Riccardo Pozzo

History of Philosophy and the Reflective Society

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Preface

This book originates from the commitment I took in China to chair the 24th World Congress of Philosophy Beijing 2018 program committee. It gave me the chance of a tight connection with my colleagues, first and foremost with my renowned friend Tu Weiming, the founding director of the Institute for Advanced Humanistic Studies at Peking University. I needed an authentic exchange, no second-hand relations, which I could experience only on-site.

Although this book is very much about innovation, readers will nevertheless recognize in the pages that follow the influence of my mentors. With deep gratitude, I remember Mario Dal Pra (1914–1992), who directed my studies at the State University of Milan, Wilhelm Risse (1931–1998), my *Doktorvater* at the University of Saarland, Hans-Georg Gadamer (1900–2002), the supervisor of my first post-doc at the Italian Institute of Philosophical Studies in Naples, Jude P. Dougherty (1930–2021), who hired me at the School of Philosophy of the Catholic University of America, Marta Fattori (1941–2021) and Tullio Gregory (1929–2019), whose guidance made it possible for me to take up the charge of directing the Institute for the European Intellectual Lexicon and History of Ideas (ILIESI) at the National Research Council of Italy in Rome, one of the leading pioneer endeavors in digital humanities. A strenuous advocate of the close reading of texts and a champion of the centrality of text, Gregory was among the first to seize the opportunity of profiting from the distant reading of corpora. He did so as early as 1964 when he founded the *Lessico Intellettuale Europeo*, one of the first digital libraries. The issues he brought up, first and foremost concerning the history of ideas, the history of scientific terminology, the translation of philosophical texts, and the translation of studies, are all themes that I have tried to rethink in this volume, acknowledging my debt to Gregory, while taking responsibility for my elaboration, especially as regards Kant in Chinese. I still have in my ears Gregory's amused question of how we were going to tackle the challenge of setting up a lemmarium based on 214 Chinese radicals, a problem already posed by Athanasius Kircher in 1667, to which chapters 7 and 8 give at least a partial answer.

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Abbreviations

The following abbreviations for work titles/collected volumes have been used:

AA   Kant, Immanuel: Gesammelte Schriften
CE   Kant, Immanuel: Cambridge Edition
DK   Diels, Hermann/Kranz, Walther: Die Fragmente der Vorsokratiker
GS   Dilthey, Wilhelm: Gesammelte Schriften
NAA Kant, Immanuel: Gesammelte Schriften: Abteilung 1—Neuedition
SW   Dilthey, Wilhelm: Selected Works

Other abbreviations that have been used are:

BBAW   Berlin-Brandenburg Academy of Sciences and Humanities
CLARIN   Common Language Resources and Technology Infrastructure ERIC
CNR   National Research Council of Italy
DARIAH   Digital Research Infrastructure for the Arts and Humanities ERIC
DAT   Data, Computing, and Digital Research Infrastructures-ESFRI SWG
DP3T   Decentralized Privacy-Preserving Proximity Tracing
DTA-CAB   Deutsches Text-Archiv Cascade Analysis Broker
DWDS   Digitales Wörterbuch der deutschen Sprache
ECHO   European Cultural Heritage Online
EHRI   European Holocaust Research Infrastructure
ENE   Energy-ESFRI SWG
ENV   Environment-ESFRI SWG
ERC-AdG   European Research Council Advanced Grant
ERIC   European Research Infrastructure Consortium
E-RIHS   European Research Infrastructure for Heritage Science
ESFRI   European Strategy Forum Research Infrastructures
FAIR   findable, accessible, interoperable, and reusable
FISP   Fédération Internationale des Sociétés de Philosophie
G2A   Greek to Arabic
H&F   Health and Food-ESFRI SWG
HERA   Humanities in the European Research Area
ICT   Information and Communication Technology
ILC   Institute of Computational Linguistics-CNR
ILIESI   Institute for the European Intellectual Lexicon and History of Ideas-CNR
IPR   Intellectual Property Rights
ISTI   Institute of Information Science and Technologies-CNR
ITRE   Committee on Industry, Research and Energy-European Parliament
ITTIG   Institute of Theory and Technique of Legal Information-CNR
LLOD   Linguistic Linked Open Data
MMG   Institute for the Study of Religious and Ethnic Diversity-MPG
MPG   Max-Planck-Gesellschaft

OED   Oxford English Dictionary
OPERAS   European Research Infrastructure for the Development of Open Scholarly Commu-
                nication in the Social Sciences and Humanities
OPERAS-D   Design for Open Access Publications in European Research Area for Social Scien-
                ces and Humanities
PEPP-PT   Pan-European Privacy-Preserving Proximity Tracing
PSE   Physics and Engineering-ESFRI SWG
R&D   Research and Development
REDI   Reducing Risks of Natural Disasters-University of Camerino
R&I   Research and Innovation
RESILIENCE   Religious Studies Infrastructure
SCI   Social and Cultural Innovation-ESFRI SWG
SRL   Societal Readiness Levels
SSH   Social Sciences and Humanities
STEM   Science, Technology, Engineering, and Mathematics
SWG   Strategy Working Group
TEI   Text Encoding Initiative
TRL   Technology Readiness Levels
TUSTEP   Tuebingen System of Text Processing
UNESCO   United Nations Educational, Scientific and Cultural Organization
USSR   Union of Soviet Socialist Republics
WCP   World Congress of Philosophy
WDL   World Digital Library

1 Introduction

In this book, I talk about innovation, reflection, and inclusion. More precisely, I talk about cultural innovation. Cultural innovation, no doubt, might sound like an oxymoron. Think of the famous statement of Confucius (Kongzi 孔子) in the *Analects:* "The Master said, I have 'transmitted what was taught to me without making up anything of my own.' I have been faithful to and loved the Ancients" (Confucius 2017, 7, 1–2).[1] However, cultural innovation is something whose existence we cannot deny today: something that tops up social and technological innovation. Cultural innovation is about *spaces of exchange* in which citizens *share their experiences* while appropriating *common goods.* I am talking of public spaces such as libraries, museums, science centers, and any place in which co-creation activities may occur, for example, research infrastructures such as the *Digital Research Infrastructure for the Arts and the Humanities.*[2] At this level, social innovation becomes reflective and generates cultural innovation.

The main objective is to show the effectiveness of history of philosophy in societies that are innovative, reflective, and inclusive. The argument carried out in the pages that follow rotates around the need for new narratives in history of philosophy, which can be established through co-creation, the motor of cultural innovation. The result is rethinking history of philosophy in terms of a dialogical civilization by enabling participatory translations, individual processes of reflection, and collective processes of inclusion.

For the sake of speaking up and unlocking change, let me start with a thought experiment. Imagine we are in 2028, attending the 26th World Congress of Philosophy—the next in the schedule after the 25th World Congress of Philosophy, of which we already know it will be held in Rome in 2024—and the questions are: How will philosophers delve into historical texts? How will they look beyond texts into symbols and icons? On paper, for paper remains an indispensable support, as an external body that is part of the life of our mind. This seems obvious. Beyond paper, however, philosophers will read on the devices that will be available to them.[3] For all we know, by 2028 philosophers might have taken up the habit to read texts in the blink of their left eye—when their left eye will

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1 Unless stated otherwise, as it is the case for all English translations of Kant's and Dilthey's quotes that are taken from CE and SW, respectively, most translations into English from the German, French, and Italian are my own.

2 https://www.dariah.eu, visited on 6 May 2021.

3 https://ereadcost.eu/wp-content/uploads/2019/01/StavangerDeclaration.pdf, visited on 6 May 2021.

possibly be synchronized with a device they might be wearing on the left arch of their glasses.

At issue is figuring out how philosophers will do their job of doing philosophy in the years to come. Certainly, we ought to leave open many options, but of one thing we can be sure, namely that for each philosophical proposition uttered by any philosopher it will be true that it will not stay on its own. It will instead be shared at once by many other philosophers or non-philosophers. In sum, philosophy in the decade that has just begun will be participatory. It is true that the thought experiment in 2028 refers to an imagined state of advancement in artificial intelligence and might sound dystopic. However, it is also true that a great deal of real and existing artificial intelligence is already in use today, which anyone can realize, e.g., through a visit to Oodi, the new central library of the city of Helsinki. Inaugurated in Summer 2019, Oodi is different from a traditional library. It has been built as a meeting place, a house of reading, and a diverse urban experience. On top of providing users and visitors with knowledge, new skills, and stories, Oodi is a comfortable place to access for learning, relaxation, and work. On the first floor of the building, we see a cinema, the books check-out and return service, the wardrobe, and a restaurant. On the third floor, books. Not many, a few thousand on open shelves, mostly in Finnish, some in other languages. Circling the shelves, we see ample reading spaces, declining floors, couches and cushions, a sunlit terrace. Most readers read from their laptops; some—but indeed not many—read on paper. Now, let us step onto the second floor. What do we expect to find? The answer is: sewing machines, three-dimension printers, and six glass-walled group rooms, seating up to twelve people, each outfitted with two monitors, one for reading texts and one for hosting distant participants.[4]

Glass-walled rooms that can be reserved free of charge by laypeople, by members of communities of practice, by working groups, by anybody who has something to share. These rooms are exactly what this book is about: sharing philosophical texts—for the profit of a reflective society.

Historians of philosophy are part of the community of the social sciences and humanities (SSH). They are the primary target of this book, whose complex subject matter requires an intensely multidisciplinary methodology, but which also implies that its readership might well extend beyond the communities of historians of philosophy and philosophers. Then, let us say that this book is directed at policy-aware readers who might want to spend some thoughts about

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4 https://www.oodihelsinki.fi/en/, visited on 6 May 2021.

the convergence of philosophy with their discipline to tackle the challenges of sustainability in a globalized world.

This book is a long position paper, an extended essay dedicated to twenty-first-century policies of philosophical research from a global perspective. It results from careful observation of European research policy, although its primary attention is for the global perspective, for philosophy serves human beings. I have chosen the format of a *Denkschrift*, a German word for memorandum in the sense of a document an expert lays out for his/her government to ponder. As such, it goes hand in hand with other *Denkschriften* that have appeared open access with De Gruyter in the aftermath of the *Berlin Declaration on Open Access to Knowledge in the Social Sciences and Humanities*[5]—first and foremost with *Die Google-Gesellschaft* (Lehmann and Schetsche 2015), *Wikipedia und Geschichtswissenschaft* (Wozniak et al. 2015), and *Geschichte lernen im digitalen Wandel* (Demantowski and Pallaske 2015).

1.1 History of Philosophy and the Reflective Society

Philosophy has much to offer to the twenty-first century. Especially—the main argument of this book—history of philosophy has much to contribute to the reflective society. In the twenty-first century, history of philosophy can be usefully reinvented on the basis of its development towards new narratives, and these narratives ought to be encompassing, for one cannot deny that today also history of philosophy is taking a global perspective.

This book aims to provide new impulses to research in history of philosophy by looking into the conditions of possibility of new approaches that aim at engaging diverse philosophical traditions. It aims to break ground for rethinking the discipline within a global framework. It offers new definitions and stocktaking of best practices focused on China-and-the-West cultural interaction, which can be taken as the start for extending the model to other cultures—China being the most populous country in the world and the fourth country of origin of non-nationals in Europe.[6]

Although it will be amply discussed—both philosophically and historically—in the pages that follow, the rationale of the choice of setting *history of philosophy*, together with the *reflective society* on the title page is of neither philosophical nor historical nature. Rather, I am talking of a parliamentary matter, for at-

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5 https://openaccess.mpg.de/Berlin-Declaration, visited on 6 May 2021.

6 https://globaldialogue.isa-sociology.org/chinese-students-in-europe/, visited on 6 May 2021.

tention to the reflective society has substantially increased among researchers since 2013, due to the title chosen by the European Union for posting SSH-related calls within the sixth Societal Challenge of Horizon 2020, *Europe in a Changing World: Inclusive, Innovative and Reflective Societies* (EUR 2014). Funny enough, we are talking of a notion that is undoubtedly endowed with scientific status. However, it was born out of a political compromise negotiated by European Parliament members Maria da Graça Carvalho, Patrizia Toia, Christian Ehler, and Silvia Costa with the aim of increasing public funding for research and innovation in the humanities (see below chapter 4).

Last but not least, the book looks at *transformative effects* on the way of doing philosophy. Information technology is revolutionizing how to approach texts and how to practice philosophical inquiry. I argue that time is ripe for a paradigm shift from thinking of texts to thinking of corpora, which is an issue that connects with hard, theoretical questions such as how to conceive of philosophical works within the infosphere (Blair et al. 2011; Floridi 2019; Romele 2019). "Distant reading," says Franco Moretti, "is a condition of knowledge," for it allows one "to focus on units that are much smaller or much larger than the text: devices, themes, tropes—or genres and systems" (Moretti 2013, 48–49). Texts that are findable, accessible, interoperable, and reusable (FAIR) will enrich readers in the next years. That currently, very few open access recent English translations of philosophical works are available on the internet ought to belong to the past (Schäfer and Serres 2016). We will see what might happen with Immanuel Kant in German, English, and Chinese (see below chapter 8). We are only beginning to become aware that digital rights management is a *key enabling technology.*

Considering current trends towards a data-driven history of philosophy as a branch of both philosophy and digital humanities (Betti and Van den Berg 2019), my point is that the future of history of philosophy depends on urgently finding ways to bring about radical enhancements of the way we edit, store, annotate, access, and translate corpora. Advances in technology enable history of philosophy to exercise an influence beyond its narrowly understood disciplinary borders to scholars of different disciplines worldwide and far into the future. However, philosophical expertise seems to lag and remain somehow ill-equipped to deal with the challenges of the digital transition we are about to face. As Timothy Williamson (1998) puts it: philosophy is a science, but not a natural science (mathematics is another example of a non-natural science). At its best, philosophy strives to be as systematic, rigorous, precise, accurate, critical, and evidence-based as its questions permit and use the best methods to answer them. Its future is likely to be increasingly international, with increasing interaction between different traditions (Bourdieu 2002). However, philosophy also faces serious dan-

gers. Its lack of interest in profit-making and its willingness to be explicitly ethical expose it to external threats. Philosophers who are impatient with the demands of methodological rigor pose internal threats. In the long run—concludes Williamson—the best strategy in the face of these threats is not to compromise high standards.

In this book, I address the three questions raised by Bernard Williams (2009) that define philosophy as a humanistic discipline: *What can—and what cannot philosophy do? What are its ethical risks—and possible rewards? How does it differ from science?* To reduce their scope, I reframe these three questions alongside the vertical perspective that considers history of philosophy as the main grounding of philosophy, that without which no philosophy could exist, and alongside the horizontal perspective of philosophy as part of the humanities, where philosophy meets with history, geography, anthropology, and linguistics.

Finally, some readers might see the book as a manifesto supporting history of philosophy and be fine with it. However, another group of readers might want to object to talking of history of philosophy on behalf of philosophy, which is a rigorous discipline, universal in its scope, and free from all conditioning, first and foremost free from any attempt at historical determinateness. Gregorio Piaia has highlighted the difficulties involved in the distinction between *doing philosophy* and *making history of philosophy*, maintaining that the co-existence of both processes guarantees mutual enrichment while underlining that "making history of philosophy promotes an attitude that is more open to understanding the distinct ways in which the human being has tried to access to the truth, and that avoids the self-sufficiency in which doing philosophy risks falling" (Piaia 2020, 3).

1.2 World Congress of Philosophy

"We now have a dialogical civilization"—stated Tu Weiming 杜維明, introducing the magnificent Wang Yangming 王阳明 Lecture he gave on 18 August 2018 at the 24th World Congress of Philosophy Beijing 2018 (Tu Weiming 2018, 1). A dialogical civilization is much more than a dialogue of culture. It is a culture that is born dialogical (Zhao Dunhua 2007). Learning to be human is an ongoing task, and we fulfill it through exposure to the arts and the humanities.

As Karl Jaspers pointed out, during the axial age (from 800 to 200 BC), similar ways of thinking appeared at the same time but independently in the Far East, in the Middle East, and in the Western world. In China, Confucius and Laozi 老子 lived and taught; in India, the Upanishads were produced, and Buddha lived, in Persia Zarathustra, in Palestine the prophets, in Ancient Greece

Homer, Parmenides, Heraclitus, and Plato: "Everything implied by these names developed during these few centuries almost simultaneously in China, India, and the West, without any of these regions knowing of the other" (Jaspers 1949, 2; 2014, 2).[7] True, not all epochs were axial. In other epochs, the translatability of concepts and values did not hold. Think of nineteenth-century imperialism and its effects on colonialism.

Today, we can see history of philosophy giving rebirth to the cultural melting pot depicted by Plato (1998) in the *Timaeus* (Τίμαιος—23c) about the translation of the art of writing from Atlantis to Egypt and from Egypt to Greece, thus prefiguring the translation of Greek words, culture and thoughts into the Latin words of Cicero and Boethius, or the dynamics of the great Mediterranean cultural circle made of translation and tradition of philosophical, religious, and medical texts from Greek and Hebrew into Arabic, Latin, and all vernacular languages (Gregory 2006, 38–39). In the Far East, "the Buddhist conquest of China during the Tang dynasty and the Confucian transformation of Buddhism are a process that brought about the introduction via Daoist categories, domestication, growth, and appropriation of an Indian form of spirituality, which lasted for at least six centuries" (Tu Weiming 2010, 219).

In the West, the *reflective society* is a notion that refers to a "self-reflective political culture," in which the consensus of citizens comes about from voluntary and continuing "critical examination through unmanipulated debate" (Fishkin 1992, 124). In the East, Tu Weiming has proposed the following argument:

> human beings are never static structures but always dynamic and creative processes of becoming. Why the insistence on self-awareness as a point of departure, then? We can certainly come up with a coherent view that other-regard takes precedence over self-regard. It is because we are aware of others that we become aware of ourselves. Without acknowledging the existence of others, I may not be aware that I exist at all. It is conceivable that my relationship to the other is prior to my self-awareness. (Tu Weiming 2018, 4)

We are indeed looking at crises of trust in traditions and cultures (Bourdieu 2002), but it is also true that civilization means openness and a new alignment of disciplines to govern cultural diversity worldwide. We need new narratives that require efforts for logic, society, and personality. The issue is communication towards a harmonic blending of cultures.

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7 "Alles, was diese Namen implizieren, entwickelte sich in diesen wenigen Jahrhunderten fast gleichzeitig in China, Indien und im Westen, ohne daß eine dieser Regionen von der anderen wusste."

Learning to be human was the theme of the 24th World Congress of Philosophy (WCP), which took place in Beijing from 13 to 20 August 2018 in the splendid setting of the Olympic Green. Three items make it relevant. First, with 8,000 registered participants, the 24th WCP Beijing 2018 legitimately claims to be the most participated gathering of philosophers in world history. Second, it was held in the context of contemporary China's booming research and innovation. Third, as already anticipated, it kick-started the paradigm change from a dialogue of cultures to a dialogically born culture (Pozzo 2018).

The 24th WCP Beijing 2018 was a joint endeavor of Peking University and the Fédération Internationale des Sociétés de Philosophie (FISP). The Department of Philosophy at Peking University played a significant role in fostering philosophy in China and worldwide. The merits of Tu Weiming, Wang Bo 王博, and the group of young scholars at Peking University composed by Liu Zhe 刘哲, Yang Haifeng 仰海峰, Wang Yangjing 王彦晶, and Wu Tianyue 吴天岳 cannot be praised enough. They worked in cooperation with representatives of distinguished Chinese institutions such as Jiang Yi 江怡 of Beijing Normal University, Sun Xiangchen 孙向晨 of Fudan University, and Xie Dikun 谢地坤, then of the Chinese Academy of Social Sciences, now of Renmin University. The past and current presidents of FISP, Dermot Moran and Luca Scarantino, were the soul of the whole endeavor and were flanked by an international program committee elected within the Steering Committee of FISP. On the international program committee of the 24th WCP served Jiang Yi, Hei-Sook Kim, Ernest Lepore, Riccardo Pozzo, Mogobe Ramose, Marietta Stepaniants, Sun Xiangchen, Stelios Virvidakis, Tu Weiming, Wang Bo, and Xie Dikun.

Scholars know today that the claim raised by Heidegger (1985) about philosophy belonging to Greece is untenable and that the same holds for the claim about philosophy being a creation of the West that cannot flourish in other traditions (Scarantino 2013; Diagne and Amselle 2020). The 24th WCP Beijing 2018 was, first and foremost, an exercise of opening to the philosophical, religious, and cultural complexity of the world. Although Chinese philosophers participated in great numbers, they were a minority in comparison with the thousands and hundreds from Europe, the Americas, Russia, India, and the dozens from the Philippines, South Africa, Korea, Thailand, Nigeria, Kazakhstan, which made it possible to give the word to representatives of philosophical communities that are usually not considered as players within the global campus of the contemporary philosophical world, such as, for example, the variety of traditions within African philosophy.[8] In a myriad of symposia, round-tables, sessions of every

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8 Among others: Paulin Hountondji, Tanella Boni, and Souleymane Bachir Diagne.

kind, many innovations due to artificial intelligence, knowledge fragmentation, data access—to name only a few examples—brought up exciting considerations for issues such as consciousness, marginality, solidarity, responsibility, creativity, well-being, and expressivity—the first steps of the dialogical born culture evoked by Tu Weiming.[9]

The twenty-four world congresses of philosophy that have been held since 1900 have all been momentous cultural events (Agazzi 2003; Elberfeld 2009), as can be verified by perusing their published proceedings (currently available by the care of the Philosophy Documentation Center, which is also in charge of the FISP website).[10] At the 1st WCP Paris 1900, Bertrand Russell met Giuseppe Peano, who advised him to read Gottlob Frege; and at the 4th WCP Bologna 1911, Federigo Enriques contextualized positivism before neopositivism. The participants of the 3rd WCP Heidelberg 1908 were faced with the issue of values, with Benedetto Croce a valiant help to Wilhelm Windelband; and the 9th WCP

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9 Great resonance found the plenary lectures given by Peter Singer, Anne Cheng, Mogobe Ramose, Julian Nida-Rümelin, Maurizio Ferraris, Judith Butler, Sally Haslanger, Andrey Smirnov, and Supakwadee Amatayakul.

10 https://www.pdcnet.org/wcp, visited on 6 May 2021:
- 1st 1900, 1–5 August, Paris, France
- 2nd 1904, 4–8 September, Geneva, Switzerland
- 3rd 1908, 31 August–5 September, Heidelberg, Germany
- 4th 1911, 5–11 April, Bologna, Italy
- 5th 1924, 5–9 May, Naples, Italy
- 6th 1926, 13–17 September, Boston, United States
- 7th 1930, 1–6 September, Oxford, United Kingdom
- 8th 1934, 2–7 September, Prague, Czech Republic
- 9th 1937, 31 July–6 August, Paris, France
- 10th 1948, 11–18 August, Amsterdam, Netherlands
- 11th 1953, 20–26 August, Brussels, Belgium
- 12th 1958, 12–18 September, Venice, Italy
- 13th 1963, 7–14 September, Mexico City, Mexico
- 14th 1968, 2–9 September, Vienna, Austria
- 15th 1973, 17–22 September, Varna, Bulgaria
- 16th 1978, 26 August–2 September, Düsseldorf, Germany
- 17th 1983, 21 August–27 August, Montreal, Canada
- 18th 1988, 21–27 August, Brighton, United Kingdom
- 19th 1993, 22–28 August, Moscow, Russia
- 20th 1998, 10–15 August, Boston, United States
- 21st 2003, 10–17 August, Istanbul, Turkey
- 22nd 2008, 30 July–5 August, Seoul, South Korea
- 23rd 2013, 4–10 August, Athens, Greece
- 24th 2018, 13–20 August, Beijing, China

Paris 1937 was the celebrated *Congrès Descartes* that left a deep mark in twenti-eth-century philosophy (Bianco 2014). WCPs met in Italy two other times: at the 5th WCP Naples 1924 and the 12th WCP Venice 1958, organized respectively by Giovanni Gentile and Carlo Giacon.

Looking at the last decades, the 19th WCP Moscow 1993 was organized by Evandro Agazzi in a city in which tanks were rolling in the streets during Boris Eltsin's *coup d'état*; while the 20th WCP Boston 1998, organized by Jaakko Hintikka, was the first that surpassed the threshold of 3,000 participants.

How about East-West? Until 1998, all WCPs were being held in Western coun-tries. The first time in Asia was the 21st WCP Istanbul 2003; the first time in the Far East was the 22nd WCP Seoul 2008.

It is significant that after the long-due homage to philosophy in Greece, which was the 23rd WCP Athens 2013, the 24th WCP Beijing 2018 was once again held in the Far East, this time marking the irreversible trend of establishing philosophy as the foundation of a dialogical civilization. Following this, the in-ternational program committee was instrumental in convincing FISP to abandon Aristotelian-Scholastic disciplinary classifications for titling the five plenary ses-sions while introducing instead items rooted in the tradition of spiritual human-ism (*jingshen renwenzhuyi* 精神人文主义; Cheng 1997; Cua 2003; Wen Haiming 2012). Instead of the first plenary on logic and metaphysics, the 24th WCP started with a plenary on self (*ziwo*自我); instead of the second plenary on ethics and politics, it had a plenary on community (*shequn* 社群); instead of the third ple-nary on science, a plenary on nature (*ziran*自然); instead of the fourth plenary on religion, a plenary on spirituality (*jingshen* 精神). The scheme was completed by the fifth historical-philosophical plenary on tradition (*chuantong* 传统) and was continued for choosing the titles of the ten plenary symposia: *Self:* (1) Ren, Ubun-tu, Love, and the Heart, (2) Mind, Brain, Body, Consciousness, Emotions; *Com-munity:* (3) Philosophy at the Margins: Domination, Freedom, and Solidarity, (4) Rights, Responsibility, and Justice; *Nature:* (5) Human, Non-Human, Post-Human, (6) Science, Technology, and the Environment; *Spirituality:* (7) Creativity, Symbol, and Aesthetic Sense, (8) Reason, Wisdom, and the Good Life; *Tradition:* (9) Expressibility, Dialogue, Translatability, (10) Differences, Diversity, Common-ality.[11]

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11 https://wcp2018.sched.com, visited on 6 May 2021.

