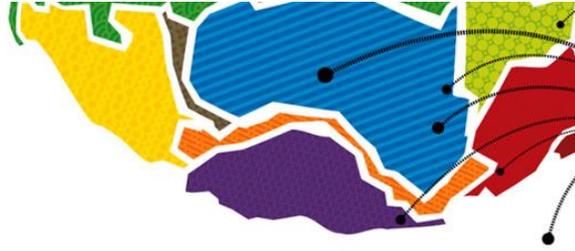


**ROUTES INTO THE
FUTURE**
NEW MAPS FOR THE
SOCIAL AND HUMAN SCIENCES



18 > 21 June 2008

* International Colloquium

Teatro Académico Gil Vicente
Auditorium of the Faculty of Law
Auditorium of the University of Coimbra

To celebrate its 30 years, the Centre for Social Studies (CES) of the School of Economics of the University of Coimbra is promoting a wide reflection on the relations, dialogues and tensions which currently stamp the heterogeneous domain of the Social and Human Sciences (SHS) and their diverse contexts of development. Such contexts can be distinct both at geographical level (national, regional and global), and at the level of their social impact (relevance, contribution towards public policies, and relations with the Natural Sciences and the technologies). This reflection and the ensuing debates will be organized around seven major transversal themes.

Scientific Committee:

Boaventura de Sousa Santos, João Arriscado Nunes and José Manuel Mendes

Organizing Committee:

Catarina Martins, Margarida Calafate Ribeiro, Marisa Matias, Paulo Peixoto and Tiago Santos Pereira

PROGRAM

JUNE, 18TH 2008 | WEDNESDAY

09:15 -19:00 YOUTH AND THE ROUTES INTO THE FUTURE: PRE-CONFERENCE WORKSHOP

Centre for Social Studies

19:30 OPENING OF THE PHOTOGRAPHY EXHIBITION 'ATMOSPHERE OF A PLACE'

Teatro Académico de Gil Vicente

JUNE, 19TH 2008 | THURSDAY

Auditorium of the Faculty of Law

9:30 – 10:00 OPENING SESSION

Fernando Seabra Santos
Rector of the University of Coimbra

Carlos Fortuna
President of the Scientific Committee of the Faculty of Economics

José Augusto Cardoso Bernardes
President of the Scientific Committee of the Faculty of Humanities

João Gabriel Silva
President of the Scientific Committee of the Faculty of Sciences and Technology

Boaventura de Sousa Santos
Director of the Centre for Social Studies

DELIVERY OF THE 2007 CES AWARD

10:00 – 10:45 INAUGURAL CONFERENCE

Boaventura de Sousa Santos | *Director of the Centre for Social Studies*
Philosophy for Sale, Learned Ignorance and Pascal's Wager

10:45 – 11:00 COFFEE-BREAK

11:00 – 13:00 SESSION I

The Social and Human Sciences: A necessary complementarity?

Chair: Isabel Caldeira | *Literary Studies, Centre for Social Studies*

Speakers:

Marilena Chauí | *Philosophy, University of S. Paulo*
"Virtù" against Fortune and Resignation

Graça Capinha | *Literary Studies, Centre for Social Studies*
Puzzles and Móviles

Comments:

Miguel Vale de Almeida | *Anthropology, ISCTE*
Vítor Neves | *Economics, University of Coimbra*

13:00 – 14:30 LUNCH

14:30 – 16:30 SESSION II

Theories and research and intervention methodologies: Studying for transforming?

Chair: Virgínia Ferreira | *Sociology, Centre for Social Studies*

Speakers:

Mary Layoun | *Literary Studies, University of Wisconsin-Madison*
Maps of the Now and Here: Envisioning the After-Now and the After-Here

José Manuel Mendes | *Sociology, Centre for Social Studies*
Beyond Narratives and Technologies: Unutterable Networks and the Role of Resistance

Comments:

Cláudio Torres | *Archaeology, Archaeological Campus of Mértola, Portugal*
Marisa Matias | *Sociology, Centre for Social Studies*

16:30 – 17:00 COFFEE-BREAK

17:00 – 19:00 SESSION III:

Interculturality and post-colonialisms: is equality possible within difference?

Chair: Maria Ioannis Baganha | *Sociology, Centre for Social Studies*

Speakers:

Rámon Grosfoguel | *Sociology, UC Berkeley*

From Postcolonial Studies to Decolonial Studies: Decolonizing the Western Concept of Universality

Maria Paula Meneses | *Anthropology, Centre for Social Studies*

Forms of Knowledge and Translation in Africa: Challenges to Interculturality

Comments:

Ana Gabriela Macedo | *Comparative Literature, University of Minho, Portugal*

Margarida Calafate Ribeiro | *Literary Studies, Centre for Social Studies*

JUNE, 20TH 2008 | FRIDAY

Auditorium of the University of Coimbra

10:00 – 12:00 SESSION IV

The University of the Future: Is there a place for the Social and Human Sciences?

Chair: Carlos Fortuna | *Sociology, Centre for Social Studies*

Speakers:

Valentin Mudimbe | *Philosophy, Duke University, USA*

And Simonides said: "It is the City that educates Humans." - On the Soul of Today's University, a Personal Statement

António Sousa Ribeiro | *Literary Studies, Centre for Social Studies*

A Ceiling among the Ruins? The Humanities in a University for the 21st Century

Comments:

Luiza Cortesão | *Education Studies, University of Porto, Portugal*

Elísio Estanque | *Sociology, Centre for Social Studies*

12:00 – 14:00 COFFEE-BREAK

14:00 – 16:00 SESSION V

Social policies and new public risks: is it possible to combine complexity and equity?

Chair: Pedro Hespanha | *Sociology, Centre for Social Studies*

Speakers:

Shiv Visvanathan | *Anthropology, Dhirbhai Ambani Institute of Information and Communication Technology, Hujarat*

Democracy, Diversity and the Body Politic: The emergence of Biotechnology as an imagination in India

Sílvia Portugal | *Sociology, Centre for Social Studies*

Under/on the Policies which do not Protect Us: New Risks and Challenges Facing Sociological Theory

Comments:

Graça Carapinheiro | *Sociology, ISCTE, Lisbon*

João Arriscado Nunes | *Sociology, Centre for Social Studies*

16:00 – 16:30 COFFEE-BREAK

16:30 – 18:30 SESSION VI

Governance and contemporary social dynamics: A world of diversities or of homogeneities?

Chair: Maria Manuel Leitão Marques | *Law, Centre for Social Studies*

Speakers:

Bruno Amable | *Economics, Université de Paris I*

The Lisbon Agenda: the end of the European model(s) of capitalism?

José Reis | *Economics, Centre for Social Studies*

Maps of Diversity. Beyond Globalisation and the "shrinking" of the World

Comments:

António Manuel Figueiredo | *Economics, School of Economics, University of Porto*

José António Bandeirinha | *Architecture, Centre for Social Studies*

20:00 | CONFERENCE DINNER

Casino Figueirense

22:30 | CONFERENCE CONCERT

Casino Figueirense

António Pinho Vargas (piano)

solo & duo

with José Nogueira (sax)

JUNE, 21ST 2008 | SATURDAY

Auditorium of the University

9:15 – 11:15 SESSION VII

Globalization, peace and democracy: are there possible alternatives to violence?

Chair: Fernando Ruivo | *Sociology, Centre for Social Studies*

Speakers:

Chantal Mouffe | *Political Science, University of Westminster*

Agonistic politics in a multipolar world

José Manuel Pureza | *International Relations, Centre for Social Studies*

What use do Peace Studies serve?

