'approche de l'étrangéité, pour comprendre la construction de l'identité, les perspectives du regard porté sur l'autre, l'auto-image et l'hétéro-image.

Mots-clés: Imagologie; Cinéma Européen; XXIe Siècle; Relations Interculturelles; Nord-Sud;

Paper 4
La Conférence Internationale Sud-Américaine Territorialités et Humanités, réalisée à Belo Horizonte, Brésil, en 2016: des académiciens et des représentants des mouvements sociaux en dialogue

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Résumé: Cette communication vise à présenter un rapport sur la Conférence Internationale Sud-Américaine Territorialités et Humanités, réalisée à l'Université Fédérale du Minas Gerais, au Brésil, en Octobre 2016, et qui a été l'une des activités préparatoires à la Conférence Mondiale. Elle a réuni des académiciens et des représentants des mouvements sociaux du Brésil et de l'Étranger, venus surtout des Amériques, qui ont participé aux tables rondes et aux séances de communications coordonnées, organisées selon les thèmes suivants : Frontières et migrations ; Identités et langues ; Genre et diversité culturelle ; Les relations avec la terre et la campagne ; Contrôle Social et habitabilité ; Ecologie et environnement, Droit et éducation ; Espace urbain et violence ; Matérialités et représentations ; et Développement social et innovations. La Conférence a été très enrichissante, grâce aux différences de point de vue et d'expérience des participants.

Mots-clés: Conférence Sud-Américaine, Brésil, Territorialités, Humanités, UFM ;



INVITED GLOBAL INTERVENTIONS

ADDRESS BY CHENG WU

VICE PRESIDENT, TENCENT HOLDINGS LIMITED AT THE OPENING CEREMONY OF THE WORLD HUMANITIES CONFERENCE

Professor Chao Gejin,
President of CIPHS,
Professor Luiz, Secretary-General of CIPHS,
Mr. Engida, Deputy Director-General at UNESCO,
Ladies and Gentlemen,

First let me acknowledge CIPHS, Professor Chao and Professor Luiz for their gracious invitation to this historical event in philosophy and human sciences. It is a pleasure and privilege to be present today among so many distinguished humanists from around the world.

As many people here know, Tencent is among the biggest Internet companies in the World. We lead the top 25 public game companies in game revenue. Our instant messaging platforms Wechat and QQ have more than 900 million users between them, and they are changing the way people connect and interact with each other.

Beyond these amazing achievements, there is one thing that I am particularly proud of: In the past eight years we have nurtured a pan-entertainment platform that host creative amateur users and their content. On this platform, users, whether their day jobs are cooks, drivers, or office workers, have the opportunity to share their own content, hone their creative skills, and unleash their micro-productivity. Highly successful ones are hailed as Internet gurus and become cultural leaders among their peers. The platform is now home to over 4 million user-creators and more than 600 million readers of online literature.

It is generally believed information and communication technologies (ICTs) have helped to collapse time and space, empower users, and blur the boundary between expert producers and amateur users, thus have ushered in a new era of cultural co-production, reviving and bringing to the foreground the thousand-year old folklore tradition of co-creation, both in China and in the rest of the world. This new era is one of creative economy. It

is not only shifting how we interact and create, but also shaping how we think and narrate.

Our magazine Tenyun was launched five years ago with a tagline, "The love and fear about the future". It might be premature to talk about fear five years ago, but would be perfectly fitting to do so today, when utopian hypes of the Internet are fading and we are faced with new problems, anxieties, and uncertainties regarding our future. Will AI take away our jobs? Is fragmented reading getting in the way of in-depth thinking? Are close-knit online communities leading to polarization of ideas?

These are not technical questions, thus have no technical answers. That's why we need to join hands with research communities in other fields. That is why I am here today. As a graduate of physics and fan of theatre, I feel deeply the need for the Internet researchers and practitioners to draw upon wisdom from the arts and humanities, to ensure a sustainable future for our future generations.

In the past few years Tencent has made headway in this direction. Through our collaboration with the Palace Museum, images of Ming Dynasty emperors are converted to popular emoticons. Ordinary users are invited to perform, through Wechat, the orchestra of Tan Dun, our chief music advisor and a world-renowned composer. We are also working with UNESCO to create an Open Digital Library of Traditional Games, leveraging information technologies to archive, protect and develop, on a global scale, 'traditional games', a form of intangible cultural heritage.

Ted Nelson, creator of Hypertext, envisaged it as "the ultimate system where each person is both contributor and user". In 1999, Sir Tim Berners-Lee, creator of the Web, wrote about his vision for the Web.

(I quote, 发言的时候这个和底下的 unquote 都要读出来的):

The vision I have for the Web is about anything being potentially connected with anything... All the bits of information... would be available to me and to anyone else. There would be a single, global information space (unquote).

According to him, this space will provide new freedom and allow us to grow faster than we ever could.

That vision is still far from reality. Tencent, as an internet company with more than 900 million registered users, are committed to create a future that embrace and celebrate diversity, protect heritage and nurture emergent culture, generate and share new knowledge. We value our partnership with CIPHS in this endeavor. We value this opportunity to celebrate the return to the humanist approach.

Thank you very much.

ADDRESS BY PROFESSOR LIN XIANG XIONG

PRESIDENT OF GLOBAL CHINESE ARTS AND CULTURE SOCIETY AT THE OPENING CEREMONY OF THE WORLD HUMANITIES CONFERENCE

"Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed".

This declaration of UNESCO, not only represents the universal value of mankind; It should be taken as mankind's ultimate goal, and to be relentlessly sought and accomplished!

As an artist, I have, since the beginning of 21st century, through my paintings, reflecting the reality of society; but also turned my writings towards the concern of living space the future of mankind. For this, the UNESCO had in 2016, organised a Dialogue of Arts of Eastern and Western Paintings in Paris. At the opening ceremony, I read out my "Art For Peace" declaration and through the platform of Unesco to appeal to all artists to endeavour for peace through their works.