1.3 Innovation

While research implies government or private funding that brings about new knowledge, innovation is about knowledge that generates value, either in the form of new lines of products that ameliorate the well-being of citizens or in the way of services whose cost-effectiveness is maximized (OECD 1986, 1). Technological innovation impacts society insofar as it fosters social innovation, which generates cultural innovation when it becomes reflective. The first philosopher who considered innovation was Francis Bacon. As early as 1625, he wrote:

> As the births of living creatures at first are ill-shapen, so are all innovations, which are the births of time. Yet notwithstanding, as those that first bring honor into their family are commonly more worthy than most that succeed, so the first precedent (if it is good) is seldom attained by imitation. For ill, to man's nature as it stands perverted, hath a natural motion, strongest in continuance; but good, as a forced motion, strongest at first. (Bacon 1908, 109)

As a matter of fact, philosophy keeps encountering innovation. The fourth industrial revolution has provoked new waves of *science and technology studies*, in which philosophers have a say (Godin 2009; Bontemps 2014; Gingras 2017). Besides, all societies have been *anchoring innovation* insofar as people can connect whatever is presented as new as something familiar to them.[12] Today, also philosophy is talking of transformative research that produces transformative innovation (Sen 2014). How does the encounter of philosophy with science and technology take place?

In the twentieth century, philosophers have provided a substantial contribution to the reflection on science and innovation. A climax was the *année Descartes* 1937, a year-long celebration of the tercentenary of the publication of René Descartes's *Discours sur la méthode.* In 1937, the 9th WCP took place in Paris at the Sorbonne. Opened by Paul Valery, it offered lectures by Maurice Blondel, Léon Brunschwicg, Francesco Orestano, W.D. Ross, James Franck, Jacques Maritain, Louis Lavelle, Francesco Olgiati, Jean Wahl, Gabriel Marcel, Ferdinand Gonseth, Louis de Broglie, Rudolf Carnap, Hans Reichenbach, Henri Gouhier, and Henry Corbin (with Walter Benjamin attending within the public). They considered issues such as causality, determinism, and the unity of science just a few years before World War II.

In this century, philosophers are providing an even more considerable contribution to science and innovation. There is reason to hope that the celebrations of the tercentenary of Kant's birth in 2024 will culminate in a series of significant

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12 https://www.ru.nl/oikos/anchoring-innovation/, visited on 6 May 2021.

events, which might end up marking the philosophical course of this century in the same way as the *année Descartes* 1937 did for the previous one. For the *Kant-jahr* 2024, we expect the new edition of the first section of *Kant's gesammelte Schriften* (NAA; Kant 2021 ff.), the 14th international Kant-Congress in Kaliningrad, and the 25th WCP Rome 2024, which will also celebrate Kant's tercentenary. The biggest challenges of this century, i. e., *globalization*, *climate change*, *biodiversity collapse*, and *disaster risk reduction* (e. g., COVID-19), ask for a philosophical narrative, and what Kant has written on reflection and inclusion is the key to shaping the effort. In other words, it is conceivable that Kant's work will be the key to enable the paradigmatic shift I am suggesting philosophy might take to support sustainability in a globalized world. However, one ought to consider Kant's political philosophy as a whole, and should not sidestep Kant's ethnocentric-racist statements about the Indians, the Chinese, and the Blacks, e. g., in his *Beobachtungen über das Gefühl des Schönen und Erhabenen* (AA2: 252–255; CE [Beobachtungen] 58–61; see Shell 2002). Because of Kant's controversial stand on race, it is up to debate whether Kant might be the best model to discuss globalization and cultural diversity. Many other models are worth discussing. Assuming the community insists on referring to Kant, Kant's view on race should be addressed, not ignored.

The long and arduous process of defining a Chinese philosophical lexicon undertaken during the last decades of the nineteenth and the first half of the twentieth century for a language in which it is not possible to make free use of any Greek or Latin etymology (as it is in the case in Western languages), is not only a mere linguistic issue. It also involves issues of political and social acceptance of the influence of the West over China, its culture, and its way of thinking. This process did not only consist in introducing philosophy as a new branch of knowledge into China and making it acceptable to and consistent with the intellectual sensibility of the ruling class while creating new terms for new ideas. The main issue was to adequately conform the new discipline of philosophy to East Asia's millennial religions, moral habits, political and social behaviors (Gatta 2020).

Since Chinese scholars have begun to actively study and research Western culture at the beginning of the twentieth century, Kant was perceived as a challenge in both systematic and lexical fields. These two fields were interconnected, so that different lexical renditions have helped Chinese scholars adapt and domesticate Kant's theories using words rooted in China's philosophical tradition. The introduction, translation, and adaptation of Kant's philosophy in China have greatly influenced modern Chinese philosophy and have had a key role in the formation and standardization of a modern Chinese philosophical vocabulary.

On Kant in Asia, much work has been done (Palmquist 2010; Seidel 2014). Let it be noted that the *Chinese Kant Society* was established in June 2019 at Peking University, which is the last stage of a confrontation with Kant's work that has accompanied the whole twentieth century, starting from the teacher of Tu Weiming, Mou Zongsan 牟宗三 (1909–1995), a leading figure of contemporary Neo-Confucianism, who not only provided an epoch-making translation of the three Critiques but also appropriated Kant's theory of moral subjectivity (Heubel 2016, 118–119). Chen Lai 陈来, also a contemporary Neo-Confucian, has pointed out that the "form of flourishing in Confucianism is similar to Kant's moral flourishing, which additionally includes external goodness and the flourishing of the body, neither of which are emphasized in Chinese philosophy, especially Confucianism" (Chen Lai 2016, 338).

Concerning contemporary Chinese philosophy, let me point out Yang Guorong's 杨国荣 (2013) "concrete metaphysics." Yang Guorong offers penetrating discussions of some of the most critical issues in modern philosophy, especially those related to comparative philosophy. Drawing freely and adroitly on Confucian, Daoist, and Buddhist texts, while staging a dialogue with Western thinkers such as Kant, Hegel, Marx, Heidegger, and Wittgenstein, Yang Guorong shows how contemporary Chinese philosophy has adopted, localized, and critically developed Western ideas alongside traditional Chinese concepts (Yang Guorong 2019).

Yang Guorong's approach goes hand in hand with perspectives on metaphysics that were opened in the West during the Enlightenment. Although most scholars understand under metaphysics primarily the metaphysics of Hellenism and the Middle Ages, which originated out of Platonic and Aristotelian elements —and they do it quite correctly—one can, however, point out there have been other forms of metaphysics, in which the systematic construction of the absolute lost primacy for the profit of the phenomenological experience of consciousness. Let us think, for instance, of Georg Friedrich Meier's *Einleitung in die Metaphysik* (Meier 1755a) whose objective is to question the distinction between *metaphysica generalis* and *specialis* that had been canonized in Christian Wolff's *Vernünfftige Gedancken von Gott, der Welt und der Seele der Menschen, auch allen Dingen überhaupt* (Wolff 1720). In Meier's *Betrachtungen über die Schrancken der menschlichen Erkenntnis* the issue of limits becomes an incentive for reaching out to anybody who is not a philosopher by profession (Meier 1755b, 56). Finally, in the treatise *Von dem Ursprunge der menschlichen Erkenntniß*, Meier reacts to the Dutens edition of Leibniz, which brought out the to that date unpublished *Nouveaux Essais sur l'entendement humain* and ignited a new discussion on innatism in metaphysics and theory of cognition (Tonelli 1974). Meier says Leibniz is right when he takes for granted that the first commencements of human cog-

nition lie in obscure perceptions, which God has created for the human soul (Meier 1770, 17), while Kant, who reacted to Leibniz in his *Dissertatio de mundi sensibilis atque intelligibilis forma et principiis*, appeared in 1770, only a few weeks after Meier's little treatise, pleaded for the interaction between sensations and understanding.

Summing up, on the one side, Meier considers human cognition capable of complete certainty (Meier 1755a 2). There are principles and fundamental truths that provide the commencements of human cognition. On the other side, even a skeptic who maintains that humans cannot attain complete certainty would concede that there are several concepts and judgments that humankind has accepted as foundations on which a complete conviction is founded (Meier 1755a, 3). Meier elaborates an apology of what he calls the true, i. e., genuine metaphysics in opposition to its degenerated forms. While Meier appropriates the core of Wolff's metaphysical construction, he indicates, however, the conditions of possibility for a future genuine metaphysics that ought to be a science (a distinct cognition based on certain and unshakable foundations) that merits this title and that explains and demonstrates as long the limits of human cognition permit (Meier 1755a, 6). All other known forms of metaphysics are the result of fallacies (Meier 1765, 7). Today, we know better. In his *Introduction to New Realism*, Maurizio Ferraris (2014, 21) has made it clear that metaphysics is in many forms at hand, and we have to accept that, notwithstanding one does it or does not "with more passion."

1.4 Narratives

As Heraclitus says, everything flows (*pánta rhei* πάντα ῥεῖ) (DK [Herakleitos]: B91). Mobility is the genus of which migration is a species. In January 2015, six months before the migrant crisis of the summer of 2015, the Committee of Regions of the European Union issued the *Communication Plan 2015 – 2019: Reconnecting Europe with its Citizens*, which pledged funding for research and innovation activities on "a European narrative that would allow a public debate in Europe about the historical, cultural, philosophical and sociological foundations of European integration, including the costs of Non-Europe, without this being imposed from the top down or becoming an exercise in legitimizing EU policies a posteriori."[13] In September 2019, the European Commission posted a call about

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13 The *Reconnecting Europe with its Citizens* communication plan lists the issues to be tackled

narratives of migration within the calls of Societal Challenge 6, *Europe in a Changing World: Inclusive, Innovative and Reflective Societies*.[14] Today, the study of the impact of media and public narratives on perceptions, opinions, attitudes, and behaviors of different categories of people makes use of innovative research methods, including experimental ones and, most importantly, methodologies offered by the *research infrastructures for social and cultural innovation* (see below chapters 6 and 7).

The literary genre of the narrative is defined as a "representation of a particular situation or process in such a way as to reflect or conform to an overarching set of aims or values" (OED 1989, s.v. 1.3). It is a primary mode of understanding and sharing experience and one of the most constitutive human linguistic communication genres. Concerning migration, it has been observed that knowledge about "processes of displacement and relocation as lived by narrators and the protagonists of their stories" offers "a counterbalance to the often-negative views about marginalized social groups circulated through political discourse

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as follows. See (2015/C 019/09 58). *Official Journal of the European Uni*on: 58(21 January 2015): 40–45:

- Media representations of contemporary migrants.
- Migrants in literature and film, both as objects and subjects of representation (as literary/film characters, and as authors/directors).
- (Economic) migrants versus (political) exiles: Is this distinction still valid and useful today? Or is the dividing line between these categories becoming blurred, given the close interdependency of politics and economics? In other words: should the economic exclusion driving migrants be seen as a form of political violence and repression?
- Survival and/or re-packaging of old migration myths and clichés for contemporary consumption: are these recycled narratives useful in any way, or do they obscure the reality and diversity of contemporary migrants' experiences?
- The relationship between formation of migrant identities and the emergence of nationalist discourses/consecration of the nation-state in our political imaginarium.
- (Re-)emergence of xenophobic and racist discourses, particularly during periods of economic uncertainty.
- Emergence of new transnational and/or diasporic identities.
- The role of the internet (ex-pat fora, journals/blogs, access to home media such as newspapers and TV programs) in the maintenance of migrants' national identities abroad, or alternatively, its role in the construction of more porous transnational identities.

14 EUR 2020, 21–22: "The way we collectively discuss about migration has an impact on the production of policies and responses to address this phenomenon. Narratives on migration–be it in the media, public or political discourses–affect political processes across Europe, influence our perceptions on migration dynamics and ultimately have an effect on the integration of migrants in our societies. The challenge is to understand and explain the causes and consequences of such narratives, examining their construction and assessing their effects on attitudes to migration and on society at large."

and the mainstream media." Thus, "research using stories both as objects and as tools is fundamentally qualitative and often ethnographically oriented" (De Fina and Tseng 2017, 381–382).

Migration is perceived as an anomaly, an anomy, a challenge to sovereignty (Di Cesare 2017, 20). It opens up the possibility of a different world, a world that requires "deterritorialization" (Appadurai 1996), the fluidity of flows, autonomy of crossing, hybridization of identities (Di Cesare 2017, 20). However, we do not yet have a *philosophy of migration.* We are still missing a reflection about migrating and a conceptualization of what a migrant is (Di Cesare 2017, 28). Migration requires working with the idea of fostering research on systemic change in the new generations and contributing to *cross-border and multidisciplinary open innovation environments* for research data, knowledge, and services with engaged stakeholders and organizations.

Concerning the conditions of possibility of migration narratives, we see untold recent and not so recent pasts impinging upon the present through modern media of reproduction like photography, film, recorded music, and the internet, as well as through the explosion of historical scholarship and an ever more voracious museal culture: "the past has become part of the present in ways merely unimaginable in earlier centuries" (Terdiman 1993). The internet plays a role, for it offers the stage for ex-pat fora, journals, and blogs. However, home media such as newspapers and television programs continue to be crucial (Amato and Dell'Agnese 2016).

A general human right to freedom of interstate migration is justified through individual autonomy, equality of opportunity, substantive economic, and social and political equality at the global level (Carens 2014, 226–228). Envisaging a more complex elaboration of immigration laws, according to which some people have rights against legitimate states to cross borders, and by which legitimate states have rights to exclude others (Cole 2000; Wellman and Cole 2011), the issue boils down to assessing citizenship: Have citizens earned a quasi-property right in the national institutions? How about alienating them? As bequest or give or trade? (Pevnik 2011) However, Carens's three key concepts of individual autonomy, equality of opportunity, and global political equality are not carved in stone yet. A debate has started about the freedom of migrating, conflicting with the freedom of accepting.

History of philosophy contributes to strengthening a culture of innovation and inclusion that responds to the needs expressed by migration, a culture that holds together the various communities as a driver for developing societal reflectivity and competitiveness. History of philosophy sets the stage for establishing narratives that encounter the other, the different, the opposite, the opposing, the contradictory. Let me mention only three endeavors that were started at

different moments and are still up and running. They are the *Journal of the History of Ideas* (founded 1941), the *Lessico Intellettuale Europeo* (founded 1964), and the *Key Concepts of Chinese Thought and Culture* (founded 2015). These endeavors make it possible for narratives to speak of classical and vernacular culture, of universities, academies, gymnasia, and schools, of women and men, of peasants and savages, of reverends and witches, of the three religions of the book, of the philosophical schools of the East, of the *nosotros* of the Andes, of the sub-Saharan *chavannes*. The list never ends, in an approach that considers a plurality of languages in texts that are also considered in their broadest spectrum of printed writings, judicial leaflets, recitations, debates, and even here, the list does not end. Narratives are expected to provoke reflection, an individual process that causes a collective process, inclusion, which is then the answer that philosophy can give to the anxieties of the present moment amid the COVID-19 pandemic.

History of philosophy is part of the social and cultural development of territories and contributes to increasing the quality of life of citizens. Certainly, philosophers were born in their own countries and might have chosen a religious denomination. We have to consider the need for fostering reflective knowledge that avoids "the false neutrality and universality of so much academic knowledge" (Rose 2010, 238). For example, religious arenas and networks provide adequate spaces of exchange that enable interaction with others with whom faith is shared and thus become the basis for social action and involvement, whether framed as a religious charity, diaspora engagement, or otherwise (Ambrosini et al. 2018). In this context, the task of the historian of philosophy is indeed suspended between the rigor of the scientific endeavor and the inventiveness of the subjective story-telling. Concerning our understanding of what narratives are, Hayden White has made it clear that historical writing is influenced by literary writing in many ways, sharing the firm reliance on narratives for meaning, eliminating the possibility of objective or truly scientific historical accounts (White 2014). Narratives find expression in artistic activities such as exhibitions, performances, participatory practices, or community arts (Silver et al. 2010).

In sum, policy suggestions identify empowerment as an essential and independent objective of reform. Eventually, what we need are "community-based human rights assessments" (Meyers 2014). Migration is an increasingly specialized field of research that risks becoming self-centered—looking beyond migration does justice to the complexity of individuals and societies. For instance, the decision to migrate cannot be understood in isolation from other possibilities of achieving matters that are vital. Subjective experiences can be heavily affected by migration that has not (yet) happened. Some people live in fear of being forced to leave their homes; others have a strong desire to build a future else-

where. For this reason, philosophy of migration has become a urgent need (Miller 2016; Nida-Rümelin 2017; Di Cesare 2017; Reinhardt 2019). For migrants settling down in adopted home countries, lack of inclusion and recognition, discrimination, and racism make integration processes challenging (Dewind and Kasinitz 2010; Xie Yu and Gough 2011). Migration puts us in front of the alternative between choosing to open borders, which creates a *domestic state of nature* or to exercise discretionary power concerning the exclusion, admission, and removal of non-citizens, thus establishing a *state of exception* in which non-citizens are subject to the unchecked power of the host country (Mendoza 2017, 1–5). Above all, we are missing guidance regarding a range of ethical issues involved in migration research: informants can be in vulnerable situations; the specific vulnerabilities are not always evident to outsiders; government-funded research can jeopardize the integrity of scholars who might become involved in contentious policies. Among the actions to be taken are improving international cooperation and governance, responding to irregular immigration, fostering integration, and acknowledging diversity and societal change (Castles et al. 2013, 320).

1.5 Cultural Diversity

History of philosophy is about cosmopolitanism concerning culture and the self (Taraborrelli 2015, 87). Why is history of philosophy about cosmopolitanism? Does it have to do with who constructs history of philosophy, or is it about creating a narrative space that can be reshaped by diversifying the space and the authors who construct the history of philosophy?

As Roger Ames has put it, Western philosophy as a professional discipline has to this day invoked geographical rather than philosophical criteria to persuade itself and the world that philosophy is an Anglo-European enterprise. Moreover, this situation is not merely a matter of Western arrogance. If indigenous Asian philosophies have been ignored abroad, they have also been significantly marginalized within their home cultures (Ames 2015, 209), although a vital task of philosophers is to identify and describe the generic traits of the human experience to locate problems within the broadest possible context. Furthermore, defining characteristics become notably different as we move from one cultural and epochal site to another. Philosophers are responsible for seeking out and understanding the uncommon assumptions that distinguish cultures both as a resource for addressing philosophical problems and as a remedy against cultural reductionism and ethnocentrism. Thus, the absence of philoso-

phers in the interpretation of Chinese philosophy to a Western audience has come at a cost (Ames 2015, 214–215).

Philosophers have hardly thematized cultural diversity. It is, nonetheless, a reality. As Kerwin Lee Klein writes: "Rather than elaborating ever more intricate principles for differentiating historical and non-historical cultures and texts ever, we need to consider what happens to historicity when we imagine all peoples, regardless race, religion, or literacy, as historical and to think of their narratives as different varieties of historical discourse rather than a romantic alternative to it" (Klein 2011, 111). In its current global dimension, philosophy is overcoming past distinctions and is ready to encounter the world. History of philosophy ought to move beyond outmoded exclusive dichotomies such as traditional/modern, West/the rest, and local/global. We need non-dichotomous thinking that enables an inclusive, multicultural approach to philosophical inquiry (Tu Weiming 2010, 91; see Van Norden 2017).

Some philosophers aim to integrate Western and non-Western philosophical histories and traditions to address better the crucial questions facing global intellectual history (Moyn and Sartori 2013; Conrad 2016). As stated by Bina Gupta and J.N. Mohanty, philosophy East-West, then, ought to become "a conversation of humankind, and not merely a conversation of the West" (Gupta and Mohanty 1996, xv). When it comes to cultural diversity, moral philosophers tend to make either of two big mistakes. One is to ignore it—to act as if Western morality were the only sort of morality in the world, or at least the only kind that matters. The other mistake is to stumble into nihilistic relativism, in which moral judgments are converted to mere behaviors, and one is left in no position to advocate or criticize anything (Flanagan 2017).

Disciplines that are unable to share linguistic protocols can nonetheless delve with profit into the same problem. What is possible among disciplines is also possible among civilizations. Western, Islamic, Chinese, and African cultures have different points of view, other ideas, different *Lebensformen*, but, again, they share the same problems. All civilizations investigate issues connected with the notions of God, the world, and humankind. Martin Heidegger argued that if language is the house of being, and if man, due to conceptual language, lives within the house of being, we ought to absurdly conclude that Western citizens live in a home that is completely isolated from citizens of other civilizations. Heidegger (1985) made an example of the display of taste (*iki* いき), from the Chinese word for essence (*cui* 粋), a key notion of Japanese aesthetic that is untranslatable into Western conceptuality. The history of a problem goes well beyond the various nuances a concept may take up within a culture, as Walter Benjamin explained in "Die Aufgabe des Übersetzers" (Benjamin 1923; see Sgarbi 2010, 197).

In her book on *yinyang* 阴阳, Robin Wang has chosen to let "the Chinese texts disclose what *yinyang* is." She has indeed tried

> not to impose an interpretation, especially those coming from Western terminologies, but rather let the texts unfold the meanings of *yinyang*, frequently through quotations. This method supports the fundamental goal of giving greater specificity to conceptions of *yinyang*—we must recognize how different texts developed *yinyang* in specific ways and for other purposes. (Wang 2012, 17)

In sum, the community of historians of philosophy ought to know it is time for a paradigm shift towards abandoning parochial disputes in favor of an approach that turns on the need of factoring other cultures into one's own. A historian of philosophy should not "tell the story of the past only from the vantage point of a single part of the world or of powerful elites, but rather widen his or her scope, socially and geographically, and introduce plural voices into the account" (Davis 2011, 190).

1.5.1 Cosmopolitanism

An Egyptian deity, Thōth Θώθ, was credited with the invention of hieroglyphs during the axial age, hence with the birth of alphabets, ideograms, and the idea of the natural origin of language as a universal language—from Plato to Athanasius Kircher (see below chapter 8). When Alberico Gentili set the foundations of the science of international law, Giordano Bruno—who had the chance of meeting Gentili at Oxford and Wittenberg—elaborated his notion of "world citizenship" (Schröder 2017, 14). Bruno reflected on cosmopolitanism during an age of religious troubles in a continent ready to start colonial expansion. Bruno is a key author for sixteenth-century philosophical perspectivism, which results from two revolutions: the cosmological revolution of heliocentrism and the geographic revolution of circumnavigation. Bruno's perspectivism requires abandoning the idea of an absolute center in favor of totality. His use of the hermeneutical circle served to open up different viewpoints, diverse worldviews (*Weltanschauungen*), thus providing full legitimation to positions that a unique thought was likely to englobe as something peripheral. In this sense, philosophy cannot be but profoundly eclectic. It is in constant search of a language for narratives of the things of the world—from physics to ethics—while opening to diverse styles and literary genres, without excluding autobiography.

1.5.2 Transferring Competencies

Especially, history of philosophy can be effective by figuring out what are the new narratives of migration that current flows make more necessary than ever. With migration among the key issues of this century, a reconsideration is urgent of the transfer of organizing principles for developing competencies to act in multicultural settings. I would like to suggest that history of philosophy is about transferring competencies from one cultural context to another. When a European youth goes to China, s/he transfers to China European competencies, while a Chinese youth transfers inversely to Europe Chinese competencies. Hence, chapter 3 below has a particular focus on Chinese diaspora (*huaqiao* 华侨; see Barabantseva 2011), which amounts to more than 50 million people (Tu Weiming 2010, 14), and chapter 8 provides another focus on the challenge posed by interacting Chinese radicals into alphabets. The challenge goes back to the seventeenth century when the Jesuits who translated and studied Chinese philosophy (Kircher 1986) blended ideas from three different periods of Chinese millennial history. Their reports gave the West a distorted image of Confucianism, while Buddhist texts remained mostly unknown in Europe (Westseijn 2007, 540; see Li Wenchao 1999; Nelson 2017). While the program of the 24th WCP partly reflected the Chinese way of dividing philosophy into self, community, nature, and spirit, Western philosophers in attendance in Beijing translated the four items respectively into logic-metaphysics, ethics, physics, and psychology. That was a start. What we still need, though, are cohorts of scholars placed in between who are aware of both traditions.

1.5.3 Thick Identities

Globalization is not a new experience. It is a long-term historical process that enhances regional, national, and local identities (Tu Weiming 2010, 331). For instance, considering Europe's need to adapt to historical change, it is necessary to challenge the notion of a European *intellectual identity*. Speaking of identity today has become anachronistic because Europe has evolved beyond its Greco-Roman intellectual roots, becoming more diverse. "European intellectual identity ... is now much broader in scope ... enriched through historical change, particularly immigration" (EUR 2015, 8). However, *cultural identity* (Butler 1990; Lévi-Strauss 2004) is a syntagma that is "polysemic, slippery and illusory" (Dervin 2012, 181). In fact, "culture cannot be but plural, changing, adaptable, constructed.... A culture that does not change and exchange with other cultures is a dead culture" (Dervin 2012, 183).