Comments:

Rui Tavares | *Historian, Ecole Hautes Etudes Sciences Sociales*

Cecília M. Santos | *Sociology, Centre for Social Studies*

11:15 – 11:30 COFFEE-BREAK

11:30 – 13:30 ROUNDTABLE

Outlining Futures

Chair: Tiago Santos Pereira | *Science and Technology Policy Studies, Centre for Social Studies*

Speakers:

Emir Sader | *Chair of the Consejo Latinoamericano de Ciencias Sociales (CLACSO)*

Teresa Cruz e Silva | *Chair of the Council for the Development of Social Science Research in Africa (CODESRIA)*

Lígia Amâncio | *Vice-chair of the Fundação para a Ciência e a Tecnologia*

Helga Nowotny | *Vice-Chair of the European Research Council*

EXCHANGE AND COLLABORATION AGREEMENT BETWEEN THE COUNCIL FOR THE DEVELOPMENT OF SOCIAL RESEARCH IN AFRICA (CODESRIA) AND CENTRO DE ESTUDOS SOCIAIS (CES)

Adebayo Olukoshi

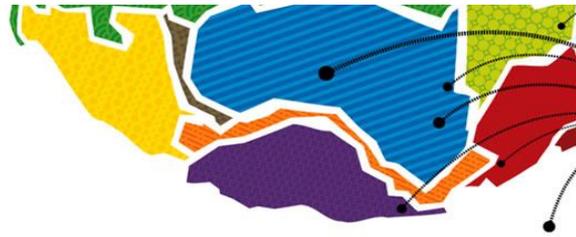
Boaventura de Sousa Santos

CLOSING SESSION

José Mariano Gago

Minister for Science, Technology and Higher Education

**CAMINHOS DE
FUTURO** 
NOVOS MAPAS PARA AS
CIÊNCIAS SOCIAIS E HUMANAS



18 > 21 Junho 2008

Auditório da Faculdade de Direito
Auditório da Reitoria
Universidade de Coimbra

Inaugural Conference

Boaventura de Sousa Santos | “Philosophy for Sale, Learned Ignorance and Pascal’s Wager”

June 19th 10:00 - 10:45

The 'epistemology of the South' which I have been proposing aims at recovering the knowledge and practices of social groups which, through the workings of capitalism and colonialism, were historically and sociologically placed in a position wherein they were the mere object or natural resource of dominant knowledge, viewed as the only valid form. The central concepts of the epistemology of the South are the sociology of absences, the sociology of emergence, the ecology of knowledge, and intercultural translation. In actual fact, this is not an epistemology, but rather a set of epistemologies. Unlike the epistemologies of the North, the epistemologies of the South seek to include the greatest number of experiences of the types of knowledge of the world. Thus, after undergoing reconfiguration, they embrace the North's experience of knowledge. Unsuspected bridges of intercommunication open up, namely across to Western traditions which were marginalised, discredited or forgotten by that which in the nineteenth century came to be the prevailing canon of modern science.

Boaventura de Sousa Santos is Professor at the Faculty of Economics, University of Coimbra and Global Legal Scholar at the Universidade of Warwick, UK. Distinguished Legal Scholar at the Faculty of Law, University of Wisconsin-Madison, USA. Director of the Centro de Estudos Sociais and Director of the Centro de Documentação 25 de Abril at the University of Coimbra. Recent publications includes *A Gramática do Tempo: para uma nova cultura política* (Porto: Afrontamento, 2006); *Cognitive Justice in a Global World: Prudent Knowledge for a Decent Life* (Lanham: Lexington Books, 2007).

SESSION I: The Social Sciences and the Human Sciences: A Necessary complementarity?

June 19th, 11: 00 - 13: 00

In the Portuguese scientific landscape, the Centre for Social Studies is one of the few institutions where a strong research agenda within the social sciences has been combined with an equally strong research agenda within the Humanities. This reflexive inter-linkage built over the past thirty years has allowed for the development of innovative approaches in analysing social, political and artistic phenomena. This work has led to several collective publications and has recently made it possible to open up innovative and transdisciplinary doctoral programmes in areas traditionally presented as being more the preserve of the Humanities (interculturalism and post-colonialism), of sociology and economics (democracy for the twenty-first century, governance, knowledge and innovation), or of political science and law (law, justice and citizenship in the twenty-first century). It is now time to take this productive, reflexive meshing onto the next level that of intra-linkage, i.e., of the construction of new constellations of knowledge where the disciplinary imprint may be deeply transformed, if not altogether abolished. We consider that, in the future, this will be the most productive level for discussing the necessary complementarity between the Social and Human Sciences.

This session aims at debating the different processes of fragmentation which we have witnessed over time in the different areas of the SHS and the emerging reconfigurations of knowledge. If, on the one hand, these open up broader frameworks for the analysis and interpretation of reality (setting out from the different areas of knowledge and the different sites of enunciation), on occasion they also give rise to a certain angst of recognition with regard to the canon of the great disciplinary narratives to which institutionalised knowledge has accustomed us. How, in what ways, with what instruments and with what benefits and risks do we proceed from interdisciplinarity to transdisciplinarity or even indisciplinarity?

Marilena Chauí | “*Virtù*” against Fortune and Resignation”

At the end of the first half of the 20th century, rising up against positivist scientificism and the intellectualism of the philosophies of subjectivity, Maurice Merleau-Ponty wrote a *Phenomenology of Perception*, a title bearing significance in and of itself, given its contraposition to Hegel’s *Phenomenology of Spirit*.

In his work, Merleau-Ponty considered that two rival errors - positivist empiricism and reflexive idealism - were obstacles to an effective dialogue between philosophy and science, the former believing it grasped the real by means of ideas, the latter imagining that it captured it through facts. Thus, *Phenomenology of Perception* propounded ‘a broadened conception of reason’, a philosophy founded on the cognising body as an ‘exemplar sensible’ since it is sensible to itself, from whose sensibility and motricity space, time, desire, language and thought are birthed. The phenomenology of perception refused the cleaving between consciousness and the world, undoing the philosophical arrogance of Pure Subjectivity and the scientific privilege of Pure Objectivity.

In our time we are faced with two phenomena in the field of knowledge: on one side, the risk of a new scientificist positivism, borne by the prestige of neurobiology, which may take us back to the objectivist reductionism of psychic, cognitive and

affective activity; on the other, the loss of depth in space and time, or atopia and achrony, that is to say, the spatial and temporal fragmenting and dispersion and their abstract re-unification under the effects of electronic and information technologies, which produce space compression - everything happens here, without distances, differences or frontiers - and time compression - everything happens now, without a past and without a future. The depth of time and its differentiating power (its immanent disquiet, in Merleau-Ponty's words) have vanished under the force of the instantaneous. The depth of field, which defines topological space, vanishes under the force of a locality without place and aerial overflight technologies. We live under the sign of telepresence and teleobserving, in which everything seems to be given to us immediately in the form of the temporal and spatial transparency of images, presented as proof.

We can, therefore, ask: might not the time be right for the Humanities to propose a new phenomenology of perception and a new reflection on the relations between philosophy and science?

From the socio-political point of view, the new form of capital operates by shrinking the public space of rights and by broadening the private sphere of interests, inaugurating on a planetary scale the socio-economic division between vast pockets of wealth and abundance on a scale never before witnessed, and vast pockets of poverty at a level the likes of which has never been witnessed. Inequality, injustice, exclusion and violence appear to have reached an extreme point of no return. We experience, and for a very good reason, the return of religious fundamentalisms, for the fabric of the religious imagination counters the fragmentation of space with the idea of sacred space or holy land, and counters the fleeting nature of time with the idea of sacred time or holy war. Under the impact of the collapse of Soviet totalitarianism, under the influence of the globalisation of the economy and under the sign of post-modernity and of the disappearance of the metaphysics of progress, in our time we speak of the closing of the historical horizon and of the disappearance of the idea of and the desire for the possible. In its place, philosophy and the arts (especially literature and film) have set in motion dystopias of catastrophe, fear and the inevitability of the surveillance and control society.

We may then ask: is this not the right moment for the Humanities to recover their critical powers and not be fearful of redeeming Utopian discourse, not as a programme for action (for Utopia is not a political manifesto), but as a historical project?