Today, I'm proud and honoured to stand on the platform of World Humanity Conference to talk about my dedication to arts and culture and promote movement of "art for peace" globally!

It took a long long time for Human being, to advance from the savage days of devouring raw meat drinking blood in the Stone Age to drill wood for fire; and to fishing, cultivating and hunting; to the civilised age of travelling in cars and boats. It took another six thousand years for human civilisation to move from Mesopotamia riverine culture to the slave society and feudal kingdom. Another three thousand years went past, before the arrival of Renaissance in Italy, around Fourteenth, Fifteenth Centuries. Human society began to break off soul and religious imprisonment and enjoyed freedom of thoughts and artistic creation. The Industrial Revolution in the 17 century was also a follow-up events of these developments. This was followed by

rapid development of economy, culture and science, which in turn ushered in several hundred years of European domination.

The development of human society from the eighties of last century to present day, the breakthrough of high technology and IT communication, and the wide spread of commerce, the original of model of economic development and the traditional operation had all drastically changed beyond recognition.

Just when the economy began to to move into Globalization, the superpower and hegemony tried to build wall of economic protectionism.

Geopolitical scrambling and wars were stirred up by the economic protectionism. The competition and tussle of the U. S. and Russia in the Middle East has reawakened the Monster of NATO war. The confrontation and standoff of US and Russia has affected the economic cooperation, revival and development, In the Western Hemisphere. In the East, the US Japanese and the Philippines military alliance has stirred up political and economic storms in the South China Sea and Southeast Asia.

The history of human development is in a sense the history of wars. Wars, caused by disputes between different races, by border expansion and invasion, by looting of natural resources, were part and parcel of human history. Although human being, for over thousand years, had grown out of its uncivilised violent behaviour, the DNA of savages had hidden deep inside the human body. When unhealthy thoughts, power and wealth exerting themselves, that DNA would emerge to urge the human being to turn back to the savage days of "the law of the jungle"--plunging the world into one of political, economic aggression, cruel suppression and resources scrambling in modern and civilised times.

Taking a panoramic overall view of today's troubling world: geopolitical scrambling and aggression, military competition and arms race, international economic control and manipulation: the global picture before us is one of rapid changes in a flash! Dark clouds are over the horizon. Prof Huntington's prediction of Conflicts of Civilisations, has sadly, come true!

The essence of difference of East/West cultures boils down to <Harmony vs Confrontation>; <Conquest and Rule vs Conciliation and Submission>." The Core concept and value of the Eastern Culture is in the structure of "Harmonious Unity of Heaven and Man". The Western Culture by contrast, believes in confrontation of man and nature, and man's probing and conquering of the nature. Eastern culture's idea of Harmonious Unity of Man and Nature leads to the belief that man is part of, or contained within, the Nature. Hence the birth of theory and scholarship that advocates that: Heaven, Earth, Man and all Material things are rolling into One, coexisting and mutually re- enforcing, and all together are moving in circle for ever and ever. This then is the Essence of the Eastern Culture; it may indeed represent the epitome of the universe!

The famous Chinese contemporary sociologist scholar Prof. Fei Xiao Tong, proposed, out of "self-consciousness" of the Eastern culture, the idea of "appreciate one's own beauty; appreciate the beauty of others; and a sharing of all beauties", and "a Commonwealth of universe". His is truly a golden advice: he concluded that the relationship of human being, regardless of colour and race, national boundaries, they all have created, through their own life and endeavour, a cultural system, a culture and living custom with traditional characteristics. They should be mutually respected and appreciated, learning from each other, engaging in exchanges and assimilation. With this done, a global unity would emerge.

President Xi of China proposed in 2013, the "One Belt One Road Initiative", which is a blueprint for economic development of the century, transcending region, race, space and civilisation. At the Belt and Road Forum for International Cooperation in Beijing in May this year, Xi again quoted " the interaction between nations depends in the intimate relationship of people; which in turn depends on the connection of people 's hearts." This reinforces the fact that mutual trush and understanding of people is built in the cultural exchanges, which leads to building of profound friendship among the people and friendly relations among nations. As the ancient sage China said: " Take care of yourself when you are poor; do good for the world when you are well off "; "Those who are in possession of virtue and morality would receive plenty of help "; "Those who win the hearts of the people would rule the world".

As the core concept of the Western culture adheres to the idea of "confrontation of man and nature", it has brought about the "conflict of civilisation" and international upheaval; Contrarily, the concept of "Unity of Man and Nature" of the Eastern culture, has given birth to "the Dialogue of Civilisations", to build a harmonious world, befitting the historical space of the 21 century, which is changing rapidly, carrying with it opportunities and challenges.

By sheer coincidence, this premiere UNESCO led "World Humanities Conference" gives expression to the spirit of "Dialogue of Civilisations ". in particular, the six themes of the Conference: "Humanity And The Environment", "Cultural Identities, Cultural Diversities And In- Tercultural Relations: A Global Multicultural Humanity", "Borders And Migrations", "Heritage", "History, Memory And Politics", "The Humanities In A Changing World". It is believed that this Conference would provide a silver lightning to the economic and political dark sky. It is also expected that this meagre lightning would bring warmth and hope to mankind, and usher in a new dawn!