1.5.4 Transnational Spaces

Cultures are part of national identities and are bound to one country's language and history. However, *cultures are the constituent of transnational ties* (Myrdal and Karjalainen 2004, 15). Political boundaries define some as members but lock others out (Dobson 2010). More and more people live in countries that are not their own, given that state sovereignty is not as strong as it was in the past, and borders are becoming porous (Gupta 2003). Cultures are in themselves more than their means of support. Cultures are immaterial. They are lights, namely the *aura* of invisible light that the civilized human being attaches to an object as a token of appreciation, veneration, and awe (Benjamin 1936). At the center of all research on cultural heritage are auratic objects (artifacts, books, social findings) that were set by a person, which makes today a repositioning of current technological developments towards a truly human-centered artificial intelligence more and more urgent (EUR 2015, 14, 20). Persons are not out there only to make sure machines work. They are expected to pose the questions the human being finds necessary to pose while going on the *via humanitatis,* on the way of light, as Johann Amos Comenius (1938) said.

1.6 Argument Outline

This book is about innovation, reflection, and inclusion. The argument starts (Part One) with a general thesis on the need for new narratives in history of philosophy (chapter 2) to establish its role in tackling migration (chapter 3). The pages on the reflective society (Part Two) continue the argument by embodying the reflective stance (chapter 4) in consideration of societal readiness (chapter 5) and cultural innovation (chapter 6). The argument ends with a comprehensive presentation (Part Three) of the paradigm shift from a close reading of texts to a distant reading of corpora (chapter 7) and its implications for the translation of languages (chapter 8) and the translation (in the literal sense of transporting crates full of books) of studies (chapter 9).

This book considers the history of philosophy as well as the theory of writing the history of philosophy. It places a particular emphasis on the migration of ideas (Scazzieri and Simili 2018). Mostly, it addresses three conceptual problems of the historiography of philosophy and proposes to look into solutions that account for the new modes and media of our digital age. First, how should the *resilience against non-Western traditions* be conceptualized in historical accounts of philosophy? Second, how is it possible to reconcile the intuition that philosophy can transcend the conditions of its production by acknowledging the *con-*

tingent and situated nature of philosophical work? Third, is it possible to provide a basis for assessing the effectiveness of history of philosophy from a global perspective in terms of *adequacy and validity* without relinquishing the sensitivity of what is currently considered as the best historiography of philosophy?

Regarding the first issue, scholars are expected to abandon the idea that history of philosophy today relies on a linear translation of studies that started in Athens and has gone across the centuries around the world (Diagne 2018). They should be open to the idea of a *pluriversum* of a history of facts and places, whereby history of philosophy finds its grounding in spatial heterogeneity. However, we are talking of a complex task because not everything is translatable, and when we look for comparisons, we must consider the diversity of cultural contexts.

Regarding the second issue, to date, we must admit that intellectual history and philosophy have a difficult time interacting with each other. Intellectual history involves the reconstruction of arguments as they have been recorded in texts during the centuries, making it bear a strong affinity to the history of philosophy. However, intellectual history remains distinct from the history of philosophy because philosophers have mostly disregarded *cultural diversity*. They count instead almost exclusively upon the internal coherence of the arguments themselves, which, however, leaves philosophy at a quite reductive state of the art. In the twenty-first century, when people migrate and transfer competencies at increasing velocity—think of so-called *connected migrants*—history of philosophy can be usefully reinvented on the basis of its consideration of intercultural dialogue.

As regards the third issue, finally, it ought to be *corpora that talk to each other*, then, which takes place through the discussions undertaken by individual philosophers born in different parts of the world. By corpora, I mean much more than the sum of separate books. I mean XML-accessible complete collections of traditions of texts, with corresponding dictionaries, thesauri, and reference works, which makes it possible to analyze a considerable number of original texts, transliterations in other alphabets, or *hanzi* 汉字 characters, and aligned translations.

In a nutshell, this book argues that history of philosophy from a global perspective is possible. More than that: it is necessary. A multidisciplinary approach is essential for the challenges posed by a methodology that is still at the design stage and must be led to maturity. I am talking of a different kind of history of philosophy, not the established discipline that is being practiced today.

**Part One
History of Philosophy**

2 Perspectives

In this chapter, I consider current perspectives in history of philosophy in order to show how the discipline is becoming a critical factor in an enhanced and enriched multicultural and multireligious society, first and foremost on behalf of the urgent need of its encompassing and appreciating diversity as well as the sharing of experiences, values, and aspirations. Let it be reminded that ideas—as Arthur O. Lovejoy made clear—"are the most migratory things in the world" (Lovejoy 1990a, 2; see also Lovejoy 1948). I am not merely talking of *Geistesgeschichte* (Spitzer 1990, 42; see also Lovejoy 1990b), for although the "idea of multiculturalism as a social and political project" appears, at first sight, to be "a latecomer to both public debate and the social sciences," yet this is not so "fight-or-trade" (Baumann and Vertovec 2011, 1).

I start the chapter with the *contextualist revolution* recognized by Christia Mercer (2019; see also Bevir 2009) as the latest development within the community of historians of philosophy in English-speaking countries. I proceed by surveying debates at the global level to explain why and how history of philosophy contributes with content and processes to the reflective society. I conclude by suggesting that the effectiveness of the history of philosophy lies in a new model that considers both the internal aspects of an œuvre that grows—which can be investigated first and foremost in a lexical analysis—and the external aspects of the paratexts that have presided at the constitution of that œuvre.

2.1 Apologue

Let me suggest a thought experiment. Imagine a first-generation diaspora youth (*huaqiao* 华侨) who attends a classical lyceum in Italy (Cristaldi 2012; Raffaetà et al. 2015; Reynolds and Zontini 2016; Cadeddu and Marras 2019). At a certain point, she might be asked to read a text by Plato, possibly the *Apology of Socrates* (*Apología Sōkrátous* Ἀπολογία Σωκράτους), first in Italian, then—we might be thinking of an ambitious youth—perhaps in the Greek original, the Renaissance Latin rendering of Marsilius Ficinus and even the newest English translation (Plato 2020). The interesting thing happens when the student eventually bumps into a translation (Plato 柏拉图 2017) in modern unified Chinese (*putonghua* 普通话), at which point she might start a discussion on Socrates in her Chinese-speaking family. Inversely, schoolmates might appropriate, say, the *Analects* (*Lunyu* 论语) of Confucius (Ni Peimin 2017) through the conceptual references indicated by their fellow students. Together they may start thinking

about movement (*dong* 动), stillness (*jing* 静), human being (*renji* 人际), humaneness (*ren* 仁), and come to grasp fundamental notions of Neo-Confucianism, such as the dictum that represents the unity of heaven and the human being (*tianrenheyi* 天人合一), which amounts to "restoring the Heavenly Principle and diminishing human desires" (Wang 2005, 320). Apparent affinities in the traditions notwithstanding, our classroom might realize that "metaphysics is bound up with ethics" so that reality determines what is ethical (Sim 2015, 616). Eventually, they would come to grasp some key tenets of global significance on the autonomy of human nature (Tu Weiming 2010).

This is something philosophers today might want to take advantage of (Pozzo 2020) for our student reenacts and reinterprets debates dating back to the fourth century BC. The good thing is she has become aware of the global context of these debates. She has become aware she is contributing to the discussion on the axial age (Nagl 2014).

The global context has been defined in Chinese culture. The opening lines of the *Western Inscription* (*Ximing* 西铭) of the eleventh-century Confucian philosopher Zhang Zai 張載 (1020 – 1077) characterize human beings as filial children of the cosmos with famous words:

> Heaven is my father and Earth is my mother, and even such a small creature as I finds an intimate place in their midst. Therefore that which fills the universe I regard as my body and that which directs the universe I consider as my nature. All people are my brothers and sisters, and all things are my companions. (*Ximing* 西铭 1–3; Chan Wing-Tsit 1963, 497)

Here Tu Weiming (2010, 203 – 204) has seen the passage from secular to spiritual humanism, which is the keystone for understanding the Confucian tradition and its modern forms. The faith in the creative transformation of our human condition as a communal act and as a dialogical response to heaven (*tian* 天) involves the integration of the four dimensions of humanity (*renlei* 人类): self, community, nature, and spirit, which I have already mentioned above (see chapter 1); namely the self as creative transformation, the community as a necessary vehicle for human flourishing, nature as the home for our form of life, and spirit as the source of the ultimate self-realization (Tu Weiming 2010, 210).

The presupposition is that the term *Confucian* can be broadened and deepened to go beyond the Sinic world to embrace true cosmopolitanism (Tu Weiming 2015; Kim 2016). Let us think of what happened to Pierre Bayle, who compared Confucius with Spinoza on the basis of "nothing more than a superficial knowledge of Oriental philosophy" (Westseijn 2007, 539). That was the time when Confucius was eventually known in Europe (Étiemble 1988; Mungello 1998; Macfie 2003) through pioneer endeavors such as *Confucius Sinarum*

philosophus (1686), followed by Malebranche (1708, 1980), Leibniz (2002), and Wolff (1985). As a matter of fact, though, the "Jesuits who translated and studied Chinese philosophy confused ideas from three different periods, and their reports gave the West a distorted image of Confucianism, while Buddhist texts remained largely unknown" (Westseijn 2007, 540; see also Masini 1996; Li Wenchao 2000). To complicate the matter, *Sinas* referred to the peoples inhabiting a region including modern-day China, Japan, and Korea (Ivanhoe 2016); while the three periods mixed together were: (1) the ancient past of classics like the *Book of Changes* (*Yijing* 易经), (2) traditional Confucianism as reported by the early followers of Confucius, (3) and Neo-Confucianism, which was started by Zhou Dunyi 周敦頤 (1017–1073) and found its establishment in Zhu Xi 朱熹 (1030–1100), whose synthesis sought to refute both Daoism and Buddhism by selectively adapting certain elements from both traditions into Confucian philosophy (Wang 2005, 323; see also Feng Youlan 1983; Ching 2000; Ivanhoe 2016, Foust 2017; Yusa 2017). Finally, it is useful to remind that in the anonymous (1994, 2006) libertine manuscript composed around 1700, *De tribus impostoribus*, Moses was introduced as the grandson of the Egyptian magician Hermes Trismegistus (Ἑρμῆς Τρισμέγιστος), who tricked the Jews into believing the human body had a divine mission. A few years before, Jacques Basnage de Beauval (1690) had established an "Asian pedigree for Greek philosophy: Plato and Pythagoras had not only visited Egypt, but Pythagoras had been a pupil of the Chaldaeans; beyond the Chaldaeans might be glimpsed not only the Magians and Zoroastrians but also the Brahmins or Gymnosophists of India" (Westseijn 2007, 554).

Well, the apologue is about this: the future of the discipline is at stake (Schmalz 2012), and the way to go is cross-cultural (Schogimen 2016). "A last new frontier of intellectual history at the end of the twentieth century" has been the effort "to understand cultures not only past but also alien" (Kelley 2002, 303). I am talking of the "point of view of the 'Other,' not only blacks and women excluded from male cultural monopolies but also colonial victims of the expansionist spirit of the Western powers," which point of view "can only be inferred from the outside—the eternal dilemma of anthropology" (Kelley 2002, 307–308). There is "nothing new in principle about scholarship in the history of philosophy concerning itself with a philosophy around the globe.… The question then is what if anything might be new about working on the history of philosophy in the era of globalization" (Schneewind 2005, 170). Souleymane Bachir Diagne has expressed a powerful warning against the resistance to pluralize history of philosophy:

> In order to decolonize the history of philosophy against the fabrication of *translatio studio-*
> *rum* as the unilinear path connecting Greek thought and sciences to medieval European
> Christianity, we need to *pluralize that history.* And to manifest in our textbooks that *trans-*
> *latio studiorum* is not just Jerusalem-Athens-Rome-Paris or London or Heidelberg ... but, as
> well: Athens-Nishapur-Bagdad-Cordoba-Fez-Timbuktu. (Diagne 2018, 13)

Coming back to our classical lyceum, we can think of high-school students delv-
ing into multilayered multilingual hypertexts—like the ones envisaged on the
basis of the reciprocal guidance made possible by social reading tools (Roncaglia
2018). A well-organized structure of social reading ensures an ongoing exchange
of information, debate, and knowledge among students and their instructors,
thus helping to increase knowledge and appreciation among citizens—especially
young people—of their shared yet diverse cultural heritage. Especially first-gen-
eration migrants are likely to share experiences that help them shape their
"transnational and diasporic identity" (Forbush and Welles 2016; Reynolds
and Zontini 2016). What is needed are ground-stones for a new paradigm for con-
tent organization that draws upon the book culture but opens it by incorporating
multilayered content, community-based social reading tools, and multimedia
(Lévy 2002). Current readers take up the task of building strong, complex, self-
consistent narratives and arguments, favoring the freedom of movement within
a rich but granular landscape of content.

The Chinese student is a practical example of both theory and practice of
intercultural philosophy (Mall 2000, xi). What she is doing is nothing more
and nothing less than reenacting the discipline of the history of philosophy with-
in an intercultural framework. This shows that, in the twenty-first century, histo-
ry of philosophy is not an issue for philosophers alone, nor are migratory phe-
nomena issues only for statisticians, demographers, and economists. History of
philosophy can provide compelling case studies for migrants that are bound to
keep their own culture while mingling with the cultural backgrounds of others.
Especially today, at a time in which online media set the stage for "diasporic
identities" (Diminescu and Loveluck 2014, 27). In fact, *e-diasporas* can be ap-
proached as "forms of network publics" that "emerge and to some extent self-or-
ganize through digital activity and its aggregation in the form of networks" (Di-
minescu and Loveluck 2014, 35). These are the questions that scholars are
beginning to raise:

> What do the digital humanities mean for a critical understanding of digital diasporas in
> postcolonial Europe? Is it just migrants' use of technology that qualifies digital humanities
> as an emerging field for the redefinition of Europe? Or is it more the use and application of
> digital methods ... to visualize, understand, dig into the role of social media, online activ-
> ities, and web techniques for understanding cultural change and political constellations in

Europe? Is it about digital tools as enabling or as also generating borders and diasporas as new social ordering? (Ponzanesi and Koen 2014, 16–17)

Dana Diminescu has introduced the notion of "relational settlement," defining it as "the social device by which the migrant organizes his life of mobility." Today, migrants can successfully integrate due to either spontaneous solidarity or closely reckoned profit and establish bonds to make friends. They create a "social continuum" that ensures "the success of the project of mobility" (Diminescu 2008, 571). In this century, migrants live in the form of a connected presence—at times traumatic (Runia 2006)—that is very sensitive to "modes of remote presence," whose cognitive and emotional nature depend "on the richness of the interaction" (Diminescu 2008, 572). Hence, it has become vital to look into the yet "largely uninvestigated corpus on the Web" grown out of the *e-practices* of migrants that have transitioned from paper to electronic supports (first and foremost ID documents), whose modes of access are more or less subject to electronic monitoring (Diminescu 2008, 574). It is time to start constructing "an electronic sociology of migration" (Diminescu 2008, 575).

2.2 Historical and Philosophical History of Philosophy

Currently, a number of projects are working on elaborating new narratives in the history of philosophy. They ask for a thorough bringing up to date of some key concepts of the humanities and the social sciences such as identity, diversity, national spaces, migration, multiculturalism, dialogue, and cultural transfers.[15] Theoretical and normative approaches regarding the question of diversity and integration, "such as multiculturalism and interculturalism compete in an attempt to redefine citizenship and nationhood" (Kastoriano 2018). First and foremost, the history of women philosophers asks for a narration that is new in form and content (Hagengruber and Hutton 2019).[16]

It was Mario Dal Pra—the editor of the *Rivista critica di storia della filosofia*—who asked as early as 1946 for an innovative and richer notion of philosophizing to enable a renewal in Italian culture through continuous interventions in the realm of the history of philosophical historiography and its methodology, which

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15 Currently two projects on new narratives are up and running: http://www.new narrativesinphilosophy.net/about.html; https://historyofwomenphilosophers.org/, visited on 6 May 2021.

16 https://historyofwomenphilosophers.org, visited on 6 May 2021.

"inevitably impacted on specific problems of systematic research" (Borghero 2017, 464). In 1951 Dal Pra made it clear that:

> History is a "free process;" if rhythms can be determined in it, but not such as to never preclude, in any situation, the opening to multiple possibilities; if the logical systems themselves are multiple; even if the past is plural, interwoven with voices that have remained suspended towards a future that can understand them and insert them into the fabric of human events. (Dal Pra 1951, 32)[17]

To date, however, intellectual history and philosophy hardly interact with each other. Most scholars insist on keeping them apart. As Sarah Hutton has observed:

> this separation reflects an anxiety on the part of philosophers lest the special character of philosophy will be dissolved into something else in the hands of historians. And it is borne of a fundamental tension between those who think of philosophy's past as a source of ideas and arguments of interest to the present, and those who hold that the philosophy of the past should be studied on its own terms, in relation to its immediate context, without reference to the present. The challenge, then, is to re-historicise the history of philosophy, and to keep the philosophers onside. (Hutton 2014, 925)

The methodological approaches are different, they have little literature in common, and even the footnotes differ (Mandelbaum 1965). The subject is nonetheless the same one: *thought and its history*. The idea is that the relation between them has always been under investigation, and it is worth being questioned decade after decade (Croce 1915; Collingwood 1946). Looking for new narratives in the history of philosophy begins with a critical consideration of this missing interaction.

Intellectual history involves a close reconstruction of philosophical arguments as they have been recorded in texts during the centuries. Intellectual history has strong bonds with the history of philosophy, history of wisdom, history of thought, and *Geistesgeschichte* (Kelley 2002, 3). They are different, however, insofar as philosophers tend to neglect nuances within external contexts and look first and foremost for the internal consistency of the argument they are considering (Kelley 2005, 158).

The debate took a decisive turn in the fifties when Eugenio Garin had put all the weight of historicism in favor of the history of philosophy (Borghero 2017,

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17 "La storia è 'processo libero'; se in essa sono sì determinabili dei ritmi, ma non tali da precludere mai, in nessuna situazione, l'apertura a molteplici possibilità; se i sistemi logici stessi sono molteplici; se anche il passato è plurale, intessuto di voci rimaste sospese verso un futuro che possa intenderle e inserirle nel tessuto della vicenda umana."

450) while pointing out that the unit-ideas of Lovejoy (1936, 3) are limited to particular aspects of common experience as implicit or explicit presuppositions that are persistent through the centuries and vary only through the terms used for them. For Garin, history of philosophy requires a comprehension of the past as past, in alterity to the present, as something diverse (Garin 1959, 25–26; Borghero 2017, 444).

As Anthony Grafton has put it, everybody gains by accepting the death of the history of ideas old style and by going back to work on *intellectual history* (Grafton 2006), which is "closely related to cultural history, being analogous to the polar modes of inquiry commonly known as internalist and externalist—or the 'intellectualist' (or even 'spiritualist') and 'contextualist'—approach" (Kelley 2002, 4). The acknowledgment of diversity implies what Christia Mercer (2019, 530) has called the getting-things-right-constraint of *contextualism*, which is shared by those historians of philosophy who are aware they "should not attribute claims or ideas to historical figures without concern for whether or not they are the ones the figures would recognize as their own," while the *appropriationists*, i.e., the rational reconstructionists—starting from Hegel and continuing through Wilhelm Windelband and Francesco Olgiati to contemporary analytic philosophers—assume philosophy to be perennial, nonhistorical, ready at hand for any elaboration at any time (Knuuttila and Niilinuoto 1996; Lærke et al. 2013; Borghero 2017; Hohenegger and Pozzo 2017; Mercer 2019).

The *calembour* I have chosen for the title of this section goes back to a debate that set Ferdinand Alquié (and his assistants Gilles Deleuze and Jean-Luc Marion) against Martial Gueroult (also the teacher of many). Topical books by Alquié are his *Nostalgie de l'être* (1966) and *Signification de la philosophie* (1971), while Gueroult started with a paper published in the first issue of the *Archivio di filosofia* (1954) and ended with his celebrated *Philosophie de l'histoire de la philosophie* (1979). For Alquié, philosophy is historical, and that would be it:

> The work of a man, for the philosopher is not endowed with lights, virtues, or particular insights; he does not know more than the others, and often less than much; he experiences passions and the most disagreeable ones, and, if he loves wisdom, he is not, therefore, a sage: also, when he wants to appear so, he only succeeds in provoking a laugh. (Alquié 1966, 147)[18]

Seven years earlier, Garin had been even more explicit:

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18 "L'œuvre d'un homme, et le philosophe n'est pas doué de lumières, de vertus, ou d'intuitions particulières ; il n'en sait pas plus que les autres, et souvent moins que beaucoup ; il éprouve des passions, et des plus désagréables, et, s'il aime la sagesse, il n'est pas pour cela un sage : aussi, quand il veut le paraître, ne réussit-il qu'à prêter à rire."

Philosophy does not exist; before whose tribunal one can call philosophies and philoso-
phers to *redde rationem*: there are men who have tried to become critically aware of
their experience and their time in a unified way. These men had intercourse with each
other. They did readings. They devised tools. They used other people's thoughts: their
work had a certain echo; certain tools they invented have spread in a certain area. The his-
torian finds these connections: differences and similarities, groups of men united in work,
agreeing in a certain way of understanding: problems of concrete relationships, of period-
izations and continuities not presupposed but ascertained in the actual conversation of
men: winning "ideas" and conquered "ideas," "ideas" that are reborn and set in the chang-
ing course of time, in the rhythm of the life of groups that "philosophizing" try to realize
the course of their work and its function in the complex of a civilization. Hence philoso-
phizing varies continuously and realizes this varying and the "how" of this varying:
unity and otherness. (Garin 1959, 20)[19]

Against Garin and Alquié, Gueroult pointed out instead the preeminent philo-
sophical interest of the history of philosophy:

The nature of historical interest is simply scientific, positive. It is completely satisfied by the
truthful knowledge of facts and the search for the causal nexus that chains the events. The
interest in the history of philosophy is more complex and fundamentally different. It is a
philosophical interest; this means that it is no longer just a question of knowing exactly
an object, but of grasping its meaning; for the object, which here is the doctrine, is signifi-
cant and representative; it only became the object of exact science because it was to be-
come the object of intelligibility. The concern for historical accuracy is therefore no longer
the end in itself, but a simple means of approach, indispensable moreover to ensure effec-
tive contact with the philosophical reality of doctrines.... The internal reconstruction of doc-
trines according to their proper law of organization is the big deal. (Gueroult 1979, 52)[20]

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19 "Non esiste la Filosofia, davanti al cui tribunale chiamare al *redde rationem* le filosofie e i
filosofi: esistono uomini che hanno cercato di rendersi criticamente conto in modo unitario
della loro esperienza e del loro tempo. Questi uomini hanno avuto rapporti fra loro, hanno
fatto letture, hanno escogitato strumenti, hanno usato altrui pensieri: il loro lavoro ha avuto
una certa eco; certi strumenti da loro ritrovati si sono diffusi in un certo ambito. Questi nessi
lo storico trova: differenze e somiglianze, gruppi di uomini *uniti* in un lavoro, concordi in un
certo modo di intendere: problemi di rapporti concreti, di periodizzazioni e continuità non pre-
supposte ma accertate nell'effettivo colloquio degli uomini: 'idee' vincitrici e 'idee' vinte, 'idee'
che rinascono e tramontano nel mobile corso del tempo, nel ritmo della vita di gruppi che 'fi-
losofando' cercano di rendersi conto del corso del proprio lavoro e della sua funzione nel com-
plesso di una civiltà. Onde il filosofare varia di continuo, e si rende conto di questo variare e del
'come' di questo variare: unità e alterità."
20 "La nature de l'intérêt historique est simplement scientifique, positif. Il est entièrement sat-
isfait par la connaissance véridique de faits et la recherche du *nexus* causal qui enchaîne les
événements. L'intérêt de l'histoire de la philosophie est plus complexe, et au fond radicalement
différent. C'est un intérêt philosophique ; ceci veut dire qu'il ne s'agit plus seulement de connaî-
tre exactement un objet, mais d'en saisir la signification ; car l'objet, qui est ici la doctrine, est

For Gueroult—as noted by Fernand Brunner—the correct opposition was between the history of thought *secundum historiam* and the history of thought *secundum veritatem*, which again brings up the difference between historical and philosophical history of philosophy. Brunner explains:

> If one chooses the first member of the alternative, there is a history of philosophy and a hundred philosophies; if one chooses the second, there are as many histories of philosophy as there are philosophies. Brucker [1742, 1747, 1791] is Leibnizian, Tennemann [1798–1819, 1812, 1832], Kantian, Erdmann [1893] Hegelian, and today we are thinking of the Marburgers to rewrite the history of philosophy in the light of Kantianism, finally understood. (Brunner 1964,191–193)[21]

The solution proposed by Gueroult was that of establishing a *dianoématique*, a "science of the conditions of possibility of philosophical works insofar as they own an undestroyable philosophical value" (Gueroult 1954, 63; Gueroult 1979, 43–71; see Kenny 1996).[22] A compromise solution has been set forward by Aloysius Martinich when he suggested the accomplished historian of philosophy use "methods of both the Analyst and the Historian" (Martinich 2003). An analogous statement was issued by Enrico Berti concerning the relation between *verità filosofica* and *storia all'interno della metafisica classica* when he did not hesitate to admit the difficulty of Gueroult's history of philosophy *secundum veritatem*: "I do not agree with the skeptics and not even with those who claim that there is already a true, totally true philosophy, which has exhausted all the truth that could be hoped for.... I am a supporter of the historicity of philosophy" (Berti 2010, 96–97).[23] Last but not least, I should mention Tullio Gregory's thesis that the

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significatif et représentatif ; il n'est devenu objet de la science exacte que parce qu'il devait devenir objet d'intellection. Le souci de l'exactitude historique n'est donc plus la fin en soi, mais un simple moyen d'approche, indispensable d'ailleurs pour assurer un contact effectif avec la réalité philosophique des doctrines.... La reconstitution interne des doctrines selon leur loi propre d'organisation est la grande affaire."