Ethics and politics are impossible if we regard everything as being necessary or that everything is contingent. Against this rival dualism of necessity and contingency, we must set up the idea of the possible: the possible is not the probable, nor the not-impossible, but rather the power of our freedom to lend a (necessary or contingent) de facto situation a new meaning which it can only attain by means of our action, when we are not content with reacting to evil merely with indignation or compassion. Freedom is this power to transcend the present in a new signification which transforms it into a to-come.

Merleau-Ponty once wrote that evil is not within or outside us, in things and in others, but rather in the ties we create between ourselves and others, and which stifle us. According to him, we must not counter this with suffering and compassion, but we must affirm virtù with no trace of resignation.

Let us ask: where is it to be found today, the virtù of the Humanities?

This presentation will concern itself above all with the modes of production and circulation of knowledge discourses, in this our paradigm of modernity, to centre on how poetical discourse and/or art (understood in their etymological sense, *poiein* and *ars*) has been marginalised as a space of knowledge.

Weighing the reasons whereby the hierarchies of discourse led to the loss of the social function of poetry and of the poet - the primeval function of all art - and addressing the space of resistance which was the Modernism of the early 20th century, above all in its Romantic manifestation, will be starting points in seeking to re-view the mytho-poetical constructions of modern science itself and in attempting, at the same time, to put forward a dynamic and spatial model for language and knowledge, anchored in that 'other tradition' which leads from Homer, through Dante, Shakespeare, Mallarmé, Joyce or Stein.

Some North-American poets, resisting the emergence of 1950s North-American imperialism - an imperialism underpinned by scientific and technological power at the service of the prevailing power structure - conjugate this entire tradition, to which they viewed themselves as heirs, and, recovering Whitman's democratic ideal, set out to propose a new/old form of knowledge which could only be expressed in open language, in a poetics understood as the practice of citizenship - in an ongoing process (of creation and/or knowledge).

This is the ultra-modernist 'post-modernism' which still challenges us as a possibility of epistemological rupture.

About the Participants

Chair:

Isabel Caldeira is Associate Professor of English, American, and African American Studies at the Faculty of Letters and Senior Research Fellow at the Center for Social Studies of the University of Coimbra. A former president of the Portuguese Association for Anglo-American Studies, she is the Portuguese Delegate on the Board of Directors of the European Association for American Studies. Her areas of interest and research are American Studies, African American Studies, Comparative Literary Studies, with special emphasis on literatures of the African diaspora. Her publications include co-authorship of *Literatura Norte-Americana* (Lisbon, 1999) and editorship of *Novas Histórias Literárias/New Literary Histories* (Coimbra, 2004).

Speakers:

Marilena Chauí is Professor of Political Philosophy and History of Modern Philosophy at the Faculty of Philosophy, Letters and Human Sciences, University of Sao Paulo. Among other works, she has written *Cultura e democracia. O discurso competente e outras falas, New, expanded edition*, São Paulo: Editora Cortez, 2006.

Graça Capinha is Assistant Professor at the Faculty of Letters, Coimbra University, and a Researcher at the Centre for Social Studies, where she is a member of the Research Group in Comparative Cultural Studies. She also coordinates the Oficina de Poesia (Poetry Workshop), and the collective project "New Poetics of Resistance: the Twenty-first Century in Portugal". Her areas of interest and research are American Studies, identities, the poetry of emigration, poetics and contemporary poetry, the politics of language, the sociology of Culture and Literature. One of her most recent articles is "Robert Duncan and the Question of Law: Ernst Kantorowicz and the Poet's Two Bodies", in Albert Gelpi & Robert Bertholf (eds.), *The Poetry of Politics, the Politics of Poetry* (Palo Alto: Stanford University Press, 2006).

Comments:

Miguel Vale de Almeida is a Professor in the Anthropology Department of ISCTE. He has conducted research on gender, sexuality and race, with field-work in Portugal, Spain and Brazil. He is the Editor of *Etnográfica*, a publication of the Centre for Social Anthropology Studies and author of, among other titles, *Outros Destinos. Ensaios de Antropologia e Cidadania*, Campo das Letras, 2004.

Vitor Neves is an Assistant Professor at the School of Economics, Coimbra University, and a Researcher at the Centre for Social Studies, where he is a member of the Research Group for Studies on Governance and Economic Institutions. His current interests include open systems and the social links of economics, the "economic" and the interdisciplinary isolation of economics. He is the author of, among other articles, "Situational analysis beyond 'single-exit' modelling", *Cambridge Journal of Economics*, 6, (2004), 921 - 936.

SESSION II: Theories and research and intervention

methodologies: Studying for transforming?

June 19th , 14:30 -16:30

The methodologies used by the SHS are very diversified, often providing an insight into internal tensions. Debate in this area has often focused on the dichotomy between quantitative and qualitative methodologies, primacy being granted to a paradigm of technicist rationality which marginalizes considerations as to its own nature and political consequences. Thus it becomes necessary to question the extent to which the methodologies used by the SHS have challenged (and can do so in the future) this paradigm of technicist rationality; how can the questions we pose, the objects we choose, the methods we use and the forms of "devolving" results - how can they render our research more emancipatory? To this end, it will be necessary to analyse the new configurations of a paradigm of political rationality (engaged, collaborative, solidaristic, participatory), as well as their boundaries. Such an analysis should also question that which changes in our view of knowledge, if we take into account the critic's subjectivity, desire and location.

On the other hand, SHS methodologies also display strong links to other areas and perspectives, where traditional boundaries have been breached, as is the case of literature and sociology, or theory and politics. The emergence of areas such as cultural studies and media studies are good examples of this cross-fertilization between fields and disciplines. The expansion of the concepts of culture, on the one hand, and of text, on the other, have opened up new theoretical and methodological horizons; besides the visibility accorded to subordinate groups and the recognition of new cultural objects, cultural studies have been able to legitimize the political character of criticism. In turn, within the study of digital cultures, the hypertext has given new encouragement to critical and literary theory, as a laboratory recreating the traditional concepts of epistemology, agency and ethics. Analysing the transformations introduced by virtual means to the economy of writing, reading, research and communication has revealed a broad field of issues. The interaction which characterizes digital practices demands the renewal of our understanding of what is an author, a reader, a text and also what is meaning.

Lastly, the exhausting of the national scale of analysis has changed the framework of relations obtaining between knowledge production and social intervention, making us re-think the role of the public intellectual. The multiple dynamics of transnationalization, which include the trans-nationalization of the professionals themselves, opens up the possibility for the SHS to sever links with the State and choose other partners for intervention, creating new contexts of political struggle. This possibility is all the more promising at a stage when the University is undergoing thorough transformations which challenge the continuity of its role in affirming public intellectuals and in the social prominence and credibilization of knowledge within the SHS. In fact, we ask ourselves to what extent these changes may enable the renewal of theories and methodologies and lead the SHS to overcome the traditional stalemate between critical analysis and political transformation.

Mary Layoun | “Maps of the Now and Here: Envisioning the After-Now and After-Here”

The metaphor of a map for our ways of knowing and seeing and acting in the world is a particularly rich one in reflecting on scholarship and social transformation. The inherent spatialization of a map - no matter its contours - allows for a situated understanding of diverse terrains for which every position is differently located and therefore differently abled and dis-abled. It underscores the pervasiveness of perspectives and understandings beyond a single location. It structurally points at - if only implicitly - a collective position beyond individual location.

Fredric Jameson astutely observed, over a quarter of a century ago, in reflecting on a neo-Freudian nostalgia for some ultimate moment of cure, in which the dynamics of the unconscious proper rise to the light of day and of consciousness and are somehow “integrated” in an active lucidity about ourselves and the determinations of our desires and behavior, that “the cure in that sense is a myth.” So too, he continues, there is an “equivalent mirage within a Marxian ideological analysis.”