Allocution prononcée par Monsieur Paul-Emile Mottard, Député provincial - président, à l'occasion de la réunion de travail organisée par la délégation permanente du royaume de belgique auprès de l'unesco, en marge de la 39e session de la conférence générale. 1er novembre 2017

Madame la Ministre,

Madame la Sous-Directrice générale,

Monsieur le Président de la Conférence mondiale des Humanités,

Mesdames et Messieurs en vos titres et qualités,

Chers « amis de la CMH »,

Soixante-dix, cela fait aujourd'hui exactement soixante-dix jours que les débats de la première Conférence mondiale des Humanités ont cessé d'animer les auditoires de l'Université de Liège et les salles du Palais provincial. Après mon intervention, une brève vidéo rappellera aux uns, et présentera aux autres, ce que fut cet événement qui rassembla plus de mille participants à Liège, qui fut suivi en direct, à divers moments, par près de 850.000 personnes cumulées sur les réseaux sociaux et qui toucha trois millions trois cents mille internautes.

En terres liégeoises, l'écho de la CMH est loin de s'être estompé après soixante-dix jours. Chez nous, tant dans la sphère pédagogique qu'au sein des milieux culturels et sociaux, la petite musique des Humanités a suscité des prises de conscience. Les sciences humaines offrent indubitablement de nouvelles potentialités de mises en question originales et novatrices face aux grands défis sociétaux, sanitaires, économiques, climatiques, environnementaux ou migratoires. Selon moi, ces réflexions critiques devraient générer des réponses créatives et innovantes qui doivent relier l'ensemble des connaissances dans une vision holistique.

Dès 2013, la Province de Liège, niveau de pouvoir intermédiaire de proximité en Belgique, rejointe par la Ville et l'Université de Liège, s'est impliquée dans ce grand projet que fut l'organisation de cette première Conférence mondiale des Humanités. Ces institutions rassemblées ont considéré qu'elles remplissaient à cet égard l'une de leurs missions majeures de service public : remettre l'Homme au coeur de l'organisation sociale. C'est

d'ailleurs dans une préoccupation de gouvernance à multiniveaux que les problématiques complexes peuvent-être abordées avec pertinence et efficacité.

Lors du contact-presse de clôture de la Conférence mondiale et de présentation du « Nouvel agenda pour les humanités au XXIe siècle » par l'UNESCO et le CIPSH, en présence de Mme Nada Al Nashif et de M. Adama Samassékou, la Province de Liège a d'ailleurs fait connaître sa disponibilité pour poursuivre l'aventure.

Au-delà de la satisfaction de constater la réussite événementielle d'août 2017 et des aimables remerciements adressés aux autorités liégeoises pour leur contribution à l'organisation et au succès de cette première Conférence mondiale des Humanités, ma présence, en tant que Président d'honneur de la Fondation CMH-Liège 2017 et Député-Président de la Province de Liège, ici, parmi vous, « amis de la CMH » venus des quatre coins de la planète, témoigne de l'intérêt que nous portons au suivi qui sera donné à cet événement que nous devrions construire ensemble.

Aujourd'hui, la Province de Liège se propose d'être un relais efficace auprès d'autres institutions avec lesquelles elle entretient des relations et auprès de l'opinion publique pour véhiculer le message délivré par la Conférence mondiale. Sa population de plus d'un million cent mille habitants, ses différents moyens de communication, la multitude de ses offres culturelles, son patrimoine historique, sa diversité ethnique, ses traditions variées, sa métropole internationale Smart City, son Université et ses Hautes Écoles, ses centres de recherche, ses start-ups numériques, sont autant d'atouts susceptibles de faire percoler l'enjeu citoyen des « Humanités ».

Aux côtés de la Ville et de l'Université, la Province de Liège pourrait ainsi devenir, si ce n'est déjà le cas naturellement, un territoire expérimental, un incubateur de projets, un laboratoire de mise en oeuvre des recommandations de la CMH.

Sans attendre notre réunion de ce jour et le suivi que l'UNESCO et le CIPSH entendent donner à la CMH, la Province de Liège a entrepris une étude, en son sein, pour lister les actions qu'elle mène et qui rencontrent d'ores et déjà l'esprit du « Nouvel agenda pour les humanités au XXIe siècle ». Dans le domaine de l'enseignement, de la culture, du social et de l'environnement avec son plan climat notamment, les exemples foisonnent même s'il conviendrait probablement de les relier, les uns aux autres, par un label, par le fil rouge des « Humanités », pour en faire ressortir plus précisément un message clair aux yeux des citoyens. L'enjeu de ses convergences est de favoriser l'émergence de l'esprit critique et d'ouverture sur le monde.

Même si nous ne partons pas de rien, notre travail commence et demandera du temps pour appréhender toute la puissance transformatrice et émancipatrice des sciences humaines. Dès à présent, la Province de Liège et la Fondation CMH-Liège ont décidé de se doter d'outils performants pour

sensibiliser les citoyens de tous âges, de tous milieux, à l'apport des humanités pour combattre les inégalités de tous ordres.

À ce sujet, nous réaliserons prochainement un reportage audiovisuel de 26 minutes et un dossier pédagogique en français destinés à tous les réseaux d'enseignement du secondaire. Une version en anglais pourrait également voir le jour comme d'éventuelles extensions spécifiques vers l'enseignement fondamental et supérieur. Ce document sera également diffusé dans les milieux associatifs, tant du monde culturel que dans le domaine du social, pour susciter débats, prises de conscience et engagements

face aux différentes inégalités qui gangrènent nos sociétés.

Ce double support sera articulé autour de quatre axes forgés au départ du « Nouvel agenda pour les humanités au XXIe siècle »:

• Liberté – Egalité – Bien être: promouvoir la liberté de pensée, l'égalité des chances, le bien-être physique, mental et social, tant individuel que collectif en ce compris la valorisation d'une saine activité sportive,

• Transformations sociales – Solidarité: privilégier l'esprit d'ouverture et de créativité face aux défis liés aux transformations environnementales ou aux migrations globales,

• Dialogue – Progrès – Prospectives: prendre en compte l'approche et l'apport de la philosophie, de l'histoire, de la littérature, des langues et des arts dans le développement durable,

• Pédagogie – Citoyenneté: concevoir de nouvelles façons d'enseigner les humanités tout au long de la vie en favorisant l'apprentissage de l'esprit critique notamment vis-à-vis des nouveaux médias au coeur de la révolution numérique.

