



INTERCULTURALIA

International Symposium for Students and Young Researchers

5th Edition:

THE MAKING OF HUMANITIES: FROM PRINT TO DIGITAL

October 14-15, 2022, Iași, Romania

The English, French, and German Departments of the Faculty of Letters of Alexandru Ioan Cuza University of Iași, Romania have the great pleasure of extending an open invitation to the **fifth edition** of the **INTERCULTURALIA International Symposium for Students and Young Researchers: THE MAKING OF HUMANITIES: FROM PRINT TO DIGITAL**.

TARGET AUDIENCE AND PROCEDURE: The symposium is open to students / young researchers of all levels (bachelor, master, doctorate), who will give a 15-minute talk on a topic of their choice.

ABSTRACT DEADLINE: September 1, 2022 ([GOOGLE FORM](#)).

SYMPOSIUM FORMAT: hybrid (in person + online).

SYMPOSIUM LANGUAGES: English, French, German.

NO PARTICIPATION FEE.

CONTACT: uaicsymposium@gmail.com.

Stay updated by following our [Web site](#), [Facebook page](#) and [Facebook Event](#).

PUBLICATION: A selection of papers will be the subject of a collective publication in the Proceedings of the conference hosted by the [Intercultural Perspectives / Perspectives interculturelles / Interkulturelle Perspektiven](#) journal (ISSN: 2668-3369, ISSN: 2668-3520 online), currently being indexed in the databases of international data.

POSSIBLE FIELDS OF RESEARCH may include, but are **not limited to**:

- Literature
- Linguistics and Language studies
- TEFL, FLE, DAF
- Translation Studies
- Educational sciences
- Cultural Studies (Inter-American / American Studies, Francophone Studies, German Studies)
- Film and Adaptation Studies
- Gender Studies
- Anthropology, ethnology, religious studies
- Philosophy, psychology, sociology
- History, archaeology
- Life and Earth Sciences
- Environmentalism and Sustainable Development
- Media and Communication Studies
- Media, Media Culture / Social Media Culture
- Arts and Trends, Art history in the Digital Age
- Information and computer sciences
- Law studies
- Digital humanities
- Interdisciplinary approaches

ARGUMENT:

The history of the humanities is one of periodic ruptures and disciplinary reorganizations. According to Alexandre Koyré (1957) or Thomas Kuhn (1962), it feeds on profound changes in thought, even scientific revolutions. The *humanities* [*studia humanitatis*], formerly gravitating around the languages and literatures of ancient Rome and Greece, nowadays cover – depending on the country and culture – the literatures or almost all of the human and social sciences interested in the various aspects and representations of the human, in the linguistic, textual, discursive, communicational, and cultural fact. Franck Collin (2014) identified a threefold dimension of these classic humanities: anthropological, political, and educational.

In the Middle Ages, the Aristotelian scholastic tradition continued. During the Renaissance, the humanists became a paragon of knowledge, scholarship and good practices. In the 17th century, the full “age of eloquence” as Marc Fumaroli (1980) called it, the growing secularization of knowledge led to the emergence of literature as a distinct domain. The encyclopedic spirit of the Enlightenment completes abstraction and rationalism with sensory perception, empiricism, and data from the new sciences, now called “hard.” In the 19th century, against the background of the industrial revolution, capitalism and technological progress, but also of Romanticism, Wilhelm Dilthey (1883) contrasted the sciences of the mind [*Geisteswissenschaften*] with the sciences of nature [*Naturwissenschaften*]. After the Second World War, the term “moral sciences” was replaced, in French, by “human sciences” (or “human and social sciences”), opposed to “exact sciences.”

Until then, civilization was essentially of writing, of books. From the 20th century onwards, the human sciences have collaborated with computer sciences. This accounts for the emerging field of computational linguistics [literacy and linguistic computing (LLC)] and the corpora, thesauri, textometry (born in France in the 1980s), statistics used in linguistic, historical and sociological

studies. The 1980s and 1990s were dominated by humanities computing. In 1994, the era of the Web began: the new field of digital humanities, a true transdiscipline, is characterized by hybridization, dematerialization, free access, sharing. Printed text competes with digital text.

In 1950, Robert Ezra Park argued that the person is a mask, and in 1959 Erving Goffman associated the self with a series of roles, which we assume consciously or not, a fact whose impact we are constantly evaluating. In 2005, Shanyang Zhao analyzed the digital construction of the self. In 2013, Liam Bullingham and Ana C. Vasconcelos showed that online technology allows us to reshape our digital identities, which would bring a form of development rather than a reconstruction of the individual person. These enhanced versions of the self traverse the virtual space of what Marshall McLuhan called, in the 1960s, the “global village.”

If David M. Berry dissects the “philosophy of software” (2011), Marcel O’Gorman denounces “digital dementia” (2015). For Frédéric Kaplan (2011), during “linguistic capitalism,” we move from an “economy of attention” to an “economy of expression.” The archeology of knowledge advocated since 1969 by Michel Foucault is continued by the archeology of media [*Archäologie der Medien*] practised by Siegfried Zielinski (2002) or Jussi Parikka (2012) and by the German School of Media Theory [*Medientheorie*] led by Friedrich Kittler (1985) or Wolfgang Ernst (2003). In other words, society has gone digital. Ours is the time of retrofuturism and alternative publishing. The contemporary humanities are often prefixed: the most exotic elements (*cyber-*, *e-*, *i-*, *media-*, *web-*) come to be grafted on more often than not traditional roots: there is always something new in the old and something old to any form of novelty. Openness and critical thinking are specific to the humanities of all times.

Are we already living in a post-media era? What are the mutations of the emerging humanities? Let's take the self as an example and consider the following questions: what if the self has never really been truly authentic? What if, in our need for acceptance and social integration, we always build an image that we project and then constantly transform? Since we are afraid to show the others less flattering sides of ourselves, we prefer to keep those at bay. Do we thus forge sides of ourselves embellished and wrapped in a socially marketable image?

The 5th edition of the InterCulturalia Symposium invites students and young researchers to look at the representations of humanity in its most diverse contexts, from the oldest to media culture, whose virtual networks have transformed the world into a global village. This phenomenon has acquired increased importance since the onset of the Coronavirus pandemic. In-depth reflections on these topics will enhance our understanding of both past and new realities, often mirrored, the latter waiting to be charted.

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¹ This is an optional list of general orientation. To be considered a work tool.

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