Namely, the vision of a moment in which the individual subject would be somehow fully conscious of his or her determination by class and would be able to square the circle of ideological conditioning by sheer lucidity and the taking of thought.¹

If Jameson’s Political Unconscious focuses rather inordinately on the individual critic or analyst or scientist and her tasks of analyzing and theorizing to the near exclusion of her engagement in a material world with others, the insight of Jameson’s cautionary note is nonetheless a valuable point of departure in a consideration of the ways in which study and analysis implicates change or transformation - of that which we study, of those with whom we learn and study, of ourselves. “We are changed by what we pursue,” notes the young American activist, Rachel Corrie, in an email some days before she was crushed and killed by a U.S. Caterpillar-made Israeli bulldozer.

In “Maps of the Now and Here: Envisioning the After-Now and After-Here,” I will draw from the rich lessons learned while studying social justice efforts to transform the political, social and cultural life of Cyprus and of Palestine / Israel to offer some

¹ Fredric Jameson, “The Dialectic of Utopia and Ideology” in his *The Political Unconscious: Narrative as a Socially Symbolic Act* (Cornell, 1981), 283.

² As in *B...0Φ4H* as creative making.

³ As in *BΔϙ>4H* as action, *B≅84946 H* as of the community member or citizen.

small reflections, not only on “the critic's subjectivity, desire and location” but also on ways of knowing and acting to transform that are collaborative, diversely participatory, and poeticas² well as practical and political³.

José Manuel Mendes | “Beyond Narratives and Technologies: Unutterable Networks and the Role of Resistance”

As a response to Andrew Abbot’s questioning article ‘Against Narrative. A Preface to Lyrical Sociology’, this paper enquires into whether socio-technical analysis, player-network theory or the sociology of translation can convey the particularities of social situations and the dilemmas facing social players and social scientists. It further enquires into the possible need to incorporate emotions and the imponderable nature of the social.

If discourse is essential for the performance of the social, it is of crucial importance that we ask ourselves about the limits of narrative and that we activate a sociology of absences. What makes analysis of socio-technical networks invisible? How do researchers tell their readers about their hesitations with regard to subjects and objects of study? What temporalities are presented and how are same sequenced into their narratives?

Drawing on the analysis of situations of catastrophe or of extreme events, I propose to add the notion of disposable groups to involved groups and to orphan groups, as defined by Michel Callon. The designation, put forward by Henri Giroux bearing on the impact on New Orleans of hurricane Katrina, leads us to the political work which places beyond social networks, as being irrecoverable, all those who are not constructed as holders of rights. Can these groups be enunciated in terms of social or socio-technical networks?

This paper aims to enquire into whether the social sciences can contribute - in a humble, critical way and within a logic of resistance and starting from indices, breaches in socio-technical networks, hesitations, the unsaid in narratives - to pondering disposable groups and discerning a fluid reality, made up of partial connections, ever unstable crystallizations of power devices, a reality which can be worked politically.

In contrast to Foucault’s perspective, power is not seen as the structural matrix which conditions and produces technologies for control over bodies, groups and communities, but rather as a response, a production, a reaction to actions, bodies, emotions, groups and collectives which call into question hegemonic forms of knowledge and practices. Hence the importance of an analysis and of methodologies capable of heeding the breaches, the fissures, small and great acts of resistance, the ductility of bonds, of commitments and of life-styles.

About the Participants

Chair:

Virgínia Ferreira is Assistant Professor at the School of Economics, Coimbra University, and Permanent Researcher at the Center for Social Studies. Since 2004, she has been a member of the European Commission Expert Group on Gender and Employment network. She specialises in the sociology of the social relations of sex, labour and employment and public policies aimed at equality between women and men. She is the author of numerous Portuguese and international publications, such as *Sexo ou Género? A definição das mulheres e dos homens como colectivos sociais*, Celta Editora (in press).

Speakers:

Mary Layoun is a Professor at the Faculty of Letters and Human Sciences, University of Wisconsin-Madison, and a specialist in Comparative Literature. Her areas of interest include East-West relations, the literatures of the "Third World", politics and culture, visual culture, narratives, rhetoric and nationalisms. Among many other titles, she is the author of *Wedded to the Land? Gender, Boundaries, & Nationalism in Crisis*, Durham and London: Duke University Press, 2001.

José Manuel Mendes is Chair of the Scientific Council at the Centre for Social Studies and Assistant Professor at the School of Economics, Coimbra University. His areas of interest are risk and social vulnerability, territorial planning, social identities and social inequality. Among other titles, he is the author of *Do ressentimento ao reconhecimento: Vozes, identidades e processos políticos nos Açores*, Porto: Edições Afrontamento, 2003.

Comments:

Cláudio Torres an archeologist and Islamist, director of the Mertola Archeological Site, is noted for the remarkable research which has brought to light the importance of this village during the Islamic occupation. He was the recipient of "Prémio Pessoa" (1991) and of "Prémio Rómulo de Carvalho" (2001). He represents Portugal on UNESCO's Committee for World Heritage. He is the author of, among other titles, *Portugal Islâmico - os últimos sinais do Mediterrâneo*, Lisboa, 1998 (with Santiago Macias).

Marisa Matias is a researcher at the Centre for Social Studies and PhD student at the School of Economics, University of Coimbra. Her areas of interest are the relationships between environment and public health, science and knowledges and democracy and citizenship. Among other titles, she has written "Rumo a uma saúde sustentável: Saúde, ambiente e política", *Saúde e direitos humanos*, 3, 2006 (with João Arriscado Nunes), and "Don't treat us like dirt: The fight against the co-incineration of dangerous industrial waste in the outskirts of Coimbra", *South European Society & Politics*, 9, 2004.

SESSION III: Interculturality and post-colonialisms: Is equality possible within difference?

June 19th, 17:00 -19:00

Globalization and liberalization processes and critiques of modernity and the colonial legacy have transformed the SHS, both in the global North and in the global South. This session aims to examine these transformations within different contexts, their impact on North-South relations within the SHS, and the ways in which the SHS themselves have reflexively discussed such transformations. This raises a series of questions of an epistemological, theoretical, political and institutional nature, which can here be centred around two main issues. The first concerns the impact of post-colonial criticism on the production, reception and appropriation of knowledge within the SHS and beyond. This circumstance implies analysing the theoretical options which allow for a decentring of the Western scientific legacy and for integrating cultural differences, all the while maintaining the possibility for dialogue and for political involvement. It further implies a questioning of the ways in which the SHS have succeeded in counteracting the supposedly unquestionable hierarchies

and assumptions which turn subjects into objects of knowledge and reduce the diversity of knowledge to the monoculture of scientific knowledge. A key concept in this context is the way the interrelation of the academic and the everyday use of the concepts of culture and interculturality have shaped new epistemological frameworks and different processes of political mobilization.

The second issue has to do with the impact of globalization on the SHS in different contexts. A crucial feature of this issue, related to co-development policies, arises with the consequences of the migration, in North-South, South-North and South-South directions, of academics and of the knowledge produced by the SHS. There is a need to analyse critically themes such as the type of research which the North carries out on the South; the frequency and the impact of journeys by SHS research and theories effected in a North-South, South-North and South-South direction; the effects and meaning of "flight" on the part of intellectuals moving from South to North and of the return to the South of those who studied in the North. It is thus essential to reflect on the type of dialogue undertaken in North-South and South-South relations within the SHS and on the international recognition of the knowledge produced by the SHS of the South. Has there been a more pronounced and more egalitarian exchange in North-South and South-South relations on the part of SHS research centres?

Rámon Grosfoguel | "From Postcolonial Studies to Decolonial Studies: Decolonizing the Western Concept of Universality"

This essay discusses the concept of the Universal within the Western philosophical tradition and proposes An-Other, more decolonial ways of thinking Universality through the thought of Aimé Césaire, Enrique Dussel, and the Zapatistas. The first part discusses the concept of the "Universal" from Descartes to Marx. The second part discusses the concept of the Universal which Aimé Césaire proposes from an Afro-Caribbean decolonial perspective. The third part analyzes the concept of transmodernity proposed by Enrique Dussel. The fourth part discusses the difference between postmodernity and transmodernity, using as an example the postmodern understanding of hegemony proposed by Laclau and Mouffe and the transmodern understanding of politics proposed by the Zapatistas in the Other Campaign. Finally, I discuss the implications of all this for the debate on the left regarding the vanguard party vs. the rearguard movement.