À une époque où l'on constate une domination outrancière de la sphère économicofinancière qui phagocyte les réflexions alternatives, cette logique provoque une augmentation et surtout une diversification des inégalités. Un strict respect de l'égalité des genres devrait s'entendre, selon moi, dans toutes les acceptions possibles.

Il appartient à tous, et spécialement aux institutions publiques, de mettre tout en œuvre pour sensibiliser, notamment les jeunes générations, aux dangers cachés d'une pensée unique, trop lisse pour être sans reproche, que les grandes entreprises mondiales de la communication, de la connaissance et du commerce en ligne forgent au détriment des libertés individuelles dont celle de penser librement. Ces systèmes hégémoniques réduisent le citoyen au rôle d'un simple consommateur dépourvu trop souvent de libre arbitre.

La perspective ultime est de croiser «culture numérique» et «liberté de penser» pour éduquer nos concitoyens à surfer avec discernement et pondération au sein du redoutable maquis des réseaux sociaux et d'Internet. Ceux-ci charrient le meilleur et le pire. Ils sont devenus en quelques années un prolongement quasiment naturel de l'Homme au quotidien.

Même si par nature notre démarche s'adresse à tous, nos initiatives en la matière sont profilées avec davantage d'acuité vers les publics jeunes qui devront construire les éléments de nos sociétés futures à la lumière des « Humanités ». Celles-ci contextualisent nos réalités quotidiennes en induisant des éclairages asymétriques, riches d'enseignements. Il ne serait peut-être pas inopportun que les instances internationales compétentes décrètent, à cet égard, une Journée mondiale des «Humanités» en mettant en liaison plusieurs événements relatifs à la jeunesse dont l'un pourrait se dérouler à Liège.

Voilà en quelques mots certaines pistes que la Province de Liège et la Fondation CMH-Liège envisagent de mener. Nous serions heureux que d'autres territoires s'engagent dans des démarches similaires et que l'UNESCO puisse ainsi tisser un réseau international permettant l'échange de projets novateurs et de bonnes pratiques.

«Enseigner la compréhension entre les humains est la condition et le garant de la solidarité intellectuelle et morale de l'Humanité» Edgar Morin, Les sept savoirs nécessaires à l'éducation du futur – édité avec le soutien de l'UNESCO.«Notre planète est soumise aux fondamentalismes de la croissance économique. Pourtant, la pauvreté persiste de manière obstinée. Cela devrait suffire pour que toute personne, un tant soit peu sensée, réfléchisse aux dommages directs et collatéraux engendré par cette répartition de la richesse», Zygmunt Bauman, Les Riches font-ils le bonheur de tous, 2015.

THE MEMBER ORGANIZATIONS OF CIPSH

ANHN / Asian New Humanities Net
Year of Foundation: 2004

Year of Affiliation to CIPSH: 2017

Mission: Initiated by Professor Hsiung Ping-chen, at The Chinese University of Hong Kong, the Asian New Humanities Net (ANHN) was established in 2004 to serve as a regional network for the sharing of humanities resources in Asia. It also aims at enhancing academic and research excellence in humanities through the promotion of cooperation among Asian universities and research institutes. As an evolving forum, the ANHN has become a driving force in the incubation and nurturing of the development of humanities in Asia.

Apheleia
Year of Foundation:

Year of Affiliation to CIPSH: 2016

Apheleia aims at structuring a convergent set of strategies based in the methodology of the Humanities that will foster the need for a properly Integrated (as opposed to dispersed) Cultural (i.e. human and diverse) Landscape Management (rooted in human understandings and leading towards governance through awareness and critical thinking) for Local and Global Sustainability (addressing the great global dilemmas, but also focused on individual anxieties and needs). Such a program implies a high degree of complexity to be dealt with by the academia, but also requires efficient operative tools, that render such complexity simple for non-academics and for daily lives. Apheleia, the spirit of simplicity in ancient Greece, stands as the leading and inspiring word for the current partnership, since rendering simple the complexity of things is an academic obligation and an urgent need to foster tangible down-the-line convergent actions. For instance, Cultural Landscapes result from past effective behaviours facing local natural disasters, climate impacts, etc., thus being a true paradigm of past

sustainable and integrated territory's management. Yet, academic courses are "physiologically" specialized and often fail to enhance such examples, so the contribution of multiple institutions, including non-academic, is necessary.

Martynas Mažvydas National Library of Lithuania is a national cultural institution open to all users, active in the areas of dissemination of information, culture, science and education, performing library activities and ensuring implementation of the national information policy falling within its competence. Mission: to be the Lithuanian space of knowledge creating value for the public. Vision: to become an integral part of the State information policy, culture, education, science and economic progress. The role of Libraries is beyond any dispute a major component of the current common efforts of CIPSH and UNESCO to resume the role of the Humanities in our society and the experiences.

The National Library of Lithuania plays an important role in the fields of the national documentary heritage preservation, mainstreaming and integration into the areas of the European cultural heritage. Excellent collaboration in the strategic and knowledge management projects, one of the most significant - International project of the Apheleia European Strategic partnership (The strategic partnership Apheleia / Ἀφέλεια was established aiming at structuring a convergent set of tools that will foster the need for a properly Integrated Cultural Landscape Management for Local and Global Sustainability) which sponsored by the European Commission and endorsed by the CIPSH and the UNESCO-MOST. The National library of Lithuania is the "Apheleia" project partner which is responsible for all project strategic communication.

CASS / Chinese Academy of Social Sciences

Year of Foundation: 1977

Year of Affiliation to CIPSH: 2015

The Chinese Academy of Social Sciences (CASS) was established in 1977, evolving from the Department of Philosophy and Social Sciences of the Chinese Academy of Sciences founded in 1955. The Academy is the highest national research institution in the fields of social sciences and the humanities. It is also the largest and premier think tank of the Communist Party of China and the Chinese government. Prof. Wang Weiguang is now the president of the CASS.