21 "Si l'on choisit le premier membre de l'alternative, il y a une histoire de la philosophie et cent philosophies ; si l'on choisit le second, il y autant d'histoires de la philosophie que de philosophies. Brucker [1742, 1747, 1791] est leibnizien, Tennemann [1798–1819, 1812, 1832] kantien, Erdmann [1893] hégélien et l'on songe aujourd'hui à Marbourg à récrire l'histoire de la philosophie à la lumière du kantisme enfin compris."

22 "science des conditions de possibilité des œuvres philosophiques en tant qu'elles possèdent une valeur philosophique indestructibles."

23 "Non sono d'accordo con gli scettici e nemmeno con quanti affermano che v'è già una filosofia vera, totalmente vera, la quale ha esaurito tutta la verità alla quale si poteva ambire.... Sono un sostenitore della storicità della filosofia."

history of philosophy—better, the history of philosophies—reduces itself to a more general history of ideas and cultures:

> History which is seen, on the other hand, with sufficiency and contempt by those who think of a history of philosophy to which the "true" or the great" philosophers belong, while the "not great" or "almost" philosophers ("minor figures," "non-great philosophers or quasi philosophers") are placed in "intellectual history": it is in this second category, as we know, that Richard Rorty [1992], with the infallible aim of a Far West shooter, places, among others, John Duns Scotus, Giordano Bruno, Pierre de La Ramée, Mersenne, Wolff, Schopenhauer, Bergson, followed by "people who are not generally called philosophers" such as Paracelsus, Montaigne, Grotius, Bayle, Lessing and so on until Thomas Kuhn [1962]. With these authors, adds Rorty [1992], we descend from the heights of *Geistesgeschichte* to the down-to-earth level of intellectual history. (Gregory 2017, 41)[24]

According to Kelley, the history of ideas may seem "to bridge the gap between the ideal and the real, but this is an illusion to the extent that these ideas are already ('always already') incarnate in conventional language" (Kelley 2002, 4). We find within a horizon-structure of experience the same relation from the perspective of intellectual history as the one outlined by Gueroult from the perspective of the history of philosophy:

> The center of the intellectual space locates the historical subject (conscious, intentional, or even unconscious), or perhaps a single act of discovery, creation, or conceptualization—a purely spiritual or phenomenological moment that becomes a target of philosophical inquiry. The surrounding space encompasses the contexts of the central subject—the preconditions, influences, possibilities, resonances, connections, and effects involving other fields of cultural activity, states of disciplinary questions, and "climates of opinion"—the "past" being represented by residues in the present signifying otherwise inaccessible bygone experience. Beyond the circle of experience, beyond perhaps even the resources of language, we may imagine a transition from intellectual and cultural history to philosophical speculation and metahistorical criticism. In any case this is the only way of imagining the problem from the standpoint of a human agent: intellectual history is the inside of cul-

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24 "Histoire qui est vue, en revanche, avec suffisance et mépris par ceux qui pensent à une histoire de la philosophie dont font partie les 'vrais' ou les 'grands' philosophes, alors que les philosophes 'non grands' ou les 'presque philosophes' ('minor figures,' 'non great philosophers or quasi philosophers') sont placés dans l' 'histoire intellectuelle': c'est dans cette deuxième catégorie, on le sait, que Richard Rorty [1992], avec la mire infaillible d'un tireur du Far West, place, entre autres, Jean Scot, Giordano Bruno, Pierre de La Ramée, Mersenne, Wolff, Schopenhauer, Bergson, suivis de 'personnes qu'on ne nomme pas généralement philosophes' comme Paracelse, Montaigne, Grotius, Bayle, Lessing et ainsi de suite jusqu'à Th. Kuhn [1962]. Avec ces auteurs, ajoute Rorty [1992], on descend des sommets de la *Geistesgeschichte* au niveau terre-à-terre de l'histoire intellectuelle."

tural history, cultural history the outside of intellectual history; but in both cases "ideas" must be brought down to a human level. (Kelley 2002, 5)

Adhering to the centrality of text requires the highest philological-humanistic standards (Pasquali 1988). Restoring the original document as much as possible is the duty of an editor who tells us as much about the composition and execution of the text and about the likely changes imposed by the author, the first publisher, and the subsequent publishers, including an exhaustive account of the layout of the book, its sheet count, font size, current title, typographical errors, corrections, and the like (Levine 2005, 195, 197), which is no trifle. It means finding a common denominator among nebulous exchanges of thoughts, speeches, and debates on texts that have been transmitted through centuries. Texts mediate between context and ideas, which explains why scholars that work with reflected text and corpus analytics (Kuhn 2020) are the best mediators between the history of ideas and the history of philosophy.

Neapolitan twentieth-century philosophers had a point, which goes back to Giambattista Vico (2003). They stress the *pluriversum* of a history of facts and ideas, whereby ideas are phenomenologically represented in the work of individual persons for whom the history of philosophy advocates historical relativity, and hence respect (Tessitore 1990; Piovani 2000; Cacciatore 2001; Claverini 2019, 2021). Today's humanities, however, need to "change in order not to change." As seen in the 仁 *renji* Chinese characters for humanities, which mean "the culture of mankind" (Kim 2014, 397); humanities take up the task "as a control tower that realizes convergence" (Kim 2014, 403). We are currently talking of the Anthropocene as a new concept of time that represents the characteristics of the present, a present in which the fate of the Earth 地球 *diqiu* depends upon humans (Crutzen 2002; Gregory and Castree 2012).

Today, we think in terms of a long history (Christian 2009). Rejecting the reduction of space to geometric concepts of surface and point, humanistic geographers point out that spatial representations are shaped by human meaning and value (Entrikin 1976, 623). Neo-humanism has found flourishing impulses in China, where it was kick-started in the thirties of the last century in the school of Wu Mi 吴宓 (1894–1978; see Megill 2005, 181). The issue found new fuel when Tuan Yifu 段義孚 (1976) introduced the notion of *humanistic geography* as a perspective concerning the complexity and diversity of relationships between people and places (Daniels 2012, 165), and when Augustin Berque (2000) elaborated on the conditions of possibility of an ontology of geography.

The history of ideas is, by its nature, interdisciplinary. It integrates several disciplines, history, and philosophy, for sure, but not only those, for "it involves linguistics, literary history, anthropology, economics, the history of prices, the

history of books, and then politics, institutional history, law, the publicity of sentences, theology, the relationship between texts and worlds of experience" (Tortarolo 1996, 18). Today, research in intellectual history is of common interest to scholars and students in a wide range of fields. It is committed to encouraging diversity in regional coverage, chronological range, and methodological approaches. Intellectual history is expansive and ecumenical. Eventually, it is "a literary activity, and an intellectual historian is somebody producing an understanding by writing books" (Schneider 2005, 144). We have experienced the semiological revolution of the late nineties of the last century, which emphasized laboratory inscriptions and related material semantics. The issue is always the epistemological cleavage between representation and represented object. The stances are between Wittgenstein's *picture of the world* and Heidegger's *being in the picture:* science in the making is science being coded (Rheinberger et al. 1997, 8 – 10). The same cleavage holds between word and image (Bredekamp 1997).

Nomenclatures of ideas and concepts give structure to some monumental works that are the fruit of great efforts of scholars during the second part of the last century, e.g., the *Vocabulaire des institutions indo-européennes* (Benveniste and Lallot 1969), the *Historisches Wörterbuch der Philosophie* (Ritter and Grunder 1971–2006), the *Geschichtliche Grundbegriffe* (Koselleck et al. 1972–2004), the *Dictionary of the History of Ideas* (Wiener 1973 – 1980), the *Vocabulaire européen des philosophies* (Cassin 2004), and the *New Dictionary of the History of Ideas* (Horowitz 2004 – 2005). Together with them, I would like to mention three journals. The *Archiv für Geschichte der Philosophie* has enjoyed a distinguished history since its inception in 1888. Founded by Ludwig Stein, it was created to provide an international forum for discussion of the history of Western philosophy. Insisting on meticulous scholarship and precise argumentation, the journal has emphasized the need to understand historical texts in their philosophical and social contexts. The *Journal of the History of Philosophy* found its mission in a motion passed by the Eastern Division of the American Philosophical Association in December 1957, approving "the establishment of a journal devoted to the history of philosophy." Founded in 1946, the *Rivista di storia della filosofia* distinguished itself for the novelty of interpretative hypotheses and for its extreme philological rigor. In fact, it was its editor Mario Dal Pra who made it clear that history of philosophy could not anymore reduce itself to the result of attempts at systematizing one's epoch apprehension of philosophical thought in relation to preceding epochs, the way Hegel had put it. It should look instead at the relationship between theory and praxis and put forward in an antidogmatic way the free deployment of human practical-rational endeavors (Dal Pra 1996).

Concerning the history of Chinese philosophy, a three-stage approach has been recommended: divided into (i) a step of "textual analysis" that hews closely to the ideas and aims of a past thinker and strives "to minimize the influence of our present perspective and conceptions," (ii) a process of "articulation" that "seeks to draw out the relevance of the thinker's ideas to us in the present," and (iii) a process of "philosophical construction" that seeks "to build a *reflective* and *systematic* account that we, from our present perspective, regard as appealing" (Shun 2016, 67–69).

Summing up, history of philosophy is based on the historicity that lies in the nature of philosophy, which continuously renovates the questions it works on. The same applies to the methods. Jacques Le Goff (1987), Donald R. Kelley (1990a, 1990b), and Ulrich Johannes Schneider have made it clear that the history of philosophy and intellectual history are *not co-extensive*, given that the units of the "intelligible fields of study" are societies (Toynbee 1934–1961) or cultures (Curtius 1948, 12–13; 2013, 62), whereby history of philosophy is by no means the queen of all intelligible forms of communication, it is instead a mere *province within the realm of intellectual history* (Schneider 1996, 11). Texts, their explanations, and opposing arguments can indeed be seen as belonging to the province of the history of philosophy (Levine 2005, 191). Intellectual history is history, no doubt, and it goes to work on the history of thought with the objective of precisely reconstructing the way philosophical arguments have been put forward across the centuries (Stekeler-Weithofer 2006, 2). An example of this dichotomy can perhaps be found in the difference between the formidable book on Ramism written by Howard Hotson, *Commonplace Learning* (2007), which might represent well the *historical history of philosophy*, and my own, *Adversus Ramistas* (2012) for the *philosophical history of philosophy*. All things considered, then, *Commonplace Learning* stays well under the heading of a practical problem for intellectual history insofar as it delves into paratexts, print-runs, re-editions, censorship, correspondences, debates, etc., namely into the grand spectrum of intellectual history, while my *Adversus Ramistas* remains a practical problem for the history of philosophy.

2.3 History of Philosophy from a Global Perspective

In the Renaissance, Sperone Speroni in his *Dialogo delle lingue* pointed to the urgency of going beyond the narrowness of Latin expressions and of embracing a new model of philosophizing in vernacular languages intended at establishing a modern terminology that was free of the "fables of words" so that "of each thing all over the world one can speak in any language" (Speroni 2001, 34; Gregory

2006, 35–37).[25] To be more precise, in Speroni the trivialization of knowledge does not result from its being rendered into *volgare,* for "the content of philosophy is more accessible because it is written in the vernacular language, but not because expressing it into *volgare* entails a simplification, as if an orator could explain the truth" (Sgarbi 2014, 56). On the contrary—as Tullio Gregory has put it—the new language constructed by early modern philosophers was the result of a "continuous effort to renew the philosophical lexicon not only with a progressive neological invention, but above all with a translation of meanings, using lexemes imposed by a long and authoritative scholastic tradition, but emptying them of ancient meanings to give them new ones" (Gregory 2016, 49).[26] History of philosophy cannot neglect considering the changes in philosophical language and the manners of writing philosophy, which has often contributed to defining the frontiers of cultures and historical epochs.

What does *history of philosophy from a global perspective* stand for? It stands for facing "the challenge to include philosophical traditions and their representatives from all over the world, and at the same time to develop new methods, classification criteria and periodization" (Elberfeld 2017).[27] The state of the art is to be seen in the many textbooks for introductory courses all over the world —one ought to think of the rich history of philosophy textbooks produced in Italy, which are heavily indebted to G.W.F. Hegel's *Vorlesungen über die Geschichte der Philosophie* (Hegel 1993, 1995, 2016). The traditional approach of comparing philosophers from different traditions and cultures has been put forward by Ōhashi Ryōsuke 大橋 良介 (2015), who has reconstructed the same arguments in Plato, Heidegger, and Nishida Kitarō 西田幾多郎 (1870–1945). This approach is not without consequences, in any case. For instance, Hegel's philosophy of history keeps having today a considerable readership in Russia (Siljak 2001, 337), with the implication of creating "the problem of East and West," with progressive Europe and backward Asia (Siljak 2001, 340). As a matter of fact, since the thirties of the nineteenth century, Russia has become a battleground of intercultural philosophy because it contained "within its wide ter-

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25 "favole delle parole"— "d'ogni cosa per tutto il mondo possa parlare ogni lingua."
26 "Si può dire che la filosofia moderna viene costruendo il proprio linguaggio—latino e volgare —nel continuo impegno di rinnovare il lessico filosofico non solo con una progressiva invenzione neologica, ma anzitutto con una *traslatio* di significati, utilizzando lessemi ormai imposti da una lunga e autorevole tradizione scolastica, ma svuotandoli di antichi significati per darne ad essi di nuovi."
27 A project on *Histories of Philosophy in a Global Perspective* is currently being coordinated by Rolf Elberfeld at the University of Hildesheim. https://www.uni-hildesheim.de/en/histories-of-philosophy/histories-of-philosophy/, visited on 6 May 2021.

ritory an invisible and shifting border between two continents, and thus Russian society was forever torn between two cultures" (Siljak 2001, 335). Looking at the Islamic world, Giovanni Bonacina's monograph on *The Wahhabis Seen through European Eyes* is aimed at deciphering the difficult and controversial signs of the gradual acquisition of information and the first formulation and rectification of concepts and prejudices surrounding the Islamic deists with attention to "the role played by the manifold clues in modern history, and the various nationalities, religious confessions and political of the individual observers" (Bonacina 2015, 11). Finally, the East-West dichotomy has raged in the twentieth century, especially in the wake of discussions concerning postmodernist relativism with Heidegger, Jean-François Lyotard, and Richard Rorty (Moore 1944; Zhang Wei 2006).

Philosophy has been intercultural since its beginnings in a non-relativistic sense insofar as it has thought of itself with others. Owing to its nature, philosophy—like all languages—is a dynamic reality in continuous evolution. History of philosophy has been investigated as a literary genre, which has eventually led to the codification of a *philosophy of the history of philosophy* (Braun 1973; Gueroult 1979; Santinello and Piaia 1981–2004, 1993, 2011; Longo 2003; Piaia 2020). The datum of tradition is preserved and reformulated in processes of constant reinterpretation. In his inaugural lecture upon the conferral of a degree *honoris causa* at the University of Padua on 14 December 2006, the secretary-general of the Organization of the Islamic Conference Ekmeleddin İhsanoğlu made it clear that different cultures may or may not share the same values. They share, however, several problems and strategies for their solutions. For example, the issue of defining humankind was first investigated in religion (e. g., in *Psalm* 8), then in philosophy (e. g., by Socrates), and in the last five centuries in the natural sciences (e. g., by James Watson and Francis Crick [Taylor 1985]).

According to the ancient notion of *philosophia perennis*, "the one philosophical truth is available to various philosophical traditions" (Mall 2000, xiii). Hence, "the total purity of culture is a fiction," and there ought not to be any such things as *African philosophy* (Tempel 1949; Kagame 1956; Hountondji 1983; Alagoa and Harms 1994) or any other national or regional expressions, including compounds such as *Sino-African philosophy* (Dottin 2019). Randall Collins (2002, xix) has proposed "a global theory of intellectual change." He has configured "the long-term movement of social communities" by relying on the notion of a social-historical time and space. The "sociology of mind"—says Collins—assumes that "thinking would not be possible at all if we were not social; we would have no words, no abstract ideas, and no energy for thinking anything outside immediate sensuality." Hence the reference to "coalitions of the mind"

that are "internalized from social networks" and are "motivated by the emotional energies of social interactions" (Collins 2002, 7).

Intercultural philosophy is not a new discipline. It is simply, as Ram Adhar Mall puts it, "the name of a philosophical attitude, a philosophical conviction that no one philosophy is the philosophy for the whole of humankind" (Mall 2000, xii). The fact is: in all societies we have both one "home culture" and diverse cultures of "minorities." Despite the differences among cultures, however, our point of departure undoubtedly "must be their equal ranking" (Mall 2000, 8). The *must be* stated by Mall might as well be read as an *ought to*, in the sense that either we cannot help to consider all cultures equal, or we should instead rather start to consider them equal. I agree with Mall that the term *intercultural* works better than the term *multicultural* for defining twenty-first-century history of philosophy because "an intercultural society led by the regulative idea of an overlapping unity without uniformity is to be preferred over a merely multicultural one," due to the illusion of the "purity of the different cultures," an illusion that is based "on a static identity that does not exist" (Mall 2000, 9). Intercultural philosophy is a consequence of the *culture of interculturality* insofar as it aims to answer the question of whether and how the cultural manifold can be brought into line with a general and universal concept of truth:

> The deadly logic of either-or is, of course, of no help here, for it accords a privileged treatment to one side or the other. A satisfactory solution may be found beyond the two fictions of total identity and radical difference in overlapping structures among cultures, philosophies, and religions. (Mall 2000, 9)

Cultural encounters in today's global context reject the idea of a concrete universal "if this concreteness is equated with a local gestalt of one particular philosophical convention" (Mall 2000, 36). On this point, Franz Wimmer has argued:

> Philosophy is, whatever else can be addressed by the term, an academic field established worldwide. But this is, in fact, true for only one of many philosophical traditions which humankind has produced in different regions of the world, namely the occidental.... The same holds true of other fields of philosophy, and surprisingly enough, even of the History of Philosophy. It seems to somehow sound *normal* to treat occidental philosophy under the heading of *Philosophy*, while other traditions, even if treated in detail, need to be subsumed under *World Philosophies*. Although a regional-cultural marker seems unnecessary, actually redundant for some people, in the first case, it seems definitely necessary, at least to be expected, in the other cases.... Even if assumed to be *normal*, such linguistic behaviour is certainly not *natural*. It does not reflect the differentiated past—and present—of philosophical thinking of mankind.... Philosophy is to be understood in a culturally generic way. (Wimmer 2015, 125)

Intercultural philosophy was kick-started at the 18th WCP Düsseldorf 1978, when Alwin Diemer organized a symposium on *Philosophy in the Present Situation of Africa* (Diemer 1981), which found its continuation in 1982 by a further conference on this theme (Diemer and Hountondji 1985). In the meantime, intercultural philosophy has become a worldwide undertaking. Already in 1990, Franz Wimmer published his *Interkulturelle Philosophie: Geschichte und Theorie* (Wimmer 1990). In 1991, Heinz Kimmerle issued his *Philosophie in Afrika—afrikanische Philosophie: Annäherungen an einen interkulturellen Philosophiebegriff* (Kimmerle 1991), followed shortly after by Mall's own books: *Philosophie im Vergleich der Kulturen: Interkulturelle Philosophie—Eine neue Orientierung* (Mall 1995), and *Intercultural Philosophy* (Mall 2000). In the aftermath of Clark Butler's (1997), *History as the Story of Freedom*, the 20th WCP Boston 1998 held a session dedicated to *Intercultural Philosophy* that scored an unexpected large attendance (Dawson and Iwasawa 2000). Further contributions to be mentioned are *Transformación intercultural de la filosofía* (Fornet-Betancourt 2001) and *Mündliche und schriftliche Formen philosophischen Denkens in Afrika: Grundzüge einer Konvergenzphilosophie* (Mabe 2005). Since the 19th WCP Moscow 1993, Heinz Kimmerle and Ram Adhar Mall (1993–2012) have been editing the series *Studies in Intercultural Philosophy/Studien zur interkulturellen Philosophie*. Fundamental has been the role played by journals such as *Diogène* (founded in 1952), *Traces: A Multilingual Journal of Culture Theory and Translation* (founded in 2001), the online journal *polylog* (founded 1988), and the series *Interkulturelle Bibliothek* (Yousefi et al. 2005–2017)

Today, we can say with precision that the impact of a book in history of philosophy is measured by its effectiveness in establishing continuities and interactions of cultural traditions. This is what Hans-Georg Gadamer has called a "fusion of horizons," which includes the "experience of tradition" (Gadamer 1975, 304, 321; see also Buck 1978) together with the language spoken at the center of the horizon; for human subjects speak, inquire, judge and interpret in a world of alien objects (Kelley 2005, 157)—putting it in German: *Ideengeschichte*, *Begriffsgeschichte*, *Problemgeschichte*, *Traditionsgeschichte* are all part of *Philosophiegeschichte* (Gadamer 1970; Kelley 2002, 229–233, 263–287). For instance, in Arabic, philosophers use a direct through-argumentative format. In translating into English from a language such as Arabic, on the other hand, "confusing counter-arguments for through-arguments (or vice-versa) can most certainly lead to very serious deviations," starting from the fact that the Arabic phrase *min almuakid* من المؤكد, which typically initiates a through-argument, is often translated as "certainly," which would normally usher in a counter-argument when used text-initially in English (Hatim 2010, 141). Hence, we are witnessing a renewal of interest in the relation between history of philosophy, history of

concepts, history of problems, and history of ideas (Hinske 1970; Bödeker 2002; Pozzo and Sgarbi 2011; Hartung and Pluder 2015; Kerber 2016).

2.4 Philosophical and Historical Anthropology

Turning now to philosophy and anthropology (Geertz 2000; Giri and Clammer 2013; Liisberg et al. 2015), we must start with Ernst Cassirer's *Essay on Man* (1944), the book that tackled the challenge of their intersection by introducing a "philosophy of human culture" (Luft 2005). Cassirer was the first who provided a definition of the human being in terms of culture. For long before the human being had discovered forms of social organization, s/he had made "attempts to organize ... feelings, desires, and thoughts. Such organizations and systematizations are contained in language, myth, religion, and art. We must accept this broader basis if we wish to develop a theory of man" (Cassirer 1944, 63). The task of *philosophical anthropology* is thus to measure the human being, "to get to the bottom of the questionability of the concept of man" (Hartung 2003, 14).[28] In the aftermath of Cassirer, Clifford Geertz sketched "a pragmatist theory of culture" for looking into objects of *interpretive anthropology* in terms of symbolic acts: "It is not the *persons* that are saying or doing something that Geertz is interested in, nor the *event* of the saying (and its social context), but the *said*, the *meaning*, contextualized in the particular culture as a whole" (Saalmann 2013, 221–222). Geertz made it clear that:

> The uses of cultural diversity, of its study, its description, its analysis, its comprehension, lie less along the line of sorting ourselves out from others and others from ourselves so as to defend group integrity and sustain group loyalty than along the lines of defining the terrain reason must cross if its modest rewards are to be reached and realized. This terrain is uneven, full of sudden faults and dangerous passages where accidents can and do happen, and crossing it, or trying to, does little or nothing to smooth it out to a level, safe, unbroken plain, but simply makes visible its clefts and contours. (Geertz 2000, 83)

The many conspiring features of philosophy and anthropology are the basis for constructing *historical perspectivism* (Lærke 2013). While philosophical anthropology has established itself as the discipline dealing with the phenomenology and the metaphysics of the human being and interpersonal relationships, *historical anthropology* is understood as synonymous with the history of mentalities, cultural history, ethnohistory, microhistory, history from below, and *Alltagsge-*

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28 "der Fraglichkeit des Begriffs vom Menschen auf den Grund zu gehen."

schichte. Historical anthropology focuses on qualitative rather than quantitative data, small communities, and the symbolic aspects of culture (Ten Dyke 1999, 37–38). It is based on the need to locate culture (Gupta 2003) for the *anthropology of space and place* maintains that knowledge is always situated, as "all knowledge is produced in specific circumstances," which "shape it in some ways," for everybody situates oneself and one's interpretation by reflectively examining one's positionality (Rose 2010, 237). Locating culture defines new issues in geography, with thematic categories such as embodied spaces, gendered spaces, inscribed and contested spaces, transnational spaces, and eventually spatial tactics (Low and Lawrence-Zúñiga 2003, 13). In this comprehensive setting, it is useful to establish "the field of proxemics, the study of people's use of space as an aspect of culture" (Hall 1966; Low and Lawrence-Zúñiga 2003, 16). Mainly, "inscribed spaces" imply that humans "write," in an enduring way, "their presence on their surroundings" (Low and Lawrence-Zúñiga 2003, 25). Hence the interest in the anthropology of space and place for colonial studies (Gordon 2011).