Maria Paula Meneses | "Forms of Knowledge and Translation in Africa: Challenges to Interculturality"

One of the 'classic' dichotomies of modernity, especially in the area of the social sciences, sets up a constant opposition between 'traditional' societies, presented as 'local' - and 'modernisation' - the immediate source of progress - and synonymous with an intense social dynamics. Even in our day, modernity takes on contours of globality, of the expansion of a more developed way of viewing and explaining the world; that is, it perpetuates the imperial myth of the 'North'.

With colonisation, and as a result, with the post-colonial, the situation of the power-knowledge relation remains a locus of dissension. In this presentation, the centre of analysis will focus on the false distinction between colonisation as a system of power and exploitation and of colonisation as a system of knowledge and representation. This approach paves the way for a discussion of the persistence, after the processes

of independence, of colonial relations which subordinate. Indeed, the colonial difference is a reflection of an epistemic construction localised by the dis-qualifying of the knowledge held by the Other, symbolised by the global South.

Scientific 'monoculture' linked to modern rationality, brings the issue of interculturality to the centre of debate. Seeking to leave behind stereotyped solutions, this paper will endeavour critically to discuss, taking African realities as its starting point, some examples of alternative analyses which make it possible to act in two directions: one, seeking to combat the dominant notion of knowledge, a synonym of monoculture in modern science; another seeking to understand, from a grassroots perspective, how different social groups enter into dialogue with these impositions placed on them in the forms of resistance they have mobilised against these.

This multi-institutional proposal is neither radical nor new, but it requires that we question the legitimacy of a simple, unilinear reading of history, and especially of its universal status, querying it as to its limits. This attitude demands another, self-reflective history, one that can draw attention to the variety of competing paradigms, and, even more so, that accepts the existence of different forms of relating between them, provincialising the world. Intercultural dialogue does not result from transforming conceptions of rights and citizenship at Nation-State level into apparently more universal conceptions. The answer seems to lie in building up 'new' partnerships enabling equality in difference. That is to say, in a cosmopolitan concept adjectivised by a kaleidoscope of encounters between community and individuals, where post-colonialism emerges as a pre-requisite for radical cultural liberation.

About the Participants

Chair:

Maria Ioannis Baganha is Associate Professor at the School of Economics, Coimbra University, a Researcher at the Centre for Social Studies and a member of the Administrative Council of the IMISCOE network (International Migration, Integration and Social Cohesion). She is currently developing research in the areas of immigration and labour markets in Portugal, Eastern-European immigrants in Portugal and migratory politics. She is the author of, among other titles, *New Waves: Migration from Eastern to Southern Europe*, Lisbon: Fundação Luso-Americana, 2004 (with Lucinda Fonseca).

Speakers:

Rámon Grosfoguel is Associate Professor in the Department of Ethnic Studies, Berkeley University, a specialist in ethnic studies, Latin American studies, international immigration and comparative international development, global systems, urban sociology and global cities. He is the author of, among other titles, *Colonial subjects: Puerto Ricans in a global perspective*, Berkeley: University of California Press, 2003.

Maria Paula Meneses is a researcher at the Centre for Social Studies, executive co-coordinator of the doctoral program "Post-Colonialisms and Global Citizenship" and teaches in the doctoral programs "Democracy in the Twenty-first Century", "Governance, Knowledge and Innovation" and "The Law, Justice and Citizenship in the Twenty-first Century". Her areas of interest include identity processes, colonialisms and post-colonialisms, conflict resolution and interlegality, the

production and representation of knowledge, human ecology. She is the author of, among other titles, *Law and Justice in a Multicultural Society: The Case of Mozambique*, Dakar, Senegal: CODESRIA, 2006 (with Boaventura Sousa Santos and João Carlos Trindade),

Comments:

Ana Gabriela Macedo is Associate Professor in the Department of English and North-American Studies, Minho University. Her main areas of interest and research are Comparative Literature, English Literature (Modernism and Post-Modernism), feminist studies and visual poetics. She is the author of, among other titles, *Dicionário da Crítica Feminista*, Edições Afrontamento, 2005 (with Ana Luisa Amaral) and *Narrando o Pós-moderno: reescritas, re-visões, adaptações*, Centro de Estudos Humanísticos, Un. Minho, Braga, 2008.

Margarida Calafate Ribeiro is a researcher at the Centre for Social Studies and is in charge of the Eduardo Lourenço Chair, Bologna University. She is also executive coordinator of the doctoral program "Post-Colonialisms and Global Citizenship" and teaches in the doctoral program "Democracy in the Twenty-first Century". Her areas of interest are post-colonial studies, twentieth century Portuguese literature, the literature, politics and history of the Colonial War, and women and war. She has written, among other titles, *Uma História de Regressos: Império, Guerra Colonial e Pós-Colonialismo*, Porto: Afrontamento, 2004 e *África no Feminino - as mulheres portuguesas e a Guerra Colonial*, Porto: Afrontamento, 2007.

SESSION IV: The University of the future: is there a place for the Social and Human Sciences?

June 20th, 10:00-12:00

At the present point of paradigmatic transition, the University appears at the centre of a core option between a societal model governed by economicist parameters and logics, subordinate to market imperatives, and a model able to endow with centrality the concepts of citizenship, democracy and culture. The SHS, areas which defy criteria of utility and mercantilization, cannot but be at the heart of this debate. Do recent attempts to render the Social Sciences lucrative present a threat to the freedom of defining research themes, objects and methods, and to the political and economic independence of their results as well? Where the Humanities are concerned, what place will they have in a University and societal model grounded on a concept of knowledge which is materializable and utilitarian? How can the sense of the SHS task be gauged? From a material perspective, quantifiable in marketable results, or exclusively from the immaterial perspective of the construction of citizenship and democracy?

In this context, the challenge facing the SHS is fundamental: are we confronted with the need to relegitimize their very reason for being, in the spectrum of the sciences and in the critical review of the concept of "knowledge" itself, vis-à-vis the University and the public and private funding sources; and, lastly, with regard to the society which interpellates them and is the beneficiary of their scientific production and training? What role can be played by the forms of knowledge issuing from the SHS in the conceiving of an alternative model of university organization, in which the

most diverse areas of knowledge, potentialities and missions may exist side by side in a fruitful way and develop in the freedom and autonomy which have always been the assumptions underlying the University's mission?

Valentin Mudimbe | 'And Simonides said: "It is the City that educates Humans."

-On the Soul of Today's University, a Personal Statement.'

Paris-Nanterre (France), Lubumbashi (Congo), Haverford College and Duke (USA), three posts in education and three types of meditation. An ancient Latin statement summarizes doubts and questions raised from an inter- and trans- cultural background. *Non vitae (scholae) sed scholae (vitae) dicimus.*

António Sousa Ribeiro | "A Ceiling among the Ruins? The Humanities in a University for the 21st Century'"

The conference develops a reflection on the present context of the Humanities within the University, equating future pathways potentialised by the reconstruction of the human sciences as a locus of disquietude equipped to disturb disciplinary evidence and to affirm the frontier-like condition as a space producing the articulation of different forms of knowledge.

About the Participants

Chair:

Carlos Fortuna is a Professor at the School of Economics, Coimbra University, and a Researcher at the Centre for Social Studies. He is currently Chair of the Scientific Council of the School of Economics, Coimbra University. His current areas of interest are heritage, cultural tourism and urban modernization and public space and cultural practices. He is the author of, among other titles, *Identidades, Percursos e Paisagens Culturais*, Celta, 1999.

Speakers:

Valentin Mudimbe is Professor of Literature at Duke University. He was made a doctor honoris causa by the University of Paris VII (1997) and by the Catholic University of Louvain (2006). His areas of interest and research are phenomenology and structuralism, mythic narratives and language. Among other publications, he is the author of *Invention of Africa*, Bloomington, Indiana University Press, 1988.