The Chinese Academy of Social Sciences is composed of 38 research institutes grouped in six academic divisions, division of literature and philosophy; history; economics; law, social and political science; international studies; and Marxist studies. Covering most disciplines of the humanities and social sciences, the Academy employs 3,600 staff, of whom about 2,700

are full time researchers. The CASS publishes about 100 academic journals, many of which are top national journals. In the past 40 years, scholars of the CASS produced a great number of research results important both to the academic advancement and national policy making, including 13,000 monographs, 147,000 academic papers, 27,000 research reports, 4,000 translated books, and more than 1,100 textbooks.

Over the past years the Academy has develop extensive international collaborative relations with over 200 national academies, universities, research institutions and think tanks in more than 80 countries and regions. It also works with a good number of international organizations. In 2015, the CASS became a member organization of CIPSH.

CHCI / Consortium of Humanities Centers and Institutes

Year of Foundation: 1988

Year of Affiliation to CIPSH: 2015

Established in 1988, the Consortium of Humanities Centers and Institutes serves as an arena for the discussion of issues germane to crossdisciplinary activity in the humanities, and as a network for the circulation of information and best practices related to the organizational and management dimensions of humanities centers and institutes. CHCI currently has a membership of over 230 organizations and affiliates in 23 countries and 46 US states. Our membership is extremely diverse and includes small, university based humanities centers to major Institutes for Advanced Study, and from large independent organizations to research libraries. Our members are engaged in a wide range of programs, including research support, community-based programs and public humanities, internal and external fellowship programs, activism and advocacy on issues of cultural and educational policy, digital humanities programs, and the development and maintenance of research collections. CHCI produces a major Annual Meeting of its membership, maintains a directory of member organizations, and supports multiple research initiatives with a focus on the global humanities.

Members of the CHCI International Advisory Board are directors of member organizations selected both for their individual qualifications and the need for intellectual, regional, and institutional representation within the Consortium. Beyond their administrative responsibilities—including the supervision of CHCI finances, grants, staff, and meetings—Board members provide the intellectual leadership that is key to identifying emerging opportunities for international collaborations with a transformative effect on scholarly inquiry and conversation on major issues of public concern in the 21st century.

CHCI operations are based at the Center for the Humanities at the University of Wisconsin-Madison, which provides operating and staff support.

CIPL / Permanent International Committee of Linguists

Year of Foundation: 1928

Year of Affiliation to CIPSH: 1949

CIPL is a non-profit, non-governmental organization whose aim is to promote the knowledge of linguistics throughout the world, to encourage the development of linguistic science and to stimulate co-operation among linguists.

Each five years CIPL organises a world conference ICL in close collaboration with national committees of linguistic research. Every year CIPL prepares and publishes a Linguistic Bibliography which aims at giving a complete and reliable survey of all linguistic publications, irrespective of the country of their appearance or the language in which they are written. In co-operation with UNESCO, CIPL sponsors special linguistic projects such as projects in the field of Endangered Languages.

CIPLis a founding member of CIPSH and contributes in the following ways to the world cultural heritage and world humanities:

1) By trying to further linguistic research all over the world;

2) By informing the world community of linguists of the most recent publications in the field of linguistics (the Linguistic Bibliography);

3) By organizing every 5 years a world conference on linguistics (e.g. Geneva 2013 and upcoming Cape Town 2018) and organizing classes and lectures by international experts in the field (e.g. Leiden, London, Tiblisi, Vilnius, Jakarta, Bangkok, etc.) The topics discussed at the congresses reflect the rapid growth of linguistics as a science and its manifold interfaces with psychology, sociology, anthropology, philosophy and many other sciences. The expansion and specialization of linguistics is impressive. At present, no scholar can claim to be conversant with the whole of the linguistic literature. Even more limited fields, such as sociolinguistics, psycholinguistics and semantics are developing at a rate which makes them increasingly difficult for the individual scholar to follow without reliable bibliographical assistance;

4) By stimulating research in the field of Endangered Languages (by financial endorsement of workshops on that issue), and this in cooperation with UNESCO (following an official resolution in 1992);

5) By giving an award to the best publication on threatened languages;

CISH / International Committee of Historical Sciences
Year of Foundation: 1926

Year of Affiliation to CIPSH: 1949

The International Committee of Historical Sciences (ICHS) or Comité international des sciences historiques (CISH) has been founded in Geneva on May 15, 1926. Today, the organization encompasses a total of fifty-three countries. The ICHS includes two sorts of organizations. First of all, there are the National Committees formed in each country from their individual centres for historical research. In addition, International Commissions specializing in particular fields of history (some known as 'International Affiliated Organizations' and others as 'Internal Commissions') have formed over the years.
The ICHS was created in order to promote the historical sciences through international co-operation. In particular it organizes every five years, in collaboration with the National Committee of the historians of the host country, an International Congress of Historical Sciences. It may handle, patronize or support financially the publication of reference works of general interest and the organization of scientific symposia or of other events encouraging the spread of historical thought and knowledge. It shall defend freedom of thought and expression in the field of historical research and teaching, and is opposed to the misuse of history and shall use every means at its disposal to ensure the ethical professional conduct of its members.

ECHIC / European Consortium for Humanities Institutes and Centres
Year of Foundation: 2011

Year of Affiliation to CIPSH: 2017

ECHIC is a non-profit international association of research institutes, centres, departments and universities based in Europe.

Since its founding, the Consortium has served as a joint platform for reflection about research in the humanities, and as a network for the dissemination of information and exchange of best practices. We pursue a threefold aim: 1) to foster theoretical discussions about the future of the humanities in the 21st century; 2) to lobby for the humanities in dialogue with funding and policy-making bodies at the European and national levels; 3) to develop sustainable partnerships for collaborative projects and other activities.