While himself a proponent of twentieth-century philosophical anthropology (Habermas 1958), when considering the ambitions of contemporary genetic engineering, Jürgen Habermas has suggested initiating a public discourse on the right understanding of cultural forms of life (Habermas 2001, 12; 2003, 15). Fred Dallmayr has considered this intervention something that gives a boost to "the resurgence of philosophical anthropology at this new stage of development." In Habermas's view, notes Dallmayr, "what philosophy can contribute in this context is its capacity for reflective judgment, its ability to illuminate the ethical self-understanding of the species" (Dallmayr 2013, 364). In the era of digital convergence, *public history* no longer seems to be solely destined for the classic places of dissemination (museums, libraries, archives, festivals, theaters, exhibitions) or traditional mass media (the radio, print, cinema, TV). However, public history uses an increasingly broad spectrum of new media (the web, social networks, video games, virtual reality) that provide the general public and historians with a digital archive of potentially infinite images and historical sources. John W. Meyer's *world polity* theory stresses the dependence of local social organizations on institutional models and definitions initiated by professionals and associations to promote collective goods (Meyer 2005, 177; see Meyer 1998).

2.5 Future Developments

Innovative research in history of philosophy seems possible today on the basis of a thorough complementarity between the historic-genetic reconstruction of one

philosopher's approach (*internal*) and the reconstruction of the context of regional and institutional public opinion (*external*). One renowned model available for this remains the *Ueberwegs Grundriss der Geschichte der Philosophie* (Holzhey 1983–2020). Today, it is not enough for a good book on the history of philosophy to be a good book on the history of philosophy. It ought also to be based on robust lexical and historical considerations. Historians of philosophy face the challenge of dealing with multilingualism and validated translations: "A new sociolinguistics of multilingualism is now being forged: one that takes account of the new communicative order and the particular conditions of our times while retaining a central concern with the processed involved in the construction of social differences and social inequalities" (Gardner and Martin-Jones 2012, 1).

Historians of philosophy ought to be trained from the beginning of their career into reading texts and literature in Greek, Latin, Italian, English, French, German, in Spanish and Portuguese, eventually also in Russian, Arabic, and Chinese. Let me conclude with two apologues of Tullio Gregory. When Boethius set out to translate Aristotle into Latin, he was motivated to do so in order, first, to keep alive the tradition of writing in classical Latin and, second, to modernize it through transcriptions into the new contexts opened up by the paradigmatic acceptance of Aristotelianism. And when Kant chose to repropose Greek terms such as *phenomenon* and *noumenon*, he did so because he wished, first, to keep up the tradition of writing on philosophy in German—this tradition had its classical references in Meister Eckhart and Martin Luther—and second, to revitalize it by transcribing it into the new context of his own Copernican Revolution (Gregory 2006, 39–40, 57–58). For these reasons, let me take up again the suggestion laid out in the last century by Ernst Robert Curtius and Tullio Gregory that the future of research in history of philosophy might eventually lie in the development of disciplinary lexica that have grown out of translations, thus re-enacting the translation of Greek words, culture, and thoughts into the Latin renderings of Cicero and Boethius and the dynamics of the grand Mediterranean cultural transmission of philosophical, religious, and medical texts from Greek and Hebrew into Arabic, Latin, and the vernacular languages of Europe (Curtius 1948, 2013; Gregory 2017), whereas with Sanskrit and Chinese, with India and China, translations went both ways (see below chapter 8).

Having insisted on the current quest for interdisciplinary approaches, key concepts, semantic nets, and extended digital support, let me come back to the discussion on *contextualism* versus *appropriationism* (Mercer 2019). It is time to rejuvenate the methodology of the history of philosophy, more specifically that of the history of concepts in its global extension (Pozzo and Sgarbi 2010, 2011; Betti and Van den Berg 2016; Pichler et al. 2020) by taking advantage of

achievements that have proven to be fruitful for the advancement of the discipline, such as the *Lessico Intellettuale Europeo* (Gregory et al. 1967–2021), the *Historisches Wörterbuch der Philosophie* (Ritter and Grunder 1971–2006), the *Vocabulaire européen des philosophies* (Cassin 2004), and the *Key Concepts in Chinese Thought and Culture* (Wang Lin and Han Zhen 2015–2020) alongside with other excellent projects (e.g., Rosales and López 2019; Wang Yueqing et al. 2020). The methodology relies on tools such as vocabularies, ontologies, concordances, frequencies—more generally, on the analysis of texts and corpora, which integrates quantitative and formal methods into the portfolio of methods of history of philosophy and intellectual history. The approach I am looking into aims at boosting *computational history of ideas* (Betti and Van den Berg 2016) and *computational concept modeling* (Kuhn 2020) to break ground for knowledge organization systems that produce synergies while optimizing crosswalks for future translation projects involving Chinese, eventually to be applied to other languages. The future is a history of philosophy that enables cultural innovation (see below chapter 6), which it does when it accounts for the fact that cultures have grown through hybridization with the cultures of their neighbors.

3 Migration

In a globalized world, we need to make mutual enrichment possible while countering xenophobic attitudes. Measures for the democratic governance of cultural diversity at the national, regional, and local levels ought to be swiftly adapted: "democratic citizenship and participation should be strengthened, intercultural skills should be taught and learned, spaces for intercultural dialogue should be created" (EAC 2014, 9). History of philosophy ought to become attentive to migration because migration accompanies the whole history of civilizations, involving continuous relations and exchanges among cultures, hence translations through different linguistic, economic, political, and cultural contexts. In recent years, there has been a surge of humanities-led migration studies. Think of attempts at providing an overall *philosophy of migration* (Di Cesare 2017), of studies on Kant on migration (Reinhardt 2019), and specific contributions on the ethics and politics of migration (Wellman and Cole 2012; Carens 2014; Sager 2016; Mendoza 2017), on space, place, borders, and territory (Appadurai 1996; Low and Lawrence-Zúñiga 2003; Moore 2015; Nail 2016), on displacement and legal constraints (Penz et al. 2011; Pevnik 2011) as well as on narratives of migration (Gomez-Estern 2013; De Fina and Tseng 2017).

I start the chapter by showing that the methodological approach I am looking into is different from the one pursued in the studies quoted above, which are defined by disciplinary methodologies. The method I am considering is cross-disciplinary and has been experimented with during the lifetime of the *Migration Project of the National Research Council of Italy*, which dates back to 2008 and has been constructed by Maria Eugenia Cadeddu upon an idea proposed by Tullio Gregory (Pozzo 2019). The idea is that research on migration ought not to be reduced to emigration or immigration processes of populations or ethnic groups. It ought to also consider translations (in their broadest sense) of texts and competencies from one to another context, be it linguistic, economic, political, or cultural. I then look into the contiguity of history of philosophy and migration narratives, beginning with Kant and ending in recent experiences of displacement in translocalities, and I conclude with remarks for kick-starting a strategic research and innovation agenda on migration.

3.1 Holistic Approach

The phenomenon of migration in the sense of human mobility in its complex and articulated shape embraces a series of socio-economic and cultural aspects

that have a substantial bearing on security, healthcare, environmental, and nutritional issues. Research on migration finds its place at the frontiers of science insofar as it integrates technological innovation with social innovation and eventually with cultural innovation, thus providing substantial added value to citizens of a global community. Migration is not a stand-alone topic. It connects to broader themes such as climate change, economy, international relations, gender, social policies, and many more. We are looking at a growing community of researchers who work on migration. What used to number around 10 – 15 % of SSH researchers is now increasing due to the cross-disciplinary aspects of the thematic area, which require interaction with the whole SSH domain as well as with life sciences and medicine, environmental sciences, logistics, agro-food, and information and communication technology (ICT).

Migration has become a benchmark of political decision-making and a decisive segment of society's economic, environmental, ethical, sanitary, and cultural development. The recurring migrants and refugees crises of the first two decades of the twenty-first century pose a challenge whose dimensions are comparable to those of the ecological crisis of the last quarter of the previous century, whose icons were the acid rains; it was overcome through an epochal effort in research that brought about not only an industrial reconversion but also a change in the mindset of the citizens, namely green thinking. Migration asks for a paradigm shift that involves all disciplines in the direction of a new hybrid consideration. Top-down modeling of phenomena finds a unique synthesis with the discovery of new cognitions bottom-up, which emerge from the immense masses of available data. The main goal is to deal with every aspect of science and technology related to migrants, migration, and integration.

Migration is expected to become a substantial growth factor, starting with the effective management of the reception and integration supply chains. It has been acknowledged that migrants are generators of innovation and networks, as documented in several case studies analyzed in Italy (Chiesi and De Luca 2012). Migrants are less and less contained within the borders of states. They leave and go, keeping in touch with their countries of origin and with resident communities in the countries of destination. Missing integration has high costs due to its physical and economic impact on migrant subjects and the receiving society. Migration has a connection with welfare and its efficient use: in an ever-growing world population, welfare plays a fundamental role because migrants affect its implementation. Migration asks for a societal reflection that is historical, philosophical, legal, and religious and that promotes and revitalizes experiences of co-existence and systems of peacemaking in the relations of cultures.

The control of migration flows, the protection of migrant lives, and the prevention of terrorism are primary necessities related to security. These requirements entail controlling the borders in their various forms (sea, land, and unconventional routes) by accounting explicitly for the need not to delay first humanitarian aid operations. The predisposition to develop diseases is partly dependent on ethnicity and country of origin. Still, it can be profoundly modified by environmental, cultural, socio-economic, lifestyle changes and the associated stresses occurring in the country of settlement. There is a urgent need to understand these interactions and plan effective screening and integration strategies to preserve incoming and resident people's health and reduce impact on national and regional healthcare systems. It is also essential to face the perception of citizens on the risk of contagious diseases adequately.

Finally, migration is in most cases either due to current changes in the terrestrial ecosystem or caused by political, demographic, and economic conditions, on top of which the environment is an amplifying factor for the deterioration of living conditions. The diverse stress factors on the human being and the environment are connected, although water management remains the primary cause. Biodiversity is to be studied concerning the mobility of migrants, which has an impact on the agro-food system. It is necessary to combine global climate change models with local scenarios of social and economic growth.

3.2 Kant on Migration

Migration has become, in recent years, a highly controversial issue in politics, in the media, and with the public. Karoline Reinhardt (2019) has dedicated a well-documented and well-argued monograph to what we can learn from Kant's stance on migration. Her main argument revolves around the assumption that Kant's views about cosmopolitanism lie in productive disharmony with the philosophical and political camps currently represented in migration debates.

In the first part, "Geschlossene Grenzen—Offene Grenzen," Reinhardt deals with the debate about closed versus open borders in contemporary political philosophy (Pevnik 2011). She distinguishes three leading positions in the current discussion: communitarianism, egalitarian cosmopolitanism, and liberal nationalism, which she discusses with reference, respectively, to Michael Walzer (1994), Joseph H. Carens (2013), and David Miller (2016).

In the second part, "Kants Weltbürgerrecht," Reinhardt addresses the question of the extent to which Kant provides arguments in his writings that deal with migration issues and are useful for current debates—in particular in *Zum ewigen Frieden* and the *Rechtslehre* of the *Metaphysik der Sitten*. Reinhardt shows that

Kant's arguments on the right of visit (*das Recht eines Fremdlings*), on hospitality (*hospes*) and sovereignty (*hostis*) can be effectively used as the basis for shaping new forms of philosophy of migration, first and foremost because in the commentary to the third definitive article of *Zum ewigen Frieden* Kant states that "[o]riginally, no one has more right [*Recht*] than another to live on a particular place [*Ort*] on the earth." While looking at late-eighteenth-century colonialism, Kant envisaged a form of *ius cosmopoliticum* (*Weltbürgerrecht*), whose consequence is universal hospitality (*allgemeine Hospitalität*), which is to be acknowledged as the right of the foreigner (*das Recht eines Fremdlings*) to freedom of movement, although hospitality does not entail the right of the foreigner to rob, exploit, and enslave (*Zum ewigen Frieden* AA8: 358[1–13] CE [Frieden] 329; *Metaphysik der Sitten* AA6: 352[6]–355[30]; CE [MdS] 489–492, *Rechtslehre* § 62; Di Cesare 2017, 98–101; Reinhardt 2019, 224).[29] At the center of Reinhardt's consideration is Kant's notion of cosmopolitan right, which she refers to as the systematic basis for justification. Reinhardt provides insightful clarifications of the two terms *cosmopolitan* and *cosmopolitanism* and the syntagma *cosmopolitan right* (Reinhardt 2019, 87–88). Significantly, she reminds that Kant's notion of cosmopolitan right emerges in the context of two central concepts: hospitality and colonialism. Hospitality implies the right of everyone arriving in a state not to be treated with hostility. Concerning colonialism, Reinhardt gives evidence of a shift in Kant's position: while in the early writings he admits colonialism, later he takes up a critical stance against violent European expansionism and the enslavement of overseas people (Reinhardt 2019, 146–154).

Reinhardt argues that Kant can contribute substantially to contemporary debates on migration, provided—she makes it very clear—one does not confine Kant behind the simplistic screen of moral universalism. Kant does not pledge himself to the notion that moral equality of all men and women ought to translate itself into the political equality of migrant men and women. Reinhardt maintains that translating moral equality into political equality implies a misunderstanding of the justification basis of cosmopolitan right, which might be seen instead as an innate right of men and women. Thus, she proposes an alternative strategy of justification that includes the conditions of human existence (Reinhardt 2019, 210). Reinhardt emphasizes Kant's resistance to some of the current demands of moral universalism. She shows that Kant was in no way in favor of open borders and universal freedom of movement (Reinhardt 2019, 66). Generally, Reinhardt provides a survey of many critical objections to Kant's views on migration, hospitality, and colonialism, to which she replies by reconstructing the

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29 "ursprünglich aber niemand an einem Orte der Erde zu sein mehr Recht hat als der Andere."

reasons based on which Kant might have countered them. It is essential to point out that while doing this, she is neither concerned with any apology or even apotheosis nor with an unconditioned updating of Kant's positions.

In the third part of her book, "Weltbürgerrecht und Migration," Reinhardt examines Kant's cosmopolitanism with respect to issues such as refugee status, legitimate and illegitimate grounds for refusal, statelessness, naturalization, the right to emigrate, individual duties of assistance, and cosmopolitan attitude. Her focus is on three thematic issues. First, does global citizenship meet the moral requirements of refugees for first admission? Second, how can one differentiate legitimate and illegitimate grounds of exclusion for migration movements other than flight? Third, how to handle statelessness and naturalization? (Reinhardt 2019, 210) Referring to Pauline Kleingeld's (2011) interpretation, Reinhardt shows how Kant's cosmopolitanism might be seen as an anticipation of today's non-refoulement rule, which forbids a country receiving asylum seekers from returning them to a country where they are at risk of serious human rights violations and would be in likely danger of persecution based on race, religion, nationality, membership of a particular social group or political opinion (Reinhardt 2019, 212). Reinhardt concludes that one of the great strengths of Kant's notion of cosmopolitanism lies in its negative wording. It does not constitute a total obligation to admit, but it does constitute a complete legal obligation not to refuse (Reinhardt 2019, 224).

On top of legal considerations, Reinhardt also highlights the moral dimension of the duties of aid and philanthropy (Reinhardt 2019, 289–294). For Kant, gratitude, and many other civil attitudes such as sympathy and charity all "lie at the basis of morality, as *subjective* conditions of receptiveness to the concept of duty" (*Metaphysik der Sitten* AA6: 399[8–10]; CE [MdS] 528). Reinhardt insists on Kant's describing the obligation to "sympathize" with others, for he claims we have "an indirect duty to cultivate the compassionate natural (aesthetic) feelings in us and to make use of them as so many means to sympathy based on moral principles and the feeling appropriate to them" (*Metaphysik der Sitten* AA6: 457[26–29]; CE [MdS] 575; Reinhardt 2019, 295).[30]

In this ground-breaking book, Reinhardt does not merely provide an overview of the current debate on cosmopolitan right; she also outlines a Kantian theory of migration, upon which scholars can draw when the time comes to provide visions for the *declaration of global mobility* that the United Nations is ask-

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30 "weil sie als subjective Bedingungen der Empfänglichkeit für den Pflichtbegriff, nicht als objective Bedingungen der Moralität zum Grunde liegen."—"indirecte Pflicht, die mitleidige natürliche (ästhetische) Gefühle in uns zu cultivieren und sie als so viele Mittel zur Theilnehmung aus moralischen Grundsätzen und dem ihnen gemäßen Gefühl zu benutzen."

ing scholars and policymakers to begin working on, likely sooner rather than later. In a nutshell, Reinhardt shows that Kant's philosophy on the right of visit, hospitality, and sovereignty can serve as a basis for shaping new forms of philosophical reflection on migration.

3.3 History of Philosophy and Migration Narratives

The history of humanity is a history of mobility. However, political philosophy has often operated under the assumption of a global situation of stasis in which migration is ignored or treated as pathological and exceptional, which is too bad, for migration can indeed serve as a touchstone to prove how philosophy, in its historical dimension, might grant a shared narrative of what has happened, what is happening, and what will happen in our globalized world. In this context, historians of philosophy are to be trusted to achieve what Hannah Arendt (1963) did achieve for the Holocaust in her reporting of the Eichmann trial, Jürgen Habermas (1991, 1994) for citizenship in the aftermath of German reunification, and Donatella Di Cesare (2017) for a philosophy of migration after the countless deaths at sea of August 2015.

The first philosophical text that has addressed a twentieth-century personal migration experience is Hannah Arendt's short essay *We Refugees* (1943). Arendt depicts migration as a global phenomenon and the refugee as an exceptional figure, whose irreducible atopy is bound to create a new world order (Di Cesare 2017, 43). Giorgio Agamben has elaborated on the notion of the "bare life" of the persecuted person (Agamben 1979, 79–83). Managing migration has been a persistent challenge since the 1990s, even if numbers have shifted dramatically. Think of boat migration across Europe's Southern borders and the significant legal, technological, and humanitarian issues it has raised. Hence, the set of "boundary problems" questions the relation of people to the land and calls for deterritorialization as an alternative to *identitarian integrity* (Di Cesare 2017, 53).

A philosophical consideration of migration presupposes critical analysis of different accounts of what the problem is, what mechanisms are at work, and what the effects of different interventions will be of varying policy narratives on security in receiving countries, protection for migrants, cooperation with countries of origin and transit. The length of time that migrants have resided in a country affects their expectations from society and their own expectations in life. Time is experienced as both linear and rhythmic and involves dimensions such as postponing, waiting and hoping for the future (Erdal and Ezzati 2016).

In front of the danger that contingent concerns be emphasized at the expense of philosophical rigor, we must acknowledge we have not yet developed a sophisticated understanding of what to say about the rights of would-be immigrants to cross borders and the rights of states to close borders (Sager 2016). Can we talk of a general human right to freedom of interstate migration?

We can think of a worst-case scenario in which unilateralism, economic crisis, and inequality dominate the world in 2030. International cooperation is at its lowest; there is a large financial gap between the European Union and Africa and Asia. Social inequalities (Scanlon 2018) are on the rise, causing social unrest. Under this scenario, the European Union interstate integration project is on the brink of falling apart. Protectionist and isolationist policies are the norm as more countries consider leaving the European Union and abandoning some hard-won global agreements. Very few applicants are granted asylum, and visas are generally difficult to obtain. Since Asia and Africa have not seen relevant economic growth in the past decade, there is a vast economic divide between these sending regions and the European Union (Acostamadiedo et al. 2020).

We can also think, however, of a best-possible scenario in which multilateralism and inclusive economic growth dominate. In 2030, global economic growth and strong international cooperation create more inclusive and diverse societies in the European Union, Africa, and Asia. Governments and civil society rally to implement an ambitious agenda towards multilateralism, openness, and environmental protection. Member states address the needs of migrant populations through a rights-based approach. Sustained economic growth rates in the developed world and high and equitable growth in emerging and developing countries have narrowed development gaps between the European Union and low-income countries of origin. Labor markets in the European Union and developing countries offer young populations attractive job opportunities (Acostamadiedo et al. 2020).

First and foremost, one ought to keep in mind the multidisciplinary character of endeavors on philosophy of migration, which aim to construct a multivoice approach led by the communities of philosophers, historians, geographers, and anthropologists. Each fulfills a specific function while interacting with the others: philosophers are trusted to form focus groups with stakeholders, enterprises, and policymakers; historians point to processes of change; geographers look into spaces and places where migrants move and settle; and anthropologists are in charge of social behaviors. This has led to a broader understanding of the process of knowledge generation.

The continent of all migrants dispersed everywhere globally is enormous and challenges all world-order borders (Massey et al. 1998; Held 1999; Hoerder

2002; Nail 2015). Against this people arise states, the bulwarks of the old-world order, of the obsolete *nómos* (νόμος) of the Earth. Hence, the sharp conflict between state sovereignty and the right to migrate between restricted citizenship and new deterritorialized citizenship (Di Cesare 2017, 105). We are looking into empowering the disadvantaged, the poor. The dichotomy between "forced" and "voluntary" migration remains dominant in research and policy, apparently resistant to decades of critical analyses. However, the distinction between *refugees* and *migrants* has become slippery. On the one hand, it offers a pedagogically convenient way of describing a complex landscape; on the other, its unsettling is politically contentious since it might seem to undermine the individual rights and vulnerabilities of refugees (Di Cesare 2017, 122; see Agier and Madeira 2017; Erdal and Oeppen 2018).

The notion that immigrants impose social costs on the receiving countries reflects the underlying assumption that the imposition of social costs by democratic nation-states on potential migrants is normal, natural, and legitimate (it even becomes questionable whether we can meaningfully talk about social costs in that context). In contrast, the imposition of social costs by migrants on receiving countries is an exceptional event that requires special legitimation (Sager 2017, 66). The conception of immigration policy determines the debate as a field of politics that distributes the *good of social membership* (as introduced by Michael Walzer [1994]), a good that is "necessarily determined by the members of which these communities are comprised" (Sager 2017, 15).

Today, groups create meaning through multiple memories, whether within the same or across different geographical boundaries. Recent developments are vital in the production of locality, flows, urban and rural landscapes, seascapes, and the migration imaginary, with its repertoire of imagined communities, imagined places, and artworks (Appadurai 1996; Low and Lawrence-Zúñiga 2003; Gupta and Ferguson 2011). Decolonization processes have brought about a *shift in the geography of reason:*

> That knowledge has been colonized raises the question of whether it was ever free. The formulation of knowledge in the singular already situates the question in a framework that is alien to precolonial times. The disparate modes of producing knowledge and notions of knowledge were so many that knowledges would be a more appropriate designation. Unification was a function of various stages of imperial realignment, where local reflections shifted their attention to centers elsewhere to the point of concentric collapse. On their way, those varieties of knowledge coalesced into knowledge of the center, and successive collapses of centers under the weight of other centers led, over time, to the global situation of the center and its concomitant organization of knowledges into knowledge. (Gordon 2011, 95)

State borders are only one kind of border and a recent kind at that. They crash against pedetic force, kinopolitics, and social kinetics, eventually against critical limology, kinopticism/panopticism, historical limology, surveys, and critiques of the relevant right to control borders (Nail 2016). A comprehensive and systematic account of territory from a philosophical perspective provides insights on issues such as secession, immigration, boundary disputes, resource rights, and historical injustices (Moore 2015; Di Cesare 2017). We need a regime-of-mobility framework that addresses the relationship between mobility and immobility, localization and transnational connection, experiences and imaginaries of migration, rootedness, and cosmopolitan openness (Glick Schiller and Salazar 2013; Kastoriano 2018).

Hannah Arendt (1958) has provided a narrative of the "human condition" by means of a phenomenological characterization of the basic features of the existence of human beings. Arendt's notion of "conscience" can serve as a "subjective but not arbitrary" foundation for a commitment to human rights (Parekh 2008, 153; Birmingham 2008; Guaraldo 2018). Immigration ought to be considered as a right that derives from a people's right to self-determination. Border control cannot obliterate human rights (Parekh 2017; Di Cesare 2017). What about the empowerment of the globally disadvantaged to be normatively central in human rights advocacy? (Meyers 2014) Or should we not rather accept that culture is what we construct whenever we contact other human beings—even though they are from the same environment or not? Can we attach territorial rights to peoples, defined as groups with a distinct political rather than cultural identity? (Salvatori 2010; Moore 2015) Can we talk of the rights of people defined as groups with different cultural identities? (Di Cesare 2017)

Finally, the notion of *spiritual citizenship* might help to examine how some religiously active migrants appeal to religion to become less deportable. Drawing from ethnographic observations and interviews with Central American and Mexican immigrants in the United States, one sees that undocumented migrants use religion to redefine their sense of self and to position themselves as spiritual citizens of *good moral character.* Researchers have examined how the priorities of religious organizations operate to and through a neoliberal context. The conclusion is that while religion supports migrants as they endure criminalization, the debate on spiritual citizenship shows how religious participation benefits can also depend on the willingness of migrants to become deserving neoliberal citizens (Guzman Garcia 2016; Ambrosini et al. 2018, 23–24).

3.4 Phenomenology of Displacement

While remaining focused on twenty-first-century dynamics, it is useful to investigate both diachronic and synchronic narratives on encounters of civilizations and consequent challenges. Think of the links connecting early Greek Classical thought with the culture of the ancient Near East (Zuchtriegel 2017; Zonta 2018) and issues related to early-modern geographic discoveries and forced evangelization, e.g., to the emergence of the idea of tolerance in the sixteenth century or to late-eighteenth- and early-nineteenth-century interest for Oriental cultures (Bonacina 2015).

Seventy million people in our world currently live outside the state system, displaced from their countries of origin yet not legally resettled into any country of refuge. Of this group, only one percent will eventually be resettled into a receiving country. The rest will continue to live in a parallel world of temporary solutions. They disappear into large urban centers or are warehoused in refugee camps, while the average duration of stay in these camps is totaling approximately seventeen years (Parekh 2017, 3). Political philosophers have not adequately come to grips with these facts. Doing so requires indeed asking philosophers to develop a new form of ethical analysis focused particularly upon emergency solutions—an "ethics of the temporary," as Serena Parekh terms it (2017, 52).