António Sousa Ribeiro is a Professor at the Faculty of Letters, Coimbra University, a researcher at the Centre for Social Studies, where he co-coordinates the Research Group in Comparative Cultural Studies, and Editor of the Revista Crítica de Ciências Sociais. His current areas of interest include studies of German-language literatures and cultures, comparative literature, post-colonial studies, translation studies, studies on Modernism and studies on violence. He is the author of *Ser e Estar: Raízes, Percursos e Discursos da Identidade*, Porto: Afrontamento, 2002 (with Maria Irene Ramalho), among other publications.

Comments:

Luíza Cortesão is Emeritus Professor at the Faculty of Psychology and Educational Studies, Porto University. She is a specialist in intercultural problematics and Freirean studies, academic excellence, citizenship and adult training. She has written, among other titles, *Ser professor: um ofício em vias de extinção?* Porto: Ed. Afrontamento, 2000.

Elísio Estanque is Associate Professor at the School of Economics, Coimbra University, and a researcher at the Centre for Social Studies. He is a specialist in class studies and social inequality, social and student movements. His current areas of interest cluster around labour relations, employment and Trades Unionism. He is the author of, among other publications, *Do Activismo à Indiferença - Movimentos Estudantis em Coimbra*. Lisboa: Imprensa de Ciências Sociais, 2007 (co-author).

SESSION V: Social policies and new public risks: Is it possible to combine complexity with equity?

June 20th, 14:00-16:00

The SHS have been confronted with multiple challenges in the area of social policies, on the one hand, and of the new public risks, on the other, both to a very large extent linked to the contradictory processes of neo-liberal globalization.

One of the challenges points towards the temporalities and dynamics which social policies have maintained, in view of horizons of equity, redistribution, security and social justice. Bearing in mind the tension between the capitalist logic of accumulation and the need for its legitimization by means of social policies, it is up to the SHS to rethink the effective role of the State and its capacity to create and implement social policies leading to an emancipatory social transformation. Attention must also be paid to the differences between the North and the South, their social policy models and the specificities of the crises which these face in the context of neo-liberal globalization. It therefore becomes necessary to ponder the articulation of the different levels - local, national, regional and global - and of the social and political players involved in formulating and implementing social policies. Analysing this articulation gives rise to challenging the meanings of "global social policy" and of the roles played by the hegemonic trans-national agents who develop social policy models. Such an analysis leads, in addition, to the critical study of the emergence and role of players other than the State, such as NGOs and social movements.

New public risks have, in turn, grown as a central concern within the different scientific domains, including that of the SHS. The development of these new areas calls for new forms of institutionalization, anchored in the development of new partnerships and in trans-disciplinary work. In several areas, we have seen the emergence of a series of public concerns, which have been supplemented by new and emerging concepts of risk in environment and public health, food safety, medical technologies, information and communication technologies, natural disasters, industrial accidents, public security, as well as in emerging forms of social vulnerability resulting from economic and institutional change. What is regarded as a

risk in different societies and in different social and socio-ecological contexts throughout the world, both in the North and in the South, is subject to variation and inseparable from the new configurations of knowledge which mobilize scientific and specialized knowledge, in addition to local forms of knowledge based on experience. The same may be said of the diversity of players involved in the responses to risks in different places and at different levels.

Shiv Visvanathan | “Democracy, Diversity and the Body Politic: The emergence of Biotechnology as an imagination in India”

Risk and Regulation smack of new behavioural sciences. They pose new challenges to science and democracy demanding new experiments and new forms of institutionalization, in the public sphere.

This paper is based on the emergence of biotechnology in the domain of agriculture. If one constructs it only as a formal science policy discourse, one considers predictably issues of regulation, licensing, monitoring. But the discourses of science tend to be too ordered. Often science policy sees debates on ground as noise, as gossip, as a prescientific stage of rational discourse. But once we look at the metaphors, the language, the norms, the rumors of biotechnology agriculture and risk, a different kind of discourse emerges. It is a vision of justice, consumerism, lifestyle, all anchored around the variants of the body as metaphor. Based on field work and survey data in three states - Gujarat, Punjab and Andhra Pradesh - the paper argues that biotechnology is being constructed on sites where the body has escaped the body politic. Complexity emerges not just as science but a diversity of narratives each seeking to construct the vision of a society in different ways. Local and global knowledge, science, gossip, rumor, official discourse and dialects all compete to construct and translate this emerging space. To concentrate on the purely formal is too official. The debates on risk and biotechnology need to consider the “noise” of democracy seeking to construct a new framework for agriculture.

Sílvia Portugal | ‘Under/on the Policies which do not Protect Us: New Risks and Challenges Facing Sociological Theory’

The past decades have been marked by countless social, economic, demographic and environmental changes which define new patterns of configuration, perception and risk-addressing. At the same time, welfare production systems are undergoing far-reaching processes of re-structuring resulting from globalisation, the downsizing of the Welfare State and transformations within the family.

High and persistent unemployment, heightened income inequality, the persistence of poverty, despite economic growth, demographic ageing, birth-rate decline, the increase in mental illness, occurrences of ill-treatment and sexual abuse, domestic violence, the downsizing of social protection coverage, the persistence of inequality in access to health and education, the continued exclusion of huge social groups, are some of the issues which now compel us to (re)think welfare production systems.

Thinking in this area has been dominated by the theories on the welfare worlds developed by Esping-Andersen, whose perspective, although grounded on the triad State-market-family, centres above all on State provision. The importance of informal social protection systems was forgotten for a long time, and the political

and analytical interest it now arouses is inextricably linked to the crisis of the Welfare State. At a time when social policies were downsizing, approaches had, of necessity, to begin to contemplate welfare production spheres other than the State. The crisis has brought to the centre of debate the issue of responsibility-sharing between public and private solidarity and, as such, has brought with it the (re)discovery of the importance of the family and of the community as social protection spheres.

This paper sets out from an identification of some of the social problems and risks to discuss ongoing challenges to the definition of public policies and to thinking on welfare production. Differences (between North and South, men and women, young people, adults and the elderly, workers and the jobless), as well as similarities (in exposure to risk, to poverty and to exclusion) make it pivotal to revise ways of pondering social protection. This paper proposes that the classic analytical triangle be replaced by a hexagon, one that integrates informal networks, civil society associations and international agencies, beyond the State, the market and the family. It thus seeks theoretical alternatives with the capacity to integrate the diversity of players present in welfare production, informing on their potentialities and fragilities and of the forms of articulation among them.

About the Participants

Chair:

Pedro Hespanha is Associate Professor at the School of Economics, Coimbra University, and a researcher at the Centre for Social Studies. He is a specialist in rural sociology, and his current areas of interest are social citizenship and the crisis in the Welfare State, globalization, social risk and integration and marginalization. He is the author of, among other titles, *A transformação da Família e a Regressão da Sociedade-Providência*, Porto: Comissão de Coordenação da Região Norte, 2002 (with Sílvia Portugal).

Speakers:

Shiv Visvanathan is Senior Researcher at the Centre for the Study of Developing Societies - CSDS in Delhi. An anthropologist and researcher in the area of Human Rights, his areas of interest are the psychological, cultural and political relations in science, societal control by technology and the links between scientific power and the authoritarian structures of the State. He is the author of, among other titles, "The Philosopher of Obsolescence", *Times of India*, 1998.

Sílvia Portugal is Assistant Professor at the School of Economics, Coimbra University, and a researcher at the Centre for Social Studies. Her research work has made use of the theory of networks with a view to discussing relations between formal and informal systems of well-being production. In this area, she has researched the importance of the family in the Portuguese social welfare system, with particular relevance to the role of women. She has published on these themes in Portugal and abroad. Her book *Cidadania, Políticas Públicas e Redes Sociais* will be published soon by Quarteto Books.