ECHIC has a membership of over 50 institutions based in 20 European countries. We place great significance on collaborations with like-minded international organisations, such as CHCI (Consortium of Humanities Centers and Institutes), EASSH (European Alliance for Social Sciences and Humanities) and CIPSH. Every year ECHIC organises a European

Conference for the Humanities. The 2018 ECHIC conference will take place in Leuven under the topic of "Equip & Engage: Research and Dissemination Infrastructures for the Humanities".

FILLM / International Federation for Modern Languages and Literatures

Year of Foundation: 1928

Year of Affiliation to CIPSH: 1951

The International Federation for Modern Languages and Literatures (FILLM) is the official international body which represents the study of language and literature as research-based scholarly disciplines in universities and tertiary higher education institutions world-wide.

FILLM seeks to develop and encourage the scholarly study of modern and medieval languages and literatures. This aim is pursued through forms of international scholarly cooperation which bring together detailed research on particular topics with themes and approaches of global relevance and general application. In practical terms, FILLM:

- Organizes a triennial International Congress and other scholarly gatherings;
- Publishes works of scholarship;
- Draws attention to outstanding achievement in linguistic and literary scholarship from all over the world;
- Actively lobbies for the international maintenance and improvement of education and research in the field of languages and literatures;
- and maintains a website and newsletter as a discussion forum for scholars in the field of languages and literatures world-wide.

At present FILLM's overall strategy is to further increase its outreach, impact and usefulness.

FISP / International Federation of Societies of Philosophy

Year of Foundation: 1948

Year of Affiliation to CIPSH: 1949

FISP is the highest non-governmental world organization for philosophy. It was established in 1948. Its main objectives are: to contribute directly to the development of professional relations between philosophers of all countries, freely and with mutual respect; to foster contacts between institutions, societies and periodical publications dedicated to philosophy; to collect documentation useful for the development of philosophical studies; to sponsor every five years a World Congress, the first one of which met in

1900; to promote philosophical education, to prepare publications of global interest and to contribute to the impact of philosophical knowledge on global problems. FISP members are not individual philosophers, but philosophical societies and other similar philosophical institutions at national, regional and international levels. Among its approximately one hundred members, three-quarters are national and one-quarter international societies.

IAA / International Association for Aesthetics

Year of Foundation: 1913

Year of Affiliation to CIPSH: 2015

The IAA currently consists of 29 collective members, i.e. national societies for aesthetics, and approximately 600 individual members. The main aim of the IAA is to give institutional recognition to aesthetics as a field of humanistic knowledge, to encourage and promote inquiry into aesthetics, and to disseminate its findings. The IAA does this by publishing the IAA Newsletter (published on this website), an IAA Yearbook (in 2010 volume no. 14 appeared) and organizing international congresses: the last four being those in Rio de Janeiro in 2004, Ankara in 2007, Beijing in 2010, and Krakow in 2013. The 2016 congress will be in Seoul, South Korea. All scholars interested in philosophical or other kinds of aesthetics and in related areas such as art history, comparative literature, musicology, visual arts, cultural studies. etc., are invited to become members of our Association, thus joining a community of aestheticians which has institutionally existed for almost a century.

IAHR / International Association for the History of Religions

Year of Foundation: 1950

Year of Affiliation to CIPSH: 1951

The IAHR is a worldwide body of national and regional associations for the academic study of religion. The IAHR was founded in 1950 at the 7th international congress of the history of religions in Amsterdam. The 2015 IAHR World Congress took place in Erfurt, Germany, and the 2020 IAHR World Congress will take place in Dunedin, New Zealand.

The IAHR has 40 national and 7 regional member associations as well as 6 affiliated societies, - reflecting its international and global character and aspirations.

The IAHR is composed of a General Assembly, an International Committee, and an Executive Committee. The GA meets at each quinquennial congress and is composed of all members of all constituent member associations

present. The International Committee, consisting of two voting delegates from each national or regional association, meets during every world congress and once in-between the quinquennial congresses. The Executive Committee consists of 12 members, representing diverse geographical areas, featuring as reasonable a gender balance as possible.

Apart from the quinquennial congresses, the IAHR sponsors regional and special conferences in as many parts of the world as possible. This serves to promote the academic study of religions worldwide, to support the work of IAHR members and affiliates, and to encourage international collaboration and intercultural ex-change between scholars.

The IAHR seeks to promote the activities of all scholars and members who contribute to the historical, social, and comparative study of religion. The IAHR is the preeminent international forum for the critical, analytical and cross-cultural study of religion, past and present. The IAHR is not a forum for confessional, apologetical, or other similar concerns.

IAPG / International Association for Promoting Geoethics

Year of Foundation: 2012

Year of Affiliation to CIPSH:

The IAPG is a multidisciplinary, scientific platform for widening the discussion and creating consciousness about problems of Ethics applied to geosciences. IAPG deals with ethical, social and cultural implications of geoscience knowledge, education, research, practice, and communication with a worldwide membership providing a global network of 1600 geoscientists in 116 countries in 5 continents. IAPG has an Executive Council, 26 national sections, a Board of Experts, a Young Scientists Club and a Task Group on Responsible Mining. IAPG promotes scientist's responsibility, research integrity, sustainability, risk prevention, geoeducation. Concepts and values on geoethics are summed up in the Cape Town Statement on Geoethics, released in 2016.

The main IAPG activities are: organization of symposia in scientific congresses, publication of articles and books with peer-review process, dissemination of geoethics within the scientific and professional community and society as a whole through seminars, conferences, and exhibitions. IAPG cooperates with other organizations through affiliations, agreements for cooperation, and partnerships. IAPG is legally recognized as a non-profit scientific association, has its Head Office c/o the Istituto Nazionale di Geofisica e Vulcanologia in Rome (Italy), lives through donations and personal funds of its members.