Migration asks for an innovative narrative of inclusion (Mendoza 2017; Felder 2018). Geography and anthropology are the backbones insofar as they lay out a theory of borders that serves as a premise for a philosophy of territory by looking into the notion of border generally and its economic and sociological aspects. The text of art. 14, comma 1 of the *Universal Declaration of Human Rights* states: "Everyone has the right to seek and to enjoy in other countries asylum from persecution."[31]

Pope Francis himself has pointed to the difference between "immigration" and "invasion." The Holy Father does not think of the development of separate communities in the future. He thinks instead of the fusion of cultures based on the identity of the host country. On 4 October 2020, Pope Francis signed the encyclical letter, *Fratelli Tutti*, in which he pleaded for citizens worldwide to "welcome, protect, promote and integrate" migrants. The "true worth of the different countries of our world is measured by their ability to think not simply as a country but also as part of the larger human family. This is seen especially in times of

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31 https://www.un.org/en/about-us/universal-declaration-of-human-rights, visited on 6 May 2021.

crisis." Immigrants are not "usurpers," they are first and foremost human beings. Time has come for "envisaging and engendering an open world."[32]

3.5 Diasporas

Diasporas have transferred and transcribed cultural experiences from one to the other historical and geographic context, following diverse cultural and political supremacies (Sheffer 2013). One promising way to go within the domain of "anthropological studies of multiculturalism and multicultural settings" is backward into history to appreciate better "other kinds of experiences and processes of mobility and admixture within the global ecumene" (Vertovec 2010, 9, 13; see Hannerz 1996; Berque 2000; Ravitch 2008).

Aristotle explains that habits are second nature. The first nature of human beings ensures the continuity of the species or the group, but no progress in the sciences and the arts, which results from habits. One habit is cooking; another is hunting, while eating is no habit: it is a function of our organism. Does language belong to first or second nature? As long as it remains oral, Vico (2003) called the language of the *bestioni* sufficient suitable to express proximity of prey to catch and predators to flee—*eligendo bono et fugiendo malo*. Spoken language is natural. It remains first nature. Second nature means acculturation, which is about the changes of social, psychological, legal, and educative habits brought about by migration that require putting into written words diverse cultural experiences, in which the linguistic element (the transfer of texts) is essential (Sgarbi 2012, ix–x).

The Chinese high-school student imagined above in chapter 2 belongs to the Chinese diaspora, which Tu Weiming calls the *second symbolic universe* of cultural China, namely, "Chinese communities throughout the world ... members of the Chinese 'diaspora', meaning those who have settled in scattered communities of Chinese far from their ancestral homeland" (Tu Weiming 2010, 14). Cultural China (*wenhua Zhongguo* 文化中国) does not mean tradition against innovation (Tu Weiming 2010, 167). It depicts a dynamic reality instead. The Chinese diaspora (*huaqiao* 华侨) is "hungry for cultural expression" (Tu Weiming 2010, 21) in spatial and temporal contiguity (Ma Mung 2012, 352). The syntagma people of Chinese origin (*huaren* 华人) stands for a person that is not geopolitically centered. In contrast, the people of China (*zhonghuaren* 中华人) necessarily evoke

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obligations and loyalties of political affiliations and the myth of the Middle Kingdom.

How to open up Chinese philosophy to the world? (Heubel 2021) How to create a translational network to understand the meaning of being Chinese within a global context? (Tu Weiming 2010, 23) Is cosmopolitanism in its Kantian notion (Kleingeld 2011; Benhabib 2011) eurocentric or, in a more specific sense, a form of European particularism? Instead of membership in determinate cultural groups, whose boundaries are clear and whose stability and cohesion are secure, we can talk of "cultural cosmopolitanism," which is the view of mobile cultures that are "subject to constant change, like the people that express them and the individuals of which they are composed" (Taraborrelli 2015, 87). Validation is the result of a process of comparison and exchange. Due to the impact of economic globalization on migration, nation-states ought to consider embracing a multi-cultural identity centered on loyalty to liberal democratic constitutional principles (Kymlicka 2011; Ley 2011).

In a post-industrial *knowledge-intensive economy*, globalization is "seen as a process integrating local economies into the world economy" (Tapper 2010, 235). The notion of nation is "so deeply implicated in the texture of everyday life" and so thoroughly presupposed in academic discourses on "culture" and "society" that it "becomes difficult to remember that it is only one, relatively recent, historically continuous form of organizing space in the world. National identity appears to be firmly spatialized and seemingly immutable," as if it were a natural "marker of cultural and social difference." It is interesting to problematize instead nationalism "by juxtaposing it, and other forms of spatial commitment and identity, particularly transnational ones," e. g., the nonaligned movement and the European Union (Gupta 2003, 321, 325). The construction of post-sovereign moral geographies (Appadurai 2003, 337) for the "production of locality, as a dimension of social life, as a structure of feeling, and in its material expression in lived *copresence*" (Appadurai 2003, 338) must come to terms with the matter of fact that:

> the human movement characteristic of the contemporary world is as much a threat to the nation-state as are the attachments of local subjects to local life. The isomorphism of people, territory, and legitimate sovereignty that constitutes the normative charter of the modern nation-state is under threat from the forms of circulation of people characteristic of the contemporary world. (Appadurai 2003, 338)

Translocalities come in many forms as an emergent category of human organization, e. g., due to global economic processes—Hong Kong, Vancouver, and Brussels; e. g., due to civil wars—Sarajevo, Beirut, Belfast, and Mogadishu (Appadurai 2003, 339). There is a cultural form of liberalization alongside economic liberal-

ization that "invites citizens who have moved abroad to reinvest in their nations of origin, especially if they have not switched passports. India, for example, has the category of Non-Resident Indian" (Appadurai 2003, 340). For many national citizens:

> the practicalities of residence and the ideologies of home, soil, and roots are often disjunct. The territorial referents of ... loyalty are increasingly divided for many persons among different spatial horizons ... work loyalties, residential loyalties, and religious loyalties may create disjunctive registers of affiliation.... From the point of view of the nation, there is a rapidly growing distance between the promiscuous spaces of free trade and tourism, where national disciplines are often relaxed, and the spaces of national security, ideological reproduction, which may be increasingly nativized, authenticated, and culturally marked. The Sir Lankan state encourages remarkable cultural promiscuity and "inauthenticity" in its beach resorts (which are now explicitly pushed into a translocal Caribbean-style aesthetic) while intensively nationalizing other spaces, which are carefully marked for enacting "Sinhala" national development and "Buddhist" national memory. (Appadurai 2003, 341)

Today, there is a consensus that the international migrant ought to be defined as any person who moves to a country other than that of his or her usual residence, any person who crosses at least one national border. Unlike the immigrant, who has come to stay, the migrant is usually thought of as someone in transit who comes to work, travels across our territories and cities, and goes back home or leaves for elsewhere. Geographers consider that the concept of a migrant is based on the physical criterion of movement in space so that the migrant must not be confused with the foreigner, a concept based on a legal criterion. A foreigner is anyone who does not have the nationality of the country in which he or she resides, a quality subject to change following national policies concerning nationality acquisition. Defined with respect and by contrast with the sedentary, the concept of a migrant immediately excludes anything to do with the figure of someone with roots (Diminescu 2008, 566).

The generic divide between migrant, foreigner, immigrant, nomad, and sedentary today tends to blur. Anthropologists have stopped talking of ethnic migration. These concepts do not hold up well in a world given to generalized mobility and unprecedently complicated means of communication. They are talking instead of *migrants in multiethnic contexts* (Amin 2004). Thus, it is increasingly rare to see migration as a movement between two distinct communities, belonging to widely separated spaces and characterized by independent social relations systems. On the contrary, it is more common for migrants to maintain remote relations based on proximity and activate them daily. The paradigmatic figure of the uprooted migrant is yielding to another model—one that is as yet ill-defined but which corresponds to that of a migrant on the move who relies

on alliances outside his/her group of belonging without cutting his/her ties with the social networks at home (Diminescu 2008, 566–567).

The anthropology of migration has witnessed the steady growth of *transnationalism* as perhaps its main topic of interest (Vertovec 2010, 3). Given that "cultural shock derives from the distress of intercultural contact experiences," those abilities that make an individual effective in intercultural communication and adaptation should also "reduce cultural shock, especially those aspects that reduce primary aspects of culture shock: stress reactions, communication problems, and disrupted interpersonal and social relations" (Winkelman 2010, 71).

The apologue of the Chinese student (see chapter 2) sheds light on *first-generation* migrants, whose "prospect of adaptation cannot be gleaned from the experience of their parents" (Portes 2010, 191). Growing up in an immigrant family has always been difficult, "as individuals are torn by conflicting social and cultural demands while they face the challenge of entry into an unfamiliar and frequently hostile world. Nevertheless, the difficulties are not always the same" (Portes 2010, 192). At times, fortunately more often than not, "the children of contemporary immigrants" become "incorporated into the system of stratification in the host society." In this case, we are talking of "segmented assimilation" (Zhou Min 2010, 74).

3.6 Strategic Research and Innovation Agenda on Migration

Throughout history, and certainly over the last hundred years or more, argues Steven Vertovec, immigrants have stayed in contact with families, organizations, and communities in their places of origin and elsewhere in the diaspora. However, in recent years, "the extent and degree of transnational engagement have intensified due largely to changing technologies and reduced telecommunication and travel costs. Enhanced transnationalism substantially transforms several social, political and economic structures and practices among migrant communities worldwide" (Vertovec 2010, 84). Migration and the integration of diverse populations in liberal democratic and pluralist societies call for comparative research and joint programming. *Migrants* are people (Nail 2015). They are individuals and groups: their rights, their stories, their motivations, expectations, and aspirations, etc. *Migration* is a process that involves the geopolitics of the countries of origin, the main migration routes, the destination countries and why, the fight against illegal migrations, human rights, and international law, and questions about global inequalities and development, etc. *Integration* is the response receiving countries can provide: creating bonds between generations and different communities (Pozzo et al. 2022a).

Let me start with the general definition of a political agenda as the list of subjects or problems to which governmental officials, and people outside the government closely associated with those officials, are paying some serious attention at any given time, after John Kingdon. It is within a political agenda that a research agenda—the exploration, engagement and prioritization, integration, programming, implementation—is laid out to make explicit what are the requirements set out by the nation-state for researchers to relate their studies to real-world issues to validate their research and access research funding allocated by a government. A research agenda is about assessing various research options, which in turn leads to recommendations for a re-orientation of political decision-making.

A systematic mapping of studies on migration shows that a vast research effort has been carried out over the last decades. Funding programs and instruments from the past have played a vital role in this. There have been substantial opportunities to further develop knowledge on migration by focusing on under-studied topics and promoting systematic knowledge accumulation of existing research.[33] Migration is an essential factor in increasing cultural, ethnic, and religious diversity within receiving societies. On top of economic issues, migration poses questions of social and cultural integration, raises tensions about dominant values or prevailing traditions, stresses the limits of the institutional make-up of receiving countries with the quest to accommodate new populations with different cultures and needs.

Our understanding of how migratory decisions are made in the real world remains somewhat limited. More specifically, how do macro-level factors (e.g., development, conflict, climate change) shape micro-level aspirations to migrate? Analyzing how structural and individual elements interact is necessary to understand why people move. This area is particularly interesting for development, foreign policy, and humanitarian initiatives, as they try to assess better how their interventions impact migration and forced displacement. Among other disciplines, behavioral economics and social psychology provide insight into how actors decide, migrate, where to go to (or from), how to migrate, when to relocate, etc.

Governments consider influencing the drivers of irregular migration and forced displacement as part of their strategic objectives. Still, key questions remain on how a state can leverage its instruments and whether its goals are realistic and coherent. Besides, this questioning needs to extend to other migration

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33 https://migrationresearch.com/, visited on 6 May 2021.

flows—e. g., how European interventions influence students who wish to come to Europe.

Policies often distinguish between different types of migration flows, and policymakers need data and analyses on newcomers' profiles to design adequate migration, asylum, and integration policies. However, more research is required on how these categories work out in practice, to what extent they reflect the different profiles of migrants, and the effects of policies on these categories or flows. It is crucial to study the impact of migration policies and the general social and economic systems on internal and external migration flows. Analyzing mobility is beneficial for exploring policy implications more comprehensively. More specifically, a research and innovation agenda ought to examine what are the consequences of the recent large-scale refugee intake for the upcoming family mobility; the new geographies of labor migration, what role changes in wage differentials play in both, what are the factors affecting changes in migration temporalities (permanent, temporary, circular, seasonal, short-term, etc.), how these are affected by uncertainties and exclusion.

There is a comparably strong focus on human smugglers and traffickers in migration studies. Compared to this, there is less research on regular agents such as work recruitment agencies, student mobility consultants, or marriage agents, which is surprising when considering how many regular migrants use their services. Also, digital migration studies are an emerging field of interest. Finally, there is little research on the interface of migration and tourism or migration and travel logistics. Notably, transportation means, such as carriers, airports, havens, or bus and train stations, are widely neglected in migration research.

There has been significant research on migration and diversity policymaking at the European, national, regional, and local levels. However, much less is known of how governance actors make decisions in real-world settings. On top of focusing on evaluating policy outcomes, it is interesting to focus on policy decision-making. This can lead to significant contributions to the quality of migration governance. It can cover topics as evidence-based policymaking, how to cope with social complexity, how to cope with contestation and politicization, how to cope with incident-driven politics, etc.

How to focus research funding? The definition of funding programs currently takes a very significant amount of time. This makes it challenging to bring together experts and do research on more immediate topics on the agenda. In recent years, funding schemes have favored either short technical assistance projects conducted by small teams of experts or long large-scale research projects by large consortia of research institutions. This leaves a gap for medium-scale medium-duration projects by medium-size research teams to produce

more targeted and faster results. This suggests that further diversification of funding schemes would be beneficial. It is expected that funding organizations could become more responsive by providing longer and long-term oriented research projects and shorter and smaller short-term oriented projects. This enables the use of knowledge and research for more immediate issues on the policy agenda, and it could be a stepping stone towards longer-term projects. Funding programs ought to be built on what is already there, which not only prevents overlaps in research; it also promotes systematic knowledge accumulation and enables a focus on areas that need more or new research.

Stakeholders are entities affected by policies that contribute to public understanding of scientific research, improve trust in science, and co-construct research endeavors by providing diverse perspectives. Stakeholders of a strategic research and innovation agenda are ministries, research funding organizations, research performing organizations, universities, companies, small and medium enterprises, unions, non-governmental organizations. Stakeholders are involved, in different capacities, in the definition of sustainable funding programs for the future.

To gain a comprehensive and deep understanding of the multitude of aspects relevant for migration, it is essential to foster collaboration with civil society, policymakers, practitioners, and businesses at local, national, and international levels. These actors rely on knowledge that is internal to their practical involvement with migration issues, which is not immediately accessible to academic researchers. However, given that stakeholders do not always have time to reflect on the use of the knowledge beyond their immediate everyday work aims, it is important to stress that collaboration between academic researchers and practitioners in a broader sense is mutually beneficial in order to gain a more nuanced picture on how migration is played out in broader contexts of social reality.

To grasp the global dimension of migration, cooperation with partners from developing countries is crucial. We can only understand migration better when we know its root causes. Collaborations within the scholarly migration community can be of substantial mutual benefit to enhance the overview of and accessibility to available research, promote knowledge accumulation opportunities, and foster the likelihood of research being used by stakeholders. Philosophers ought to consult migration case studies in legal literature more often, and practitioners of migration governance might welcome impulses from philosophy. Think of the role scholars play for establishing humanitarian corridors as a government practice mixed with private sponsorship, for organizing bottom-up actions to create legal channels, in particular as regards highly vulnerable people, or think of the role they play in fostering interreligious dialogue, globally, as an

identity element and bridge with the country of origin as well as in receiving societies through dynamics of resilience and possible integration for migrants.[34]

What prospects? Overall, the future agenda on migration is growing through different steps to address research gaps and ensure a longitudinal perspective in high-interest areas for policymakers. Although crisis-oriented, the policy push for coherence produces a shift towards a more systemic approach to migration studies for more organic, wide-ranging, and policy-relevant research results on migration. This effort coincides with research programming strategic trends, such as the increased focus on multidisciplinary research, larger-scale projects with a higher number of partners and countries covered between participants and research areas, and a higher combination of research methods.

From 2014 to 2020, through *Horizon 2020,* the European Union has funded a wealth of research on migration. More than forty projects on migration received funding, with an average budget of 2 million euros (ranging from 1 to 5 million euros) and an average duration of 3.5 years, mixing SSH and science, technology, engineering, and mathematics (STEM).

One should consider various research initiatives funded under national schemes and other research bodies (public and private) that add to the European Union-funded migration research. While this indeed allows for a sound body of evidence in the different research areas and policy fields, the lack of coordination among multilevel funding also generates incoherence and confusion. Stronger efforts to ensure coordination, at least among European Union financing instruments on migration research and studies, and possibly with national funding schemes, would be of advantage for the research community and policymakers. Most importantly, there is now a need to ensure synergies and coordination among projects exploring the different dimensions of migration. Findings and tools elaborated or developed by the various tasks must be discussed in a coordinated and thorough fashion.

3.7 Migration Compact

Out of Egypt, Moses led the Jews (Exodus 13,17–14,29), a collective process, and Joseph the Holy Family (Matthew 2,13–23), an individual process. Many examples of mass and individual migration are found in late antiquity and in the early Middle Ages in Europe. Think of religious refugees such as the Quakers and the Huguenots, the displacement of American native tribes, racism, and

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34 https://reires.eu/, visited on 6 May 2021.

its consequences. Think of displaced persons, the 450,000 Nansen passport bearers after World War I, refugees from Central Africa, etc. It is perhaps time historians of philosophy start reflecting, observing, and interpreting phenomena of exodus as they have been mirrored through visual arts, literature, music, and cinema, creating heroes, ideals, and propaganda. Significantly, Kant states that "a regard to universal communicability is a thing which everyone expects and requires from everyone else, just as if it were part of an original compact dictated by humanity itself" (*Kritik der Urteilskraft* AA5: 297[15 – 17]; CE [KU] 177).[35] A migration compact is needed to ensure that competition for deterrence regarding welfare does not end up in universal impoverishment. If people vote xenophobic, there is a reason for that, and philosophers must take charge of an answer. Today democracy is under attack. Many see democracy as an obstacle on the way to a global economy in which all are producers and consumers. Ought we to give up the truth in democracy for the sake of civil peace? Migration requires careful consideration of its ethical and political effects—personal identity, gender, cultural and religious diversity (Nida-Rümelin 2006; Lau 2016).

European governments do well in elaborating on a migration compact. Furthermore, research has precisely the task and the duty to support political decision-making. On 25 April 2016, commenting on the victory of the extreme right in the first round of the Austrian presidential elections in a "peaceful country where political forces gave all guarantees of peaceful stability," Claudio Magris noted that if the two parties that for decades had assured stability were so blatantly defeated, "this means that the danger of a barbaric Europe is real and that this Austrian warning bell should be heard and not simply and morally deplored."[36]

In recent years, democracy had to face attacks by fanatics motivated on a religious basis or claiming to be such and had to deal with economic models that consider democracy an alleged obstacle on the road to a world economy dominated by economic giants, where all are producers and consumers of goods and services traded globally. This crucial issue was enucleated by Julian Nida-Rümelin (2006) into a particular question: In a democracy, ought we not to renounce truth on behalf of guaranteed civil peace? There are, therefore, political reasons to dedicate oneself to the role of truth in democracy. Nevertheless, since

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35 "die Rücksicht auf allgemeine Mittheilung von jedermann, gleichsam aus einem ursprünglichen Vertrage, der durch die Menschheit selbst dictirt ist."

36 Magris 2016, 26: "che lo straordinario successo dell'estrema destra abbia avuto luogo in un Paese tranquillo, in cui le forze politiche che lo hanno governato danno tutte le garanzie di pacifica stabilità ... significa che il pericolo di un'Europa barbarica è reale e che questo campanello d'allarme austriaco va ascoltato e non semplicemente e moralisticamente deplorato."

there is no safe way to separate the true beliefs from the false beliefs, which always remain revisable, what is left for us then? Democracy is not an obstacle towards establishing a global economic order with its supernational structures. We need democracy to achieve in the year 2030 the Sustainable Development Goals laid out by the United Nations in 2015.[37] Among the challenges to tackle are the rights to asylum, housing, health and social care, employment, education, integration, economic growth, social peace, security.

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37 https://sdgs.un.org/goals, visited on 6 May 2021.

Part Two
Reflective Society

4 Internal Conversation

When policymakers urge scientists, scientific practitioners, of the governance of science, and society on the whole to become *more reflective*, this implies the capability of reflection and hence the legitimation of the involvement of the humanities in hard-science research. What the humanities can add to the work of hard science—which has taken a very explicit form in the shape of *science and technology studies*—is a reflection on the effects of science on society, culture, and the happiness of the human being. For this reason, reflection has become a common denominator for policies in education, culture, and research. It is useful to remind that the Council of Europe's *Faro Framework Convention on the Value of Cultural Heritage for Society* explicitly encourages reflection on the role of citizens in the process of defining, creating, and managing a cultural environment in which communities evolve.[38] In his *Einleitung in die Geisteswissenschaften*, Wilhelm Dilthey (1883) suggested grounding the human sciences in a historically situated self-reflective awareness. He used the term *Innewerden* insofar as reflection is immediate and not given like an external object. Dilthey talks about "that which I experience in myself" insofar as "it is present for me as fact of consciousness because I am reflectively aware of it [*weil ich desselben innewerde*]: a fact of consciousness is precisely what I possess in reflexive awareness [*dessen ich innwerde*]" (GS1: 394, SW1: 227–228; see Bambach 2019, 86).[39] Reflection is one pillar of the sociology of knowledge, for it structures human beliefs regarding the circular relationship between cause and effect. More precisely, reflection denotes the activity of self-referring, the *internal conversation of oneself who is about to consider an action or an examination*. Since "we deliberate about our circumstances in relation to ourselves and, in light of these deliberations, we determine our own personal courses of action in society"—as Margaret Archer has put it—"our human powers of reflexivity have causal efficacy—towards ourselves, our society and relations between them" (Archer 2003, 9, 167).

In this chapter, I introduce the second pillar of this book, namely the reflective society. I start with an account of the state of the art around reflectivity; I

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38 https://www.coe.int/en/web/culture-and-heritage/faro-convention, visited on 6 May 2021.
39 "Das, dessen ich innerwerde, ist als Zustand meiner selbst nicht relativ, wie ein äußerer Gegenstand. Eine Wahrheit des äußeren Gegenstandes als Übereinstimmung des Bildes mit einer Realität besteht nicht, denn diese Realität ist in keinem Bewußtsein gegeben und entzieht sich also der Vergleichung. Wie das Objekt aussieht, wenn niemand es in sein Bewußtsein aufnimmt, kann man nicht wissen wollen. Dagegen ist das, was ich in mir erlebe, als Tatsache des Bewußtseins darum für mich da, weil ich desselben innewerde: Tatsache des Bewußtseins ist nichts anderes als das, dessen ich innewerde."

continue with the self-reflective society and conclude with some information on the role the term has been playing for European research policy since 2013.

4.1 Reflectivity

Kant has made it clear in his *Reflexion über die Logik 2527* that to become a self-determined cognitive agent, the human being needs reflection because prejudices are based on cognitive passivity, on the "inclination ... towards the mechanism of reason rather than towards its spontaneity under law" (AA16: 406[5–6]; see Merritt 2018, 1).[40] Reflection emerges as the faculty and activity that stands at the intersection of reason in its practical and theoretical uses. The notion of reflection (Archer 2003; Grim and Rescher 2012) describes a process that relies on individuals who reflectively appropriate content and become producers of new knowledge once they share it. As the faculty and activity that stands at the intersection of reason in its practical and theoretical uses, reflection is labeled "one of the most important of personal emergent properties" (Archer 2003, 9). Reflection is the proof of "the reality of the life of the mind" (Archer 2003, 35). The first philosopher of reflection was Johann Gottfried Herder, a contemporary of Kant. Herder considered reflection a process, a general function of the human being for isolating content "from the whole wavering dream of images rushing" through his/her senses, collecting "into a moment of waking," dwelling "on one image spontaneously," observing "it dearly and more quietly," and finally abstracting characteristics showing him/her "that this and no other is the object" (Herder 1772, 52–53; 1877–1913, vol. 5: 34–35; 2002, 55; see Cassirer 1944, 60–61).[41] Instead, Dilthey's focus was on self-cultivation and self-formation (*Bildung*):

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40 "Hang zum Mechanism der Vernunft statt der Spontaneität derselben unter Gesetzen."
41 "Der Mensch beweiset Reflexion, wenn die Kraft seiner Seele so frei würket, daß sie in dem ganzen Ocean von Empfindungen, der sie durch alle Sinnen durchrauschet, Eine Welle, wenn ich so sagen darf, absondern, sie anhalten, die Aufmerksamkeit auf sie richten, und sich bewußt seyn kann, daß sie aufmerke. Er beweiset Reflexion, wenn er aus dem ganzen schwebenden Traum der Bilder, die seine Sinne vorbeistreichen, sich in ein Moment des Wachens sammlen, auf Einem Bilde freiwillig verweilen, es in helle ruhigere Obacht nehmen, und sich Merkmale absondern kann, daß dies der Gegenstand und kein andrer sey. Er beweiset also Reflexion, wenn er nicht blos alle Eigenschaften, lebhaft oder klar erkennen; sondern Eine oder mehrere als unterscheidende Eigenschaften bei sich anerkennen kann: der erste Aktus dieser Anerkenntniß giebt deutlichen Begriff; es ist das Erste Urtheil der Seele."

> I call the laying of the foundation which philosophy must carry out *self-reflection* and not *theory of knowledge.* Self-reflection provides the foundation not only for thinking and knowing but also for action. This proposition must not be understood to mean that action could be an object of knowledge the same way a fact is, especially the facts of nature. This proposition is undoubtedly correct, but it does not express what, with regard to action, is contained in self-reflection as the foundation of philosophy. The reason for the fact that it contains more than so far has been taken into account is that statements concerning feeling and will, which involve the consciousness of what is peculiar to feeling and will, have not been adequately distinguished from knowledge in the sense of thought contained in experience and directed to its correlate, reality and the latter have not been sufficiently examined with regard to their criteria. (GS19: 89, SW1: 278)[42]

It is our self-reflection (*Selbstbesinnung*), then, that investigates the origin and the rules in human emotional life (GS1: 190, SW1: 147). Dilthey argues for a *Philosophie der Philosophie* (1903) that accepts no claim in isolation and no striving in its immediacy (GS8: 229). This means that all theoretical and practical positions must be justified and related to a reflective context that allows no particular discipline a final say. Dilthey conceives philosophy as operations and confrontations with society. His *philosophy of philosophy* is a means of reorganizing knowledge for society, a non-transcendental (historical) form of the critical division of intellectual labor. Disciplinary boundaries can always be questioned for the sake of a more encompassing perspective. However, worldviews (*Weltanschauungen*) are effective only if they bring the conceptualizing and generalizing tendencies of philosophy to meet the concrete needs of life that find expression in religious and cultural practices, and in the arts and literature. Rudolf Makkreel has noted that a worldview would be metaphysically reflective, yes, but stop short of being reified into a metaphysical system: "Worldviews would not claim to account for everything that is and legislate what should be but provide ways of understanding things in context and assessing the meaning of life. This, in effect, gives worldviews a hermeneutical function"

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42 "Ich nenne die Grundlegung, welche die Philosophie zu vollziehen hat, Selbstbesinnung, nicht aber Erkenntnistheorie. Denn sie ist eine Grundlegung sowohl für das Denken und Erkennen, als für das Handeln. Dieser Satz darf nicht so mißverstanden werden, als bedeute er, daß das Handeln ebenfalls Gegenstand der Erkenntnis sein könnte als eine Tatsache, so gut wie eine Tatsache der Natur. Dieser Satz ist ohne Frage richtig, aber er drückt nicht das aus, was in bezug auf das Handeln in der Selbstbesinnung als der Grundlegung der Philosophie enthalten ist. Der Grund, aus welchem das, was mehr darin ist, nicht zur Geltung gelangt ist, liegt darin, daß von der Erkenntnis als einem auf die Wirklichkeit gerichteten, d. h. in ihrem Korrelat, der Erfahrung enthaltenen Denken die Aussagen über Gefühl und Wille, welche nur das Bewußtsein der Gefühl und Wille bildenden Tatsachen enthalten, nicht hinlänglich unterschieden und die letzteren in bezug auf ihre Kriterien nicht genug untersucht worden sind."

(Makkreel 2020, 321–322). A diagnostical hermeneutics ought to develop "the full resources of reflective judgment to establish critical priorities" (Makkreel 2015).

A few words are needed to consider how the spelling might affect the meaning of this term because, if "reflective" is meant to denote "mental faculties ... pertaining to reflection (on what is presented to the mind)" (OED 1989, s.v. 1.4), "reflexive" points out the direction of this activity against a surface "capable of reflecting light" (OED 1989, s.v. 1.a). In this book, however, I take both forms to mean the same thing, following the OED, when it notes that the etymological spelling of "reflection" with "the *x* is the earliest, and is still common in scientific use, perh. through its connection with *reflex*; in the general senses the influence of the verb has made the form with *ct* the prevailing now." I am thinking of the *cross-cultural reflection* that the twentieth-first century is asking philosophy for (Panikkar 1996) and the *reflective capability* of "reconstructing social and symbolic power relations as they enforce themselves on the specific modes of intentional understanding and thereby undermine the potential of interpretative perspective-taking" (Kögler 2011, 90). As regards the connection of reflection with the *self*, Anthony Giddens has explained that in the post-traditional order, self-identity is reflective:

> Self-identity is not a set of traits or observable characteristics. It is a person's own reflexive understanding of their biography. Self-identity has continuity—that is, it cannot easily be completely changed at will—but that continuity is only a product of the person's reflexive beliefs about their own biography. (Giddens 1991, 53)

Self-identity is not "a quality of a moment," it is instead "an account of a person's life, for a person's identity is not to be found in behaviour, nor—important though this is—in the reactions of others, but in the capacity to keep a particular narrative going." The biography of an individual "cannot be wholly fictive. It must continually integrate events which occur in the external world, and sort them into the ongoing 'story' about the self" (Giddens 1991, 54).

Today, we have access to information that allows us to reflect on the causes and consequences of our actions. At the same time, we are faced with dangers related to the unintended consequences of our actions and our reliance on the knowledge of experts. We create, maintain, and revise a set of biographical narratives, social roles, and lifestyles—the story of who we are and how we came to be where we are now. We are increasingly free to choose what we want to do and who we want to be (although Giddens contends that wealth gives access to more options):

> What to do? How to act? Who to be? These are focal questions for everyone living in circumstances of late modernity—and ones which, on some level or another, all of us answer, either discursively or through day-to-day social behaviour. (Giddens 1991, 70)

While in earlier, traditional societies, we would be provided with a determinate narrative and social role, we are usually forced to create one ourselves in the post-traditional society. However, an enhanced choice can be both liberating and troubling. Liberating in the sense of increasing the likelihood of one's self-fulfillment, and disturbing in the form of augmented emotional stress and time needed to analyze the available options and minimize the risk we are increasingly aware of, what Giddens sums up as "manufactured uncertainty" (Giddens 1991, 71).

4.2 Parliamentary Genesis of the Reflective Society

From the Fall of 2019 to the Spring of 2021, the framework program of research and innovation *Horizon Europe* for the multiannual financial period 2021–2027 of the European Union has not been spoken much about in the newspapers. Nevertheless, the amendments of the members of the European Parliament to the interinstitutional dossier 2018/0224 (COD), *Proposal for Regulation of the European Parliament and of the Council establishing Horizon Europe—the Framework Programme for Research and Innovation, laying down its rules for participation and dissemination—Results of the work of the European Parliament (Strasbourg, 10–13 December 2018)* published by the European Commission on 3 December 2018 were the most important item on the agenda of the plenary session of the European Parliament that has become known to the chronicles for the vile attack carried out at the *Marché de Noël* in Strasbourg on the evening of 11 December 2018.[43] On 9 January 2019, and this too has been largely ignored, the interinstitutional negotiation (formal trilogue) on regulation only was started, which eventually led to a shared text and the program's final content in the summer of 2020.

Good news, of course. However, the perception of being in the middle of a battle is missing. Which one? The battle for attributing to the humanities a role within *Horizon Europe*. In the version of the interinstitutional dossier issued on 3 December 2018, it became immediately apparent that the title of Cluster 2, *Inclusive and Secure Society* of *Horizon Europe*, dedicated to "socio-economic

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[43] COM(2018)0435—C8–0252/2018—2018/0224(COD). https://www.europarl.europa.eu/doceo/document/TA-8-2018-0509_EN.html, visited on 6 May 2021.

transformations contributing to inclusion and growth," was different from that of Societal Challenge 6, *Europe in a Changing World: Inclusive, Innovative and Reflective Societies*, which used to be its correspondent in the framework program of research and innovation *Horizon 2020* for the multiannual financial period 2014–2020 of the European Union (EUR 2016a, 32). Hence the legitimate question: Where have the reflective societies gone? The amendments discussed and voted upon by the European Parliament members were published on 11 January 2019 and have led to interesting results. Specifically, within the *Amendments adopted by the European Parliament on 12 December 2018 on the proposal for a regulation of the European Parliament and of the Council establishing Horizon Europe—the Framework Programme for Research and Innovation, laying down its rules for participation and dissemination*,[44] amendment 64 imposed a significant change from the original cluster on *Inclusive and Secure Society*, which has been reformulated without the part relating to security and now carries the term *Culture, Creativity and Inclusive Society*, thus opening up to the spectrum of the humanities. On top of this, it is fascinating that the provision in article 4 of the regulation on the cluster structure includes the statement that all clusters ought to rely on a cost-effectiveness analysis provided by the SSH. In amendment 67 to article 6a dedicated to the "Principles of EU funding and cross-cutting issues," we read the definition of *Horizon Europe* as a program that shall ensure an "effective integration of social sciences and humanities (SSH) in all clusters, including all missions and partnerships, is a principle through the programme cycle. SSH are a key constituent of research and innovation" (EUR 2021, 25).

Putting together the three pieces, i.e., the formulation of the cluster name, the presence of the SSH in the co-design of the projects, and the appointment of SSH experts in all evaluation committees, *Horizon Europe* might provide an overall picture that has no precedent for the SSH. The difference between having the SSH only in the principles and having them also in the article establishing the cluster should not escape. They were pinned down on 29 January 2019, when the trilogue between the European Parliament, European Commission, and Council of the European Union (through the Permanent Representatives Committee) found its end. The objective is now to provide that an adequate presence of SSH experts be mandatory in all advisory councils and evaluation committees. The risk remains that references to the humanities eventually disappear, as some European Union countries would like to. The struggle goes on.

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44 (COM(2018)0435–C8–0252/2018–2018/0224(COD)). https://www.europarl.europa.eu/doceo/document/TA-8-2018-0509_EN.html, visited on 6 May 2021.

Before continuing, it is useful to remember that the battle for *Horizon Europe* was the palingenesis of the battle for *Horizon 2020*, which took place in the winter of 2012–2013 and was won—this time more decidedly in favor of the humanities—thanks to the initiative of the group of honorable members of the European Parliament led by Maria da Graça Carvalho, former Minister of Education, Research and Innovation of Portugal and rapporteur of the *Report on the proposal for a Council decision establishing the Specific Programme Implementing Horizon 2020—The Framework Programme for Research and Innovation (2014–2020).*[45] Three other members of the European Parliament co-signed the report: Patrizia Toia, president of the ITRE Commission (industry, research, energy), Christian Ehler, also a member of ITRE, and Silvia Costa, who in the next legislature (2014–2019) became the chair of the Culture Commission. On 8 January 2013, the title of Societal Challenge 6, *Europe in a Changing World: Inclusive, Innovative and Reflective Societies*, of *Horizon 2020* was agreed upon with the aim of fostering a "greater understanding of a culturally and socially rich and diverse Europe" (EUR 2016a, 1).

In 2013, it was a question of remedying the exclusion of the humanities from the previous seven framework programs for research and innovation, in which they were only admitted as ancillary to "cultural heritage" due to its being affected by climate change, and hence included among the actions for "environment." Amendment 43 of 8 January 2013 called for the first time European funding for research on:

> the specific objective *Understanding Europe in a changing world: inclusive, innovative and reflective societies* will support social sciences and humanities research into issues of a horizontal nature such as the creation of smart and sustainable growth, *social and cultural* transformations in European societies, *political inclusion, and democratic participation, the role of media and the formation of the public sphere*, social innovation, innovation in the public sector or the position of Europe as a global actor.[46]

Amendment 64 of 8 January 2013 reacted to the methodology of the previous seven framework programs that had pursued a reductive approach to the scope of its overall effectiveness, introducing the reflective society as a condition of possibility to put the SSH into the game:

45 COM/2011/0811 final—2011/0402 (CNS). https://eur-lex.europa.eu/legal-content/EN/TXT/HTML/?uri=CELEX:52018PC0435&from=IT.
46 https://ec.europa.eu/programmes/horizon2020/en/h2020-section/europe-changing-world-inclusive-innovative-and-reflective-societies, visited on 6 May 2021.

> In this context, the objective is to enhance social, economic and political inclusion, combat poverty, enhance human rights, *digital and educational* inclusiveness, equality, solidarity, *cultural diversity* and inter-cultural *dialogue* by supporting interdisciplinary research, indicators *development*, technological advances, organizational solutions and new forms of collaboration and co-creation.[47]

The lively exchange of views that took place during the Lithuanian Council of the European Union presidential conference on *Horizons for the Social Sciences and Humanities* in Vilnius on 23–24 September 2013[48] with the then Commissioner for Research and Innovation Máire Geoghegan-Quinn has remained in the memory of those who witnessed it. When Commissioner Geoghegan-Quinn made it clear that the research priorities of the European Union remained three, namely climate change, the aging of the population, and the scarcity of energy resources, the Italian delegate reacted by bringing up the position of the Italian government that it was necessary to add a European priority for culture since in Europe we have twenty-four official languages, most of the UNESCO sites, and constant flows of migration inside and outside its borders. To which the Commissioner replied, asking what should be done? Perhaps sit down and *reflect*? Thank you, Madam Commissioner, this is precisely what it would take, was the answer amid the general merriment of the assembly.

4.3 Self-reflective Society

The syntagma is based on the work done on reflection by Kant (1790) and Habermas (1968, 1971), by Ulrich Beck (1983) on reflective modernity, Alessandro Ferrara (1998), and Simon Clarke (2005, 60–83). The *self-reflective society* refers to the deliberative communication of citizens in a modern public sphere aiming at mutual understanding (Fishkin 1992), for example, our attitudes towards rethinking artificial intelligence, human enhancement, fragmentation of knowledge, attention spans, and data access. A closer scrutiny reveals that Habermas has applied to society what Hegel (1812–1813) had elaborated as the passage from the surface of being to the ground of essence, a passage that takes place, literally, by *reflecting into the thing*—like reflected light that illuminates something previously invisible, or creates a pattern not previously existing:

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47 https://ec.europa.eu/research/participants/data/ref/h2020/wp/2018–2020/main/h2020-wp1820-societies_en.pdf, visited on 6 May 2021.
48 http://horizons.mruni.eu/vilnius-declaration-horizons-for-social-sciences-and-humanities/, visited on 6 May 2021.

"Hegel was able to demonstrate the phenomenological *self-reflection of knowledge* as the necessary radicalization of the critique of reason" (Habermas 1968, 14; 1971, 5). Hegel goes beyond Kant, who had stopped at the pure forms of intuition. He reintroduces the process from sense-certainty to reflection: "This movement is the experience of reflection. Its goal is that knowledge which the critical philosophy asserted as an immediate possession" (Habermas 1968, 17; 1971, 9). Interaction is the participation of knowledge that gives information: "Knowledge-constitutive interests mediate the natural history of the human species with the logic of its self-formative process" (Habermas 1968, 242; 1971, 196). As the basic orientation of a reflective society, interest is hence "rooted in specific fundamental conditions of the possible reproduction and self-constitution of the human species, namely *work* and *interaction*" (Habermas 1968, 242; 1971, 196).[49]

Given that today's societies typically are not based upon any shared set of convictions, such as religious teachings, their members need to provide reasons for communicating their opinions about problems caused by conflicting interests. Adopting thoughts of Max Weber (1978, 1980), Habermas (1981, 1984) has coined the phrase "communicative rationalization of the lifeworld" (*kommunikative Rationalisierung der Lebenswelt*) to capture the particular features of modernity that necessitate the exchange of reasons. Habermas elaborates on how a new political community needs to reach a just way of dealing with any given conflict among its members with this specific understanding in mind. He specifies one formal principle as a guideline, reformulating Kant's moral law: "Just those action norms are valid to which all possibly affected persons could agree as participants in rational discourses" (Habermas 1992, 138; 1996, 107).[50]

The challenges laid out for self-reflective and inclusive societies have been developed since their inception during the Enlightenment. Hegel (1812–1813) elaborated the light's metaphor into a powerful tool to make out social dynam-

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49 "Hegel hat gegen Kant die phänomenologische Selbstreflexion der Erkenntnis als notwendige Radikalisierung der Erkenntniskritik nachweisen können."—"Diese Bewegung ist die Erfahrung der Reflexion und ihr Ziel die Erkenntnis, die der Kritizismus unvermittelt behauptete."—"Erkenntnisleitende Interesse vermitteln (wie ich an dieser Stelle noch nicht nachweisen, sondern erst behaupten kann) die Naturgeschichte der Menschengattung mit der Logik ihres Bildungsprozesses; aber sie können nicht in Anspruch genommen werden, um die Logik auf irgendeine Naturbasis zurückzuführen."—"*Interessen* nenne ich die Grundorientierungen, die an bestimmten fundamentalen Bedingungen der möglichen Reproduktion und Selbstkonstituierung der Menschengattung, nämlich an *Arbeit* und *Interaktion*, haften."
50 "Gültig sind genau die Handlungsnormen, denen alle möglicherweise Betroffenen als Teilnehmer an rationalen Diskursen zustimmen können."

ics. After Hegel and Habermas, Niklas Luhmann pointed out with regard to the German environmentalist movement of the seventies and eighties of the last century that the Green Party was compensating reflectivity deficits and blind spots of social systems:

> protesting reflection does something that is done nowhere else. It espouses subject matters that none of the function systems, neither politics nor the economy, neither religion nor education, neither science nor law would acknowledge as its own.... It compensates for modern society's manifest inadequacies in reflection—not doing it better, but rather by doing it differently. (Luhmann 1991, 153; 2002, 142–143)[51]

Among the users of the full syntagma of *self-reflective society* was James S. Fishkin, who introduced the notion (in this very wording) in the context of an examination of procedural rationality: "Practices that fulfill our conditions … are rational in the sense that they are self-reflective" (Fishkin 1992, 143). The problem he started from is the confidence we can have "in any political proposition when critics of it have been silenced" (Fishkin 1992, 157). In a nutshell, Fishkin maintains "that liberty of political culture is necessary if we are to have any confidence in certain particular political 'truths,' and that having confidence in just those particular political 'truths' is part of the solution to the legitimacy problem" (Fishkin 1992, 159).

4.4 Inclusive, Innovative, Reflective Societies

The objective of Societal Challenge 6 of *Horizon 2020* was to foster a greater understanding of a culturally and socially rich and diverse Europe and how it might need to adopt new paradigms for change in a context of unprecedented transformations amid growing global interdependence. Hence its comprehensive title: *Europe in a Changing World: Inclusive, Innovative and Reflective Societies.* Although the challenges were significant, so too were the opportunities to turn them into strengths through diversity and creativity across all areas of the economy, society, culture, and governance. Innovative policies and actions were re-

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51 "Mit diesen besonderen Merkmalen leistet die protestierende Reflexion etwas, was sonst nirgends geleistet wird. Sie greift Themen auf, die keines der Funktionssysteme, weder die Politik noch die Wirtschaft, weder die Religion noch das Erziehungswesen, weder die Wissenschaft noch das Recht als eigene erkennen würden. Sie stellt sich quer zu dem, was auf Grund eines Primates funktionaler Differenzierung innerhalb der Funktionssysteme und Selbstbeschreibungen anfällt. Sie kompensiert deutliche Reflexionsdefizite der modernen Gesellschaft—nicht dadurch, daß sie es besser macht; wohl aber dadurch, daß sie es anders macht."

quired to provide new solutions supporting an inclusive, innovative, and reflective Europe. Societal Challenge 6 was itself a core component of the research, innovation, and technological development actions foreseen within *Horizon 2020* for achieving a sustainable development while addressing people's concerns about their livelihoods, safety, and cohesion:

> examples include many of the new sharing and collaborative economy business models, which also blur the relationships between producer, supplier, and consumer. Some of these imply some shift toward the "experience economy," where experiences become more desirable than objects, especially when imagining a shorter workday, larger incomes, and more leisure time. Such a shift also implies people's reflective desire to find other meanings in life than purely consumption. These developments can also have profound implications for supply chains, for the organization of work, and for the jobs to be done, impacting governance and regulation and education and social security systems. (EUR 2016a, 25)

Europe is a multicultural society. There are several significant issues as regards *cultural and technological transformations for human and social progress.* After the revolutions of the Arab Spring of 2011, on the South Shore of the Mediterranean, we have seen the emergence of

> a transnational public sphere with what it implies as the appearance of new media and the repositioning of identity discourse of the religious type via cathodic, electronic, and discursive agoras echoed within urban public places. (Kerrou 2016, 1398)[52]

Among the ones pushed forward within Societal Challenge 6, let me now outline four lines of research. First, Societal Challenge 6 was intended to point out the *societal value of culture*—including creative arts, performing and visual arts—and ask how culture produces cognitive effects acting as a source of cultural identity, bonding, and strengthening communities (EUR 2016a, 7).

Second, *symbols and cultural heritage*, whereby new affordable and efficient digital services are available to deepen the understanding of cultural expressions, support the innovative approaches that generate new knowledge, create added value for society from cultural heritage, and respond to the need to communicate. Digital offerings facilitate the analysis and interpretation of cultural resources, including digital ones, improve the accessibility of reference collections, and support cultural heritage information from different locations. They

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[52] "l'idée d'emergence concurrente, ces dernières années, d'une sphere publique transnationale avec ce qu'elle implique comme apparition de nouveaux medias et repositionnement du discours identitaire du type réligieux, via les agoras cathodiques, électroniques et discursives répercutées au sein de places publiques urbaines."

connect people to heritage, foster exchanges and cooperation among cultural institutions, academia, individuals, and communities from various sectors (e. g., tourism, gastronomy), stimulating their creativity by developing and improving active innovation methods. In particular, issues related to the conservation, restoration, and transmission of cultural heritage in an environment characterized by increased digitization were tackled, first and foremost issues related to copyright of digital cultural contents, public distribution, and portability within the EU-wide Digital Single Market (EUR 2016a, 7–8).

Third, *identities, radical ideologies, belonging, and social inclusion* present a stark and severe challenge to stability, security, social cohesion, and democracy. Young and disenfranchised people searching for identity live in physical and online contexts, in which they are being exposed to violent ideologies that deserve particular scrutiny. Video-sharing platforms also play a role in the prohibition of hate speech and the protection of minors against harmful content. The focus is on beliefs and narratives that may shape perceptions, increase the polarization of society, and underpin and perpetuate radical ideologies. History of philosophy plays a role in elaborating counter-narratives to radical ideologies while addressing social inclusion, marginalization, and criminality, particularly in the context of cities (EUR 2016a, 7).

Finally, *creativity, creative industries, and cultural diversity* point attention to the development of social media, cultural and creative industries such as arts, publishing, design, media, libraries, traditions, and folklore, craft, and architecture. They are at the heart of a vibrant economy and may serve the purpose of revitalizing regional economies. The circulation of knowledge deeply affects democratic societies because education and culture make the bulk of significant public policies for social, cultural, and political cohesion, while cultural diversity has strategic importance for creativity and innovation (EUR 2016a, 8).

4.5 What Role for the Reflective Society?

The *Vilnius Declaration—Horizons for Social Sciences and Humanities* of 23 September 2013 states:

> Europe will benefit from wise investment in research and innovation, and Social Sciences and Humanities, SSH, are ready to contribute. European societies expect research and innovation to be the foundation for growth. Horizon 2020 aims to implement inter-disciplinarity and an integrated scientific approach. If research is to serve society, a resilient partnership with all relevant actors is required. A wide variety of perspectives will provide critical insights to help achieve the benefits of innovation. The effective integration of

SSH requires that they are valued, researched, and taught in their own right as well as in partnership with other disciplinary approaches.[53]

We are talking about the integration of the SSH in society (EUR 2019). Under the heading of *Living Together: Missions for Shaping the Future*, a group of institutions headed by the network of All European Academies has called for ideas to put forward mission-oriented research in *Horizon Europe* while proposing concrete suggestions that consider global challenges ahead (ALLEA et al. 2017). The Austrian Council of the European Union presidential conference on the *Impact of the social sciences and humanities for a European Research Agenda* in Vienna on 28–29 November 2018 was opened by the Austrian Federal Minister for Education, Science and Research, Heinz Faßmann. He insisted that the challenges of our time cannot be solved only by STEM sciences because also SSH research produces innovation. All disciplines must work together, while the critical and self-reflective perspective of the SSH is indispensable insofar as it continually puts established patterns into question.[54]

In *Horizon 2020,* the proposed approach was that of the so-called *embedding*, according to which the dimension of reflectivity would not only have been lost but would instead be enhanced by the explicit request to be evaluated for the rankings of projects. Despite the good intentions, however, embedding did not work in *Horizon 2020.* The scientific integration of the SSH has not been achieved yet. In fact, the integration of the contribution of the SSH has proven to be crucial during the drafting phase of the funding work program (upstream embedding). Truly interdisciplinary topics are to be designed so that the challenges in question are framed with the SSH as an integral part of the solution. Hence, there is a strong correlation between the quality of the topic texts and the respective outcomes in terms of the integration with SSH (EUR 2019, 5). Clear scope for SSH input yields higher participation from SSH partners, confirming that integrating the dimension of the SSH needs to happen from the earliest stages of the drafting process. Good integration of the SSH steers the research and innovation process towards concepts, solutions, and products relevant to societal needs, directly applicable or marketable, and cost-efficient. The research partners of SSH investigators belong to a broad range of institutional backgrounds: higher education establishments, research organizations, and the public and private sectors.

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53 http://horizons.mruni.eu/wp-content/uploads/2014/02/ssh_mru_conference_report_final.pdf, visited on 6 May 2021.
54 https://www.ssh-impact.eu, visited on 6 May 2021.

Summing up, at the basis of innovative, reflective, and inclusive societies are the SSH and their twenty-first-century offsprings—i.e., computational social, cultural analytics, and innovation in religion. As it is clear from amendment 67 to article 6a of the proposal constituting *Horizon Europe* (mentioned above in section 5.2), the battle for attributing to the humanities a role within *Horizon Europe* revolves around a change of method (EUR 2021, 6). The experience gained in *Horizon 2020* has made it clear that to implement interdisciplinarity with the full involvement of the SSH, it is best to neglect the idea of embedding and think instead of cooperation in an atmosphere of mutual respect.[55] It is to be expected that under Pillar II, *Global Challenges and Industrial Competitiveness* of *Horizon Europe*, the SSH will cooperate and participate in all phases of the implementation cycle of the projects of each cluster. Again, historical-philosophical reflection is mobilized to engage the SSH in carrying out research in all domains of science.

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[55] In this direction, the *Guidelines on How to Successfully Design and Implemented Missions Oriented Research Programs* issued by the Zentrum für Soziale Innovation in Vienna on 23 January 2019 are particularly useful. https://www.ssh-impact.eu/guidelines-on-how-to-successfully-design-and-implement-mission-oriented-research-programmes/, visited on 6 May 2021.

5 Societal Readiness

In this Spring of 2021, the COVID-19 pandemic is persisting, and the world has entered into the second year of struggle. Present conditions require the study of the dynamics of bottom-up initiatives and define the scope of their reflectivity. Insisting on humanities-led reflectivity helps raise awareness of the importance of framing issues around engaging with science and society, identifying problems, and defining solutions (Pozzo 2019). Possible outcomes of integration of society in science include the aspect of "implementable integration" (Foray 2006). The dimensions of the disaster caused by COVID-19 are becoming clearer day by day. Comparisons with the 2004 tsunami and the 1986 radioactive dust cloud have shown to be insufficient; instead, one looks at the atomic bomb of 1945 and the famines following the economic crisis of 1929. Above all, the perception that nothing will be the same as before in the economy, health management, science, and everyday life has inexorably gained certainty. We are experiencing a paradigm shift, as Thomas Kuhn (1962) first described it: a process that is triggered when the dominant thought, unable to explain numerous anomalies that should not occur, is supplanted by a different thought. The impact of COVID-19 on society is receiving enormous attention from those who are involved in research and innovation. The pandemic is not the first, and it will not be the last of the twenty-first century. Still, already today, we can consider it as the most significant science communication experience in the history of the world. In the media, we are witnessing an explosion of initiatives of *citizen science*, the science of ordinary citizens, or the science without scientists. We might even say that the pandemic invites us to rethink the indicators of *responsible research and innovation* (RRI) to redetermine their effectiveness in the interaction between the knowledge of scientists and the experiential knowledge of communities.

In this chapter, I look into the issue pragmatically because I think that in front of a COVID-19 induced fast-changing institutional environment, science and technology studies researchers have some ideas to offer. The pandemic requires social and cultural innovation policies that make communities ready to respond to catastrophic events on their own territory—I consider a case study in Italy's inner areas—through access to data, communities of practice, co-creation, reflection, and inclusion. Finally, COVID-19 ought not to undermine the work done so far to achieve Sustainable Development Goal 1 (Poverty), 3 (Health), 4 (Education), 5 (Gender), 6 (Water), 8 (Work), 10 (Inequalities) and 16 (Peace). Pope Francis has made it clear: "This is the moment to see the poor."

5.1 Experiential Knowledge

Education, research, and innovation form a triangle that becomes a square if we add the fourth side: society. A few words first on current usages, whereby *societal* denotes the *society as an actor*, "societary, e. g., societal change, societal pressure to conform" (OED 1989, s.v.), while *social* continues to mean the *individual socii* and what they tend to do, i.e., persons "living together in more or less organized communities; belonging to a community of some kind," and active in social disposition, social engagement, and social life (OED 1989, s.v. 5.b).

Communities stand at many different stages of readiness for implementing programs, and their readiness is a significant factor in determining whether a local program can be effectively carried out and supported within a community (Edwards et al. 2000, 291). In contrast, the government cannot impose any action that induces a community to voluntarily accept new content and processes. In Italian inner areas, e. g., recent surveys have provided qualitative and quantitative data to establish how far communities are ready to remediate to the effects of natural disasters by signing up for additional insurances, taking up new mortgages, and subscribing to further services for utilities (Russo and Scagliarini 2017, 154), which communities did not do in compliance with the law, but voluntarily. We can measure the effectiveness of the exchange between the knowledge of the scientific community and the knowledge of the general public through increasingly precise indicators that range from no-awareness to professionalization—stage after stage—through denial, vague awareness, preplanning, preparation, initiation, stabilization, confirmation, and expansion (Edwards et al. 2000, 298–300). Today, the COVID-19 pandemic makes it urgent to revisit this dimension of the knowledge economy, highlighting the institutional mechanisms that make it efficient in producing cumulative and reliable knowledge as public goods (Foray 2006).

The *Rome Declaration on Responsible Research and Innovation* was issued at the end of the Italian Council of the European Union presidential conference on *Science, Innovation and Society: Achieving Responsible Research and Innovation* in Rome on 22–24 November 2014. It was adopted by the Permanent Representatives Committee on 3 December 2014 and has been gaining recognition since then. The novelty of the *Rome Declaration* was to point out that:

> the continuous engagement of all stakeholders is essential for sustainable, desirable, and acceptable innovation, alongside the four dimensions of economic, social, environmental,

and institutional sustainability. Hence excellence today is more than ground-breaking discoveries—it includes openness, responsibility, and the co-production of knowledge.[56]

The *Rome Declaration* lies at the crossroad between the economics of knowledge, the economics of scientific institutions, and knowledge management. Its starting point is Dominique Foray's definition of *experiential knowledge:* "Experiential knowledge springs from the experience of individuals and organizations. It is not anti-scientific; it merely has not undergone the tests that give a piece of knowledge scientific status. It is nonetheless wide-ranging, sound, rational, and effective in a particular circumstance or life-event" (Foray 2012, 270). Although, as for any other form of knowledge (scientific knowledge, for example), the production and management of experiential knowledge are affected by the presence of externalities (knowledge spillovers in particular), in the domain of experiential knowledge, there are no institutions that as in other domains (i.e., scientific research) enable these externalities to be corrected or their effects to be attenuated. This is why experiential knowledge can be described as *fragile* despite its centrality and importance (Foray 2012, 270). According to increasingly precise indicators, we can measure the effectiveness of the exchange between the knowledge of the scientific community and the experiential knowledge of the general public. The management of experiential knowledge requires analyzing situations in which this knowledge is crucial to achieving specific objectives and in which devices and mechanisms that are barely visible, explained, or even ignored in the literature are conceived and deployed to attenuate the fragility of this knowledge. Also, we cannot deny the existence of injustice in the distribution of knowledge, education, and communication, which Miranda Fricker (2007) calls *epistemic injustice.*

In this context, it is helpful to keep in mind that the need for expressions of *citizen science* implies a connection to the "fragility of experiential knowledge," i.e., the knowledge that—although not scientific—is produced through the experience activity of the laity. It is rational and reliable while remaining fragile. Experiential knowledge—Foray has noted—is local since it arises from particular experiences and applies to very particular contexts. It is fragile since not only are few people who possess it, but as it does not have a comprehensive codification, it is not easy to transmit it, and it disappears when the people who activated it disappear (Foray 2012, 272–273). Foray distinguishes two logics for the mobilization of experiential knowledge within the framework of a scientific ap-

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[56] https://ec.europa.eu/digital-single-market/en/news/rome-declaration-responsible-research-and-innovation-europe, visited on 6 May 2021.

proach. On the one hand, the scientific institution realizes that amateurs and lay-persons are "in contact" with a particular environment or phenomenon from a unique set of distributed data collection capacities. It is, therefore, up to the scientific institution to organize this collection and then integrate the data while devising an organization facilitating the system's continuity. While this *first logic* is rather demanding in terms of systematic efforts of collecting and codifying data to be undertaken by the amateurs who therefore have to adapt and share the epistemic culture of science, there is a *second superior logic* of mobilization of experiential knowledge. The superior logic is undoubtedly to acknowledge that persons "in contact" are not only proper as collectors but have developed experiential knowledge and expertise that is admittedly local and non-scientific but rigorous and rational, enabling them to formulate hypotheses and strategies, test them and thus broaden the variety of possible options for example in terms of treatment of the considered subject (whether an ecosystem or a sick child is involved). This second logic is far more demanding as regards the involvement of both the scientific institution and the amateurs and laypersons that possess any pertinent experiential knowledge (Foray 2012, 275).

It seems, then, that philosophy can be activated to manage and optimize experiential knowledge. Philosophy can foster an integration process in which a scientific institution recognizes the potential value of experiential knowledge as a complement to the scientific knowledge that it produces and implements mechanisms to identify, collect, codify, and use it.

5.2 Conceptualizing Co-creation

Historians of philosophy ought to appropriate methodological approaches aimed at integrating processes of *co-construction* (e.g., agenda-building and policy inputs, co-evaluation, co-funding), processes of *co-production* (e.g., citizen science), *society-sensitive design* (e.g., value-sensitive design and gender-sensitive design), *science communication* (e.g., formal and non-formal processes for improving quality and effectiveness of the interactions between stakeholders), *place-based activities* combining process and content (e.g., smart cities, living labs, and the regional dimension linked to their smart specialization strategies), creation of *spaces for public engagement*, including the development and use of temporary and permanent physical spaces (e.g., exhibitions, events) as well as distributed ones (e.g., portals, websites, e-libraries). The processes listed above show the emergence of a new social agent, the so-called *prosumer* (Helbing 2015, 194), a consumer who becomes involved with designing or customizing products for his/her own needs. Even if there is no doubt that co-creation proc-

esses already occur, we cannot fully understand their occurrence. Neither can we account for these processes to show how society benefits from the early participation of social agents. As to the co-creation of knowledge, there is still no radical epistemic rethinking: the debates have focused on the joint creation of value by the company and the customer, allowing customers "to co-construct the service experience to suit their context" (Prahalad and Venkatram 2004, 8). Philosophers might be interested in posing the following questions: How is the co-creation of knowledge possible? Why does the co-creation of knowledge bother? These questions are central in co-creation epistemology and have significant effects on benchmarking and the implementation of societal readiness.

Access, participation, and co-creation are preconditions for achieving the integration of science in society. It may not be easy to attract an audience with a different profile from the usual. The issues of access and participation seem to resolve much more about demand than about supply. Scientific competencies are about awareness-raising. At stake is the notion of *scientific citizenship* (Jasanoff 2004), which consists of the "active and knowledge-driven participation of citizens in the democratic processes, including agenda setting, information gathering, co-creation and evaluation" (Archibugi 2015, 15). For instance, in 2016, the network of the *Ciência Viva* science centers took part in a pilot program of the Portuguese government to launch a nationwide process of bottom-up participation by ordinary citizens in defining and prioritizing research agendas alongside their local representatives. The initiative *Public Participation Labs* (*Laboratórios de Participação Pública*) invited local citizens and municipal authorities to propose ideas for research projects relevant to their regions or cities in spaces of exchange that were hosted at the *Ciência Viva* science centers to provide neutral environments closer to the local public.[57]

Europe has existed as a cultural, political, and economic identity for centuries, although its nature and coherence have been contested dramatically over time. The following years need a great effort of responsibility and participation. The pandemic invites us to urgently rethink the paradigm of the six keys indicated by the European Commission for RRI, which are: "engagement of citizens, gender equality, formal and non-formal science education, open science, research ethics and research integrity, governance" (Archibugi 2015, 12). *Responsible research and innovation* is a notion that asks societal actors to work together during the whole research and innovation process to align them with the citizens' values, needs, and hopes. In a nutshell, responsible research and innovation is a cross-cutting topic whose aim is to engage society better. RRI occur

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57 https://www.cienciaviva.pt/home/, visited on 6 May 2021.

where forms of creativity and diversity can be modeled or practiced, where separateness, difference, and specificity can be asserted and maintained in productive ways that enhance the quality of life. The cultural, political, and economic spheres exist in dynamic relation to each other. In sum, to deepen the relationship between science and society, and thus reinforce public confidence in science, it is necessary to foster the engagement of citizens and civil society in research and innovation by promoting science education, by making scientific knowledge more accessible, by developing responsible research and innovation agendas that meet concerns and expectations of citizens and civil society, and by igniting a fruitful and rich dialogue with stakeholders. During the 6th Framework Program, *Science and Society* was launched to establish a common strategy to better connect science and European citizens. Under the 7th Framework Program, *Science and Society* became *Science in Society* with the primary objective of fostering public engagement through a sustained two-way dialogue between science and civil society. With *Horizon 2020* (i.e., the 8th Framework Program), responsible research and innovation has become a cross-cutting issue that takes up all appropriate activities. In this context, the program was renamed *Science with and for Society* and aimed to build effective cooperation between science and society, recruit new talent for science, and pair scientific excellence with social awareness and responsibility (Mejlgaard and Bloch 2012; Mejlgaard et al. 2012; Mejlgaard et al. 2018).

The traditional idea according to which an enlightened entrepreneur will understand market demands and how the exploitation and the combination of technological opportunities will bring into the market a successful product or a process or a service innovation, is more and more outdated when it comes to understanding processes of change in the economy and society. Today, users are more active and very often consulted by producers. Users are not only providing new inputs that manufacturers can use to develop and refine their ideas and products. They can also modify and anticipate, often on a modest scale, the innovations of the future. This provides new opportunities since the number of players that have a say in shaping the transformations of society is more extensive than in the past. While in the previous industrial revolutions most of the innovations were introduced by a restricted number of players (entrepreneurs, scientists, and engineers) which had to face ex-post the success or the failure in the marketplace, in the present time of Industry 4.0, we see a much greater number of active players, which often interact among themselves not only through market transactions but through a large variety of for-profit and non-profit connections.

Nevertheless, only marginally these models have taken into account the actual and potential role that citizens and civil society can take in shaping the in-

novation process. In recent years, it has become clear that co-creation plays a central role within innovation because a "specific innovation can no longer be seen as the result of predefined and isolated innovation activities but rather as the outcome of a complex co-creation process involving knowledge flows across the entire economic and social environment" (EUR 2016b, 11). These flows warrant the highest interest in monitoring co-creation to integrate society in science and innovation. The success of co-creation is based on the continuous and intensive methodological cooperation of the partners. Hence, research efforts consist of the ongoing evaluation of each project, including the preparation of prototype activities for the exchange between theorists and practitioners. To ensure a consistent and coherent investigation, researchers rely on diverse research methods, from in-depth individual interviews to focus groups, surveys, and online fora.

Unifying the roles of consumers and producers has implications for the production of goods and services and knowledge production. Such a shift also applies to cognitive sciences and the philosophy of the mind. From the viewpoint of ethics, specific human action areas have shown that the lack of involvement of specific social agents leads to unsatisfactory results as regards providing goods, services, and knowledge with related forms of injustice (Fricker 2007; Maschi and Youdin 2012). Finally, the start of open innovation processes (as opposed to traditional closed innovation) and the democratization of science require the participation of all actors, women, and men. In this last direction, two fundamental outcomes are expected: first, the critical reconsideration of the notion of *homo oeconomicus*; and second, the *gender budgeting* analysis that discloses how actors within science, research, higher learning institutions, and public management are stifling for gender equality and diversity of science. Gender budgeting has proven to be an effective tool to increase the awareness of gender and diversity in procedures and processes of resource allocation to improve the outcomes for women and men. It is "a gender-based assessment of budgets, incorporating a gender perspective at all levels of the budgetary process, and restructuring revenues and expenditures to promote gender equality" (Council of Europe 2005, 10).

5.3 Preparedness and Readiness

Emergency management puts the usual division of roles and responsibilities under stress. Public officials must have precise knowledge of the specific normative framework in which they operate, specific mandates and associated role responsibilities, and the special normative tools contemplated by the system to

deal with emergencies. It is up to local administrators to raise risk awareness, despite the different perceptions that citizens have of risk immediacy and the different conditions for involving stakeholders. The definition of an action protocol in emergency conditions is not sufficient to ensure the effectiveness of the action. There is also a need for practices that mobilize the intervention of individual employees of public administrations who are coping with conditions in which chains of command and purely hierarchical-organizational relationships might be interrupted or with skills that would no longer be available in ordinary conditions. Municipalities that had already developed an emergency plan (in the wake of natural disasters) have proven to be more ready and effective in dealing with the specific risk conditions of the pandemic (Pagliacci and Russo 2019a).

The uneven geographic distribution of COVID-19 remains an enigma in Italy, given the intense flow of movements between regions before the isolation measures. We are facing irregular patterns of geographical distribution. However, the data collected so far indicate that air pollution in the various regions (e.g., the fine dust in Lombardy) determines causal links that have significant implications for the virus spread (Becchetti et al. 2020).

A community can be more or less resilient. Its resilience improves if a proper assessment is made of hazards and vulnerabilities. The analysis of local exposures suggests that communities are to look out for spatially linked risks.[58] Socio-economic research can elaborate analytical insights into specific and geographically defined risks using data with different spatial granularity produced by various official sources to allow their use in combination with data on exposure and vulnerability (Pagliacci and Russo 2019b).

In Italy, epidemiological data about COVID-19 are collected daily by the regional institutions that send them to the Italian Ministry of Health. The Italian Ministry of Health, in turn, sends the data to the Italian Civil Protection Department (Morettini et al. 2020), which is the government agency entrusted with driving rapid response and informed decision-making during emergencies. Thanks to the accurate and quick availability of data, Italian central and local administrations can provide careful assessments of the pandemic's severity, spread, and impact on implementing efficient and effective response strategies. The same can be shown for many countries beyond Italy, as the Research Data Alliance has documented.[59]

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58 https://www.undrr.org, visited on 6 May 2021.
59 RDA COVID-19 Working Group. Recommendations and Guidelines on data sharing. Research Data Alliance, 2020. DOI: https://doi.org/10.15497/rda00052.

In Italy, the requirement for timely and accurate collection, reporting, and sharing of data within and among research communities, public health practitioners, clinicians, and policymakers has been met effectively. The issue is now building processes that can create a lasting coalition around the goals needed to reduce vulnerability. Dedicated to social and material vulnerability and resilience of communities exposed to natural hazards is Italy's REDI consortium (an acronym for Reducing Risks of Natural Disasters), which has its seat at the University of Camerino and which also includes the National Institute of Nuclear Physics, the National Institute of Geophysics and Volcanology and the Gran Sasso Science Institute. REDI is a research, innovation, and training center. Its mission is to contribute to the development of interdisciplinary research for improving preparedness and readiness to respond to disasters by communities, decreasing their recovery and recovery times. It is currently carrying out projects on requalified built environment, community resilience as well as on risk awareness, education, training, and engagement for disaster risk reduction for communities struggling to recover from natural disasters.[60] Finally, a public debate on lessons learned from the first phases of COVID-19 management is currently taking place in Italy because the perception of a lack of coordination has emerged between political and scientific levels, institutional claim-makers, and the media (Ruiu 2020).

Returning to COVID-19 and taking territory as a reference (region, metropolitan city, province, internal area), today we know that in order to comply with social distancing precautions and be effective with positive case tracking local administrations must equip themselves with management infrastructures that were unimaginable before the pandemic. The reference definition for *community preparedness* in the face of epidemiological risks was proposed by the United States Centers for Disease Control and Prevention in 2018 and updated in January 2019. Community preparedness is the ability of communities to prepare for, withstand, and recover from public health incidents in both the short and long term:

> Administrations at national, regional, and municipal levels, as well as local and territorial stakeholders, are responsible for preparing communities to do their part in support the development of public health, health care, human services, mental/behavioral health, and environmental health systems that support the community preparedness. Communities need to be made aware of preventing, responding to, and recovering from incidents that adversely affect public health.[61]

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[60] http://www.redi-research.eu/it/homepage, visited on 6 May 2021.

[61] https://www.cdc.gov/cpr/readiness/capabilities.htm, visited on 6 May 2021.

At this juncture, one of the tasks that researchers in science and technology studies can take upon themselves is precisely to verify the interplay of the proposed management solutions with existing *societal readiness levels* (SRL). It has become clear that the assessment of *technology readiness levels* (TRL)[62] ought to be accompanied by that of the corresponding SRL. The SRL have been developed at Denmark's Innovation Fund. They are meant for assessing "the level of societal adaptation of, for instance, a particular social project, a technology, a product, a process, an intervention, or an innovation to be integrated into society."[63] The lower the social adaptation, the better the transition plan is expected to be. SRL 1 is the lowest, and SRL 9 is the highest level:

> SRL 1—identifying problem and identifying societal readiness
> SRL 2—formulation of problem, proposed solution(s) and potential impact, expected societal readiness; identifying relevant stakeholders for the project
> SRL 3—initial testing of proposed solution(s) together with relevant stakeholders
> SRL 4—problem validated through pilot testing in relevant environment to substantiate proposed impact and societal readiness
> SRL 5—proposed solution(s) validated, now by relevant stakeholders in the area
> SRL 6—solution(s) demonstrated in relevant environment and in cooperation with relevant stakeholders to gain initial feedback on potential impact
> SRL 7—refinement of project and/or solution and, if needed, retesting in relevant environment with relevant stakeholders
> SRL 8—proposed solution(s) as well as a plan for societal adaptation complete and qualified
> SRL 9—actual project solution(s) proven in relevant environment.[64]

Community readiness is about fostering epistemic responsibility. Its effectiveness can be measured in terms of community engagement and accountability relationships. At the local level, the availability of correct information to people with relevant competencies and skills at the right time and in the correct form is crucial in coping with emergencies. Typically, conflicts arise about whether, how, and when to distribute information. In this respect, Italian inner areas have faced critical situations. It has been shown that a proper assessment of local hazards and vulnerabilities can enhance community resilience (Pagliacci and Russo 2019a).

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62 https://www.iso.org/standard/56064.html, visited on 6 May 2021.
63 https://innovationsfonden.dk/sites/default/files/2019–03/societal_readiness_levels_-_srl.pdf, visited on 6 May 2021.
64 https://innovationsfonden.dk/sites/default/files/2019–03/societal_readiness_levels_-_srl.pdf visited on 6 May 2021.

At the European level, Pan-European Privacy-Preserving Proximity Tracing (PEPP-PT) and Decentralized Privacy-Preserving Proximity Tracing (DP3T) have become an issue. Both the European Parliament and the European Commission have adopted a firm position on safeguarding privacy in the fight against COVID-19. According to an SWG survey published on 31 March 2020 in the *Corriere della Sera*—at the climax of the COVID-19 spread in Italy—it appears that: (i) 63 % of Italians agree that the state can control the movements of citizens even without their consent; (ii) 64 % agree on the hypothesis of putting the electronic bracelet on people who are in quarantine; (iii) 67 % accept that mobile phones are used to check whether or not people are complying with the bans; and finally (iv) 74 % have nothing to object to the use of drones to control the movement of people on the street (Arachi 2020, 22).

As the COVID-19 emergency increases, the need for transparency grows (Pozzo and Virgili 2020). If societal readiness for a determinate technical or social solution remains low, measures should induce a natural transition towards social adaptation. In the case of natural disasters, and such is the COVID-19 pandemic, at issue is how to set into motion social and cultural innovation processes that prepare communities[65] through access to data, participation in communities of practice, co-creation, reflection, and inclusion (Esposito et al. 2017; Pozzo et al. 2020).

The overall challenge lies in fostering participation and strengthening practical modes of co-creation. Some people do not want to share their knowledge, e.g., on transportation or urban planning issues, making place-based formal and informal education activities at science centers a part of their solution. The analysis of (self)exclusion requires a qualitative methodology based on a multiple-case-study approach. It is necessary to consider carrying out pilot research through Delphic interviews with experts and professional staff of science centers, museums, and festivals who routinely work with audiences—the need for longitudinal investigation and the lack of primary empirical data are the main reasons for using this methodology. Particularly interesting exploratory contexts highlight new phenomena, heuristics, emergence trends, or weak signals, which a more quantitative approach does not disclose. Interviewers extract informed opinions about the essential identification and specificity of (self)excluded individuals and groups and the causes of (self)exclusion (National Endowment for the Arts 2014). Many *local actors are involved in the process* from the very beginning. As regards devising research tools that ensure access and research penetration of (self)excluded groups, it is essential to engage representatives of the iden-

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65 https://www.undrr.org, visited on 6 May 2021.

tified (self)excluded groups to gather data enabling the deepened identification of the causes of (self)exclusion from co-creation. *Local partnerships* reflect the social environment and the specific cultural character of the territories. Simultaneously, the consultation and research processes serve to develop initial models of activities to be prototyped. Activities are strictly combined with indicators on possibly unknown access thresholds and limits in readiness of target groups to be involved in co-creation activities and science capital levels. The process must be repeated many times until a final activity scenario is delivered. The redesigning process is combined with research on change as regards the *readiness to engage*, ways and possibilities to gain *new knowledge*, and the ability to *share knowledge and experience* with others.

One might conclude that experts and institutions specializing in science communication like science centers and museums as well as science festivals and place-based public engagement activities (*science parliaments*, *hackathons*, *innovation labs*) are particularly well-suited to put the responsible research and innovation *public engagement agenda* into practice at the regional and local level, for they are the ones that are reaching out best to non-traditional research and innovation actors in the framework of several configurations of place-based activities, experiences, and gatherings. These institutions provide interfaces between civil society and research, whose potential is still underdeveloped, which is proven by three reasons. First, they already have several participants in their everyday programs. Second, they have the ability and experience to encourage new groups and involve them in cooperation. Third, they look for new ways of engaging actors who have not attended any of their programs yet. This has led to a broader understanding of the process of knowledge generation and has shown how an innovation that is based on scientific and