Comments:

Graça Carapinheiro is Associate Professor at ISCTE and a researcher at the Centre for Sociological Research and Studies. Her areas of interest include the sociology of the professions and the sociology of health and medicine. She has authored, among

other titles, *Sociologia da Saúde. Estudos e Perspectivas*, Coimbra, Pé de Página Editores, 2006.

João Arriscado Nunes is Associate Professor at the School of Economics, Coimbra University, and a researcher at the Centre for Social Studies. His current areas of interest include democracy, citizenship and participation, and social studies of science and technology, especially of biomedical research and the life sciences. He is co-editor of *Reinventing democracy: Grassroots movements in Portugal*, London and New York: Routledge, 2006 (with Boaventura de Sousa Santos), and author of other several publications.

SESSION VI: Governance and contemporary social dynamics: A world of diversities or of homogeneities?

June 20th, 16:30-18:30

Contemporary social theory - from economics to sociology - bears within it important tensions which reflect significantly on how social, economic and political organization is regarded. Paradigms grounded on the primacy of globalization principles - which see in mobilities and in the rationality of non-territorialized players the essential power that conducts societies - are challenged by other perspectives which underline the variety of configurations shaping the world. It is essentially a matter of debating whether a principle of convergence of social systems will prevail, with regard to which differentiations are marginal, transitory and merely functional in terms of the dominant centres; or whether there is room for a logic of collective structuring and for differentiated modes of governance.

In addition to this debate, an assessment is also needed as to whether the players - the plurality of relevant players - develop intentional strategies seeking to ensure control over the contexts in which they act, or whether such a capacity will be denied them, given that it belongs to a limited and authoritarian core. If the first hypothesis is given primacy, value is given to the consolidation of institutional forms which enshrine difference and variety. If this is not the case, it becomes a matter of relative lack of interest to consider specific phenomena, since they are not sustainable.

The way contemporary capitalism is regarded serves as an example of this issue. In some cases, consideration of this historical form of social organization is limited to the facet currently known as neo-liberal. In other cases, it is important to understand non liberal capitalism and that which developed robust coordination mechanisms, outside the market. The notion of governance then emerges - not very worthy according to the former -, and the study of institutions becomes central. It is also along these parameters that it is worth debating whether evolution and social dynamics stem from differentiated social solutions, which are the result of hard work, built upon solid ground, from the local to the regional to the national and to processes of integration, or whether, in contradistinction to this, primacy should be given to an alternative on the same transnational scale, based on principles comparable to those of neo-liberal capitalism.

Bruno Amable | “The Lisbon Agenda: the end of the European model(s) of capitalism?”

At the European Summit of Lisbon in 2000, the objective to make the European Union the most competitive knowledge-based economy by 2010 was set. At the root of the Lisbon Process lies the perception that Europe has difficulties facing the major challenges of the beginning of the new millennium: globalisation, aging and technological change. The problems met by Europe in the pursuit of the 2010 objective are commonly attributed to the existence of outdated institutions that would prevent the transition to a new era of capitalism: employment protection, competition regulations or even social protection. The diagnosis is that the European model cannot face these challenges if it is not ‘renewed’. The Lisbon Agenda established a series of structural reforms aiming at fostering growth and innovation. The paper will critically analyse this Agenda. On the basis of the theoretical framework and the empirical results proposed in Amable [2003], it will be argued that the Lisbon Agenda as such does not define a ‘coherent’ model of capitalism²; the Agenda has both accompanied and reinforced a pre-existing process of institutional change that is likely to lead European countries towards a type of capitalism that will be new to most of them. This process will take time and is very likely to meet substantial social and political opposition on the way. Although the aim of the Lisbon Agenda is to ‘renew’ the European model of capitalism, it looks as if the renewal process will alter so many important institutional features that it will lead to an altogether different model

José Reis | ‘Maps of Diversity. Beyond Globalisation and the “shrinking” of the World’

This presentation will discuss, from a critical perspective, that which is viewed as the functionalist ‘drift’ of the social sciences today. The central position allotted to the phenomenon of globalisation has meant that, instead of seeking to situate it and delimit it, generalised use has been made of underlying hypotheses in analysing the totality of social phenomena. Thus, there emerged a ‘globalist’ paradigm for interpreting the social, the political and the economic which went far beyond the material which globalisation comprises as a contemporary phenomenon. It would, therefore, seem that the uniformising vision, grounded on a single principle of rationality and of action which, over a long period of time, economics performed in the context of the social sciences is now also claimed by other disciplines, namely sociology.

What this paper proposes is that notions be re-introduced with a view to giving back - to collective processes, to players, to social and territorial structures or to institutions - a nature which is not exclusively over-determined by principles of action which are external to it, but is also based on the capacity for determination and social structuring which they themselves contain. An inventory will be made of the ‘tensions’ which can reassemble the complexity and the variety of social dynamics. The paper also aims to show that the concept of governance stems precisely from these features, that is to say, from the existence of plural and diverse relational forms which imply coordination. Lastly, I will argue that variety is a stimulating challenge for the social sciences of our day and for the renewal of critical perspectives.

² On the notion of ‘coherence’, see Amable et al. [2005].

About the Participants

Chair:

Maria Manuel Leitão Marques is a Professor at the School of Economics, Coimbra University, specializing in Economic Law, and a researcher at the Centre for Social Studies where she coordinated the Observatory of Consumer Debt. Her areas of interest are competition law, consumer law and debt, and sociology of the administration of justice. She has published, among other titles, *Um Curso de Direito da Concorrência*, Coimbra: Coimbra Editora (2002).

Speakers:

Bruno Amable is a Professor of Economics at the University of Paris I Panthéon-Sorbonne and a researcher at CEPREMAP - Centre for Economic Research and its Applications. He has developed research on a theory of institutions and of comparative capitalism. His analysis of the diverse types of capitalism has been particularly influential. He has published, among other titles, *L'économie politique n'est pas une science morale* (with Stefano Palombarini), Raisons d'Agir, Paris, 2005.

José Reis is a Professor at the School of Economics and researcher at the Centre for Social Studies. His research themes in economics cluster around three main areas: the economics of territories, institutionalism, the state and governance and the Portuguese economy. *Ensaio de Economia Impura*, Edições Almedina, 2007 is his most recent publication.

Comments:

António Manuel Figueiredo is Visiting Assistant Professor at the School of Economics, Porto University, and Chair of the Administrative Council of Quaternaire Portugal. His areas of interest are economic growth and development, innovation, strategic territorial and urban planning, and the assessment of public policies. Among other publications he is the author of *National Urban System: Medium Sized Cities and Territorial Dynamics*, DGOTDU, 2002.

José António Bandeirinha is Associate Professor in the Faculty of Sciences and Technology, Coimbra University, Department of Architecture, and a researcher at the Centre for Social Studies. He is currently Pro-Rector for Culture at Coimbra University. His areas of interest include urban policies and environmental policies. Among other titles, he is the author of *O Processo SAAL e a Arquitectura no 25 de Abril de 1974*, Coimbra: Imprensa da Universidade, 2007.

SESSION VII: Globalization, peace and democracy: Are there possible alternatives to violence?

June 21st , 9:30-11:30

In the current context of neo-liberal globalization and of invasions championed by the U.S. and its allies in the name of democracy, there is a pressing need for the SHS to discuss the relation between peace and democracy. First of all, the SHS should question the meanings which both these terms take on in the different political discourses and social, economic and cultural contexts. Secondly, there is a need for

reflection on the relations between the different levels (local, regional, national and global) and the dimensions (cultural, structural, inter-subjective) of violence occurring throughout the world. What conditions are necessary for the processes of peace and social democracy? Lastly, the need arises to reflect critically on the relation between peace and democracy. Assuming that liberal, representative democracy does not suffice for the recognition of the interests of several social groups and for the peaceful management of their conflicts, other forms of democracy, such as “radical democracy” and “participatory democracy” have for some time been put forward and practised in a number of contexts both in the global North and global South. But it is also necessary to enquire as to how these other forms of democracy relate to violence and to peace. What does participatory democracy contribute to the peaceful negotiation of violent conflicts? To what extent is social peace not also necessary for the processes of participatory democracy?