IAPG is greatly interested to strengthen its international relationships with Institutions/Organizations that share the common goals to promote the importance of addressing ethical and social aspects in research and practice activities, and of developing multi-and transdisciplinary approaches to cultural and environmental challenges our society has to face. For this reason IAPG considers strategic the membership to the CIPSH and to contribute from its peculiar perspective to the discussion on cultural issues affecting the human communities.

IGU / International Geographical Union

Year of Foundation: 1922

Year of Affiliation to CIPSH: 2015

The International Geographical Union (IGU) is one of the world oldest international academic associations founded in 1922 and holding its Congresses since 1876. Nowadays it reunites geographical communities of 90 countries. Its mission consists in promoting the study of geographical problems, initiating and coordinating geographical research requiring international cooperation, its scientific discussion and publication. The activities of IGU are focused on facilitating the collection and diffusion of geographical data and documentation in and between all member countries, and the participation of geographers in the work of relevant international organizations, including ICSU and CIPSH. IGU sponsors the sessions of its 42 Commissions and two Task Forces representing different geographical sub-disciplines and interdisciplinary fields, holds International Geographical Congresses, Regional and Thematic Conferences in the periods between them, and other meetings in furtherance of the objectives of the Union. IGU participates in any other appropriate form of international cooperation with the object of advancing the study and application of geography, promotes international standardization or compatibility of methods, nomenclature, and symbols employed in geography.

IPPA / International Positive Psychology Association

Year of Foundation: 2007

Year of Affiliation to CIPSH: 2017

Positive psychology is the scientific study of what enables individuals and societies to thrive. The International Positive Psychology Association (IPPA) was founded in 2007 to carry forward the research and application of positive psychology.

The mission of IPPA is threefold:

1. To advance the scientific study and ethical application of positive psychology.

2. To facilitate collaboration among researchers, teachers, students, and practitioners of positive psychology around the world and across academic disciplines.

3. To share the findings of positive psychology with the broadest possible international audience.

IPPA has a global membership of nearly 2500 researchers, practitioners, and students. We just held our 5th World Congress on Positive Psychology in Montréal, Québec, Canada in July, with more than 1300 attendees from 58 countries present.

Since IPPA's mission is well aligned with the work of CIPSH, we believe that by working together we can help each other reach our common goals for the betterment of humanity. We look forward to a long and fruitful collaboration.

IUHPST – DHST / International Union of History and Philosophy of Science and Technology -Division of History of Science and Technology

Year of Foundation: 1958

Year of Affiliation to CIPSH: 2001

IUHPST – DLMPST / International Union of History and Philosophy of Science and Technology -Division of Logics, Methodology and Philosophy of Science and technology

Year of Foundation: 1949

Year of Affiliation to CIPSH: 2015

The IUHPST is the International Union of History and Philosophy of Science and Technology. It represents the research fields of history of science and technology and philosophy of science and technology, as well as research studying the foundations and methodology of science and technology in general, including the study of logic. These fields are linked to the natural sciences, the humanities, and the social sciences, and are interdisciplinary in nature. The Union represents both national and international institutions related to these fields.

The Union consists of two independent divisions, each with its own membership and governance structure: the Division of History of Science and Technology (DHST) and the Division of Logic, Methodology and Philosophy of Science and Technology (DLMPST). Each of the divisions is an institution in its own right with statutes, members, commissions, and activities. The Union forms an umbrella for the two divisions and uses the

governance structure of the divisions for its own purposes according to the Memorandum on the Cooperation of the two divisions.

The DLMPST is the Division of Logic, Methodology and Philosophy of Science and Technology. Its objectives are:

(1) to promote contacts among logicians, philosophers of science and scientists interested in the foundational problems of their disciplines, and among institutions dedicated to logic, methodology, and philosophy of science;

(2) to encourage and sustain research and study of important problems in logic, methodology, and philosophy of science;

(3) to collect documents useful for the development of logic, methodology and philosophy of science;

(4) to organize, sponsor, and support international meetings of logic, methodology and philosophy of science (International Congresses and Symposia), and to publish reports, Conference Proceedings, and other works related to such meetings.

The main activity of the DLMPST is its quadriennial congress. So far, fifteen congresses have been organised in Stanford (1960), Jerusalem (1964), Amsterdam (1967), Bucharest (1971), London ON (1975), Hannover (1979), Salzburg (1983), Moscow (1987), Uppsala (1991), Florence (1995), Cracow (1999), Oviedo (2003), Beijing (2007), Nancy (2011), and Helsinki (2015). The next congress will be held in Prague in 2019.

MAAYA / World Network for Linguistic Diversity

Year of Foundation: 2005

Year of Affiliation to CIPSH: 2017

The MAAYA Network was created in 2005 by a group of entities present at that Summit on the Information Society (WSIS, Tunis, 2005) and today has 101 members from 34 countries on four continents, of which 41 institutional members.

Its main goal is to encourage civil society, the private sector, research institutions and NGOs, as well as governments and institutions to adopt and implement measures enhancing equitable multilingualism.

This implies promote mother tongue based multilingual education that contributes to value the capacity of free linguistic and cultural expression of the community to guaranty both social and gender equality as well as promote software localization and equal access of all languages to cyberspace.

MAAYA facilitates the empowerment of language communities worldwide in developing and defending their own languages and its usage and contributes to the creation and sharing of language resources. At the same time, it observes the implementation of language policies, ensure technological monitoring and serve as a focal point for linguistic research projects.

This program is of great relevance to the Humanities, which depend on the different languages and different traditions of thought, expressed in these languages, to make their maximum contribution to the construction of the future of human societies.

UAI / International Academic Union

Year of Foundation: 1919

Year of Affiliation to CIPSH: 1949

Founded in the wake of WWI in Paris in 1919, the Union Académique Internationale (UAI)—International Union of Academies consists of national and international academies (or equivalent institutions) engaged in research in the humanities and social sciences.

At present, the UAI comprises around hundred member institutions from about sixty countries at all continents. The UAI's financial resources are generated from these institutions, as well as from private or public funds.

From its inception, UAI's mission has been to promote international cooperation in the humanities across cultural and political borders. Motivated by a concern for cultural policy, the UAI was a founding member of the International Council for Philosophy and Human Sciences (ICPHS/CIPSH) and is also a member of the International Social Science Council (ISSC).

The UAI's practical objective is to initiate, evaluate and, within its means, to support financially long term international collaborative scholarly enterprises – projects of a scope and size that cannot be handled by a single academy. Projects fall into six sections: European Language and Literatures, The Greco-Roman World, Oriental Studies (by now the section with the greatest number of projects), History of Civilizations, History of Thought, History of Art. Typically, projects result in printed and/or electronic reference tools like source collections, critical editions, catalogues, encyclopedias, dictionaries etc.

The oldest and biggest project of the UAI, still going strong, is the Corpus Vasorum Antiquorum. Other projects are the Dictionary of Medieval Latin, Corpus of Coptic manuscripts, Encyclopedia Iranica, Encyclopedia of Indian Poetics, the Corpus of pre-Columbian American Antiquities, China and the Mediterranean World.

Since its foundation, the UAI has initiated or supported approximately over 80 scholarly projects. Over a century, more than 3000 books have been published under its patronage.

UISPP / International Union of Prehistoric and Protohistoric Sciences

Year of Foundation: 1931

Year of Affiliation to CIPSH: 1955

UISPP integrates all sciences related to prehistoric and protohistoric development: archaeology, anthropology, palaeontology, geology, zoology, botany, environment, physics, chemistry, geography, history, numismatics, epigraphy, mathematics and other.

Research on adaptation mechanisms and human societies' behaviour dynamics are ate the centre of the scientific interest of UISPP. For this aim, UISPP periodically organises a world congress of prehistoric and protohistoric sciences, on which occasion the progress of knowledge is presented and common research goals are set. For these, UISPP creates scientific commissions devoted to specialised research themes.

The increasing specialisation of disciplines, of organisations and of scientific events requires a particular effort for their integration and communication, UISPP taking such responsibility. It secures the promotion of pluri-disciplinary and inter-institutional collaborations through the regional and thematic scientific commissions and affiliated organisations, sharing similar objectives, as well as with other scientific institutions.

Its aim is the collaboration of scholars from all countries through initiatives that may contribute for the advancement of prehistoric and protohistoric sciences, based on full academic freedom and refusing any sort of discrimination. It also rejects any attempts of fictional rewriting of the past or of negationism, and it doesn't exclude any bona fide scholar from its scientific activities.

WAU / World Anthropological Union

Year of Foundation: 1948 as IUAES

Year of Affiliation to CIPSH: 1949 as IUAES

WAU is a newly formed organisation that consists of two chambers: IUAES (International Union of Anthropological and Ethnological Sciences) and WCAA (World Council of Anthropological Associations). WAU was created in September 2016, when the members of both IUAES and WCAA voted overwhelmingly in favour of formalised collaboration between their two organisations, and opted to form a new bicameral organisation with IUAES

and WCAA chambers. Currently governed by an interim Steering Committee, WAU will formally begin to function in September 2017 when its Constitution and Operating Guidelines and Rules are finalised and go into effect.

The two chambers of WAU:

IUAES is a world organisation primarily of individual scholars working in the fields of anthropology and ethnology, but it is also of interest to archaeologists, linguists, biological and medical anthropologists, among others. Its aim is to enhance exchange and communication among scholars across world regions, in a collective effort to expand human knowledge, advance our understanding of human societies, and contribute to a sustainable future based on harmony between nature and culture. IUAES was established in 1948 (although the first IUAES World Congress took place earlier, in 1934 in London), and has long been a member of CIPSH. IUAES provides a world forum for the discussion and dissemination of research through its periodic World Congresses, as well as the relatively more frequent Inter-Congresses, symposia and seminars. Through its Scientific Commissions, IUAES stimulates the convergence of research interests among anthropologists, and the dissemination of research findings through publications.

WCAA is a network of anthropological associations that likewise aims to promote worldwide communication and cooperation in anthropology. It grew out of the "world anthropologies" movement, an intellectual challenge to the longstanding dominance of Anglo-American anthropology and the marginalisation of anthropological traditions from elsewhere. Founded in 2004, WCAA now consists of more than fifty national, regional and international anthropological associations of all sizes from all continents. WCAA's network of networks complements the mainly individual membership of IUAES, and coming together of the two organisations as WAU will help amplify the many voices of anthropology.

Anthropology and the humanities:

Writing in 1964, the noted anthropologist Eric Wolf observed, "Anthropology is both the most scientific of the humanities and the most humanistic of the sciences". More than anything else, it is the distinctive disciplinary practice of ethnography that rightfully brings sociocultural anthropology into the humanities. Ethnography is not merely methodology for anthropologists – it is an encompassing mode of thought, observation, writing and argumentation. Thus, in its core disciplinary practices, in its baseline concerns regarding human diversity and cultural differences, and in its overall sensibility, anthropology remains closely allied to the humanities. The disciplines of the humanities, in their turn, have become increasingly

interested in the modes and priorities of anthropological knowledge production. WAU's continued involvement with CIPSH is an effective way of continuing this exchange at a global level.



CIPSH

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United Nations
Educational, Scientific and
Cultural Organization

MOST
Management of
Social Transformations
Programme

Province de Liège

Liège

LIÈGE université

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centro de geo ciências

Global Chinese Arts & Culture Society

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