Chantal Mouffe | “Agonistic politics in a multipolar world”

In this paper I will argue that many of the new forms of violence that we are witnessing today are due to the fact that we are living in a world where legitimate channels do not exist to resist the imposition of the neo-liberal model of globalization. This is why conflicts, when they emerge, manifest themselves on the mode of an antagonistic opposition between friend and enemy. To avoid the multiplication of antagonisms it is necessary to create the institutions and the practices that would permit conflicts to take the form of an agonistic confrontation between legitimate adversaries and this requires the development of a multipolar world.

José Manuel Pureza | ‘What use do Peace Studies serve?’

The trajectory of Peace Studies led them from a position as a discourse within the bloc critiquing International Relations to cooptation as a discourse sustaining the new politics of global governance. Indeed, the peace building consensus is a solid ideological pillar of the contemporary hegemony of the liberal peace project in terms of global governance. This project is internally contradictory. On the one hand, it is clearly shaped by a naturalisation of international administration forms which pick up anew old, colonially-rooted concepts; on the other hand, a refusal by the world system centre in accepting direct responsibility for the results of such international governance comes to the fore (the ‘Empire in denial’ of which David Chandler writes). To a large extent, United Nations second generation peace operations - and the ‘grand strategy’ which underlies it, set out in Boutros Ghali’s 1990s Agenda for Peace - are the political synthesis of this contradictory project. In that sense, it is proper to ask whether Peace Studies have become a theoretical framework at the service of solving technical problems for a new, global governance framework or whether they still offer enough scope within which they can be redeemed as a strong component of a critical theory for contemporary international relations.

About the Participants

Chair:

Fernando Ruivo is a Professor at the School of Economics and a researcher with the Centre for Social Studies. He is a specialist in the Sociology of the State, Law and Administration, and over the past twenty years, his areas of interest have focused on

local government, both in Portugal and from a comparative perspective. He currently coordinates the Coimbra-Bordeaux Integrated Course and the Observatory of Local Government. He is the author of many publications, such as *O Estado Labiríntico* (Porto, Afrontamento, 2000; Prémio Círculo Teixeira Gomes 2001) e *Poder Local e Exclusão Social* (Coimbra, Quarteto, 2000).

Speakers:

Chantal Mouffe is a Professor of Political Theory at the University of Westminster and a researcher at Harvard University, Cornell, at the University of California and at the Centre National de la Recherche Scientifique in Paris. Her current areas of interest include right-wing populism in Europe and new models of democracy. Her published work includes, among many other titles, *On the Political*, Routledge, Taylor & Francis Group, 2005.

José Manuel Pureza is Associate Professor at the School of Economics, Coimbra University, a researcher with the Centre for Social Studies and a specialist in International Law, International Relations and Peace Studies. His areas of interest include prevention and management of armed conflicts and post-conflict reconstruction. He has published, among other titles, *Para uma cultura da paz*. Coimbra: Quarteto, 2001.

Comments:

Rui Tavares is a historian, and a PhD student at the *École des Hautes Études en Sciences Sociales (EHESS)*, Paris. He is a guest columnist for *Público* and *Blitz*, and a consultant for the television programme *Câmara Clara* (RTP2). His research interests are cultural history, history and criticism of art and literature, and the relations between culture, politics and science in Modern Era.

Among others, he has published: *O Regicídio* (with Maria Alice Samara; Tinta-da-China, 2008), *O Arquitecto* (Tinta-da-China, 2007), *Pobre e Mal-Agradecido* (Tinta-da-China, 2006) and *O Pequeno Livro do Grande Terramoto* (Tinta-da-China, 2005).

Cecília MacDowell Santos is Associate Professor of Sociology at the University of San Francisco (California) and a researcher at the Centre for Social Studies. Her areas of interest include human rights and globalization, women's rights, memory and justice in Brazil. Among other titles, she has authored *Women's Police Stations: Gender, Violence, and Justice in São Paulo*, Brazil, New York, Palgrave Macmillan, 2005.

ROUND TABLE: Outlining Futures

June 21st, 12: 00-13: 00

Outlining the futures of the different spaces in which the SHS stand at this dawn of a new century means not just analysing their different theoretical, methodological, analytical and intervention trajectories, but also rethinking the different forms of institutionalization of the SHS and how these allow for building and conceiving of new futures.

To this end, it is important to discuss these issues not simply internally, in the heart of the scientific community, in the research institutions themselves and associated scientific societies, but also to engage in debate with intermediary entities, research funding agencies acting in the field of the SHS. These are not just organizations whose decisions, notably in terms of funding, have vital implications for these processes. They also play a significant role in intermediating researchers, political power and society at large. If, on the one hand, they consult the scientific community in defining the main research agendas and the main theoretical and methodological breakthroughs, as they are in a position to do in this Colloquium, they also put forward to those community objectives to which society wishes to find a response.

This session wishes to contribute towards highlighting the above dialogue, creating a space for debate on the future of the SHS (or even on the SHS of the future?), where these different forms of institutionalization may also be debated with representatives of intermediary organizations, in the light of the issues raised by the Colloquium and of strategic options in research policy. It is also hoped that this debate can be conducted not just from the dominant viewpoint of the "European Research Area" but that it should go beyond it and consider different research landscapes and here, too, address North-South issues within the SHS.

About the Participants

Chair:

Tiago Santos Pereira is the Executive Director of and a researcher with the Centre for Social Studies, and co-coordinator of the CES/School of Economics doctoral program on "Governance, Knowledge and Innovation". His current areas of interest include the processes of Sc&T governance, at several levels: Portuguese, European and global. He has worked with institutions in the area of Sc&T politics and is currently a member of the Network Board of ERA-NET NORFACE. Among other titles, he is the author of *Enhancing Science Policy and Management in South East Europe: S&T Statistics and Indicators Systems*, UNESCO-BRESCE Science Policy Series No. 4, Veneza: UNESCO-BRESCE, 2007.

Speakers:

Emir Sader is currently Executive Secretary of the Consejo Latinoamericano de Ciencias Sociales (CLACSO) and Professor of Sociology at the State University, Rio de Janeiro, where he heads the Laboratory of Public Policies. He taught and conducted research at different universities and research centres in Latin America and was Visiting Professor at the Universities of Paris VIII and Oxford. His areas of research include social movements in the transition to democracy, post-neoliberalism and social politics. He has published, among other titles, *A Vingança da História*, Boitempo, 2003.

Teresa Cruz e Silva is the Chair of the Executive Committee of the Council for the Development of Social Science Research in Africa (CODESRIA), and is a researcher at the Centre for African Studies, Eduardo Mondlane University, where she is a Professor. Her areas of interest include nationalism and the Mozambique national liberation movements, Protestant churches and the forming of political awareness in Churches, and social networking in urban areas. She has published, among other titles, *'Lusofonia' em África: História, Democracia e Integração Africana*, CODESRIA, 2005.

Lígia Amâncio a Professor at ISCTE in the Department of Social and Organization Psychology is currently Deputy Chair of the Foundation for Science and Technology (FCT). Her areas of interest include studies on the social construction of the difference between sex and gender, and psycho-social theories of the relation of dominance between the sexes. She has authored, among other titles, *Masculino Feminino: A Construção Social da Diferença*, Porto, Edições Afrontamento, 1998 (2nd ed.).

Helga Nowotny is Deputy Chair of the European Research Council (ERC), Chair of the Consulting Council of the University of Vienna and Emeritus Professor of EHT Zurich in Social Studies of Science. Her areas of interest focus on the relation between science and society, socio-technical controversies, scientific policies, social time, and risks, the environment and sustainability. Among many other titles, she co-authored *Re-Thinking Science: Knowledge and the Public in an Age of Uncertainty*, Oxford, Polity, 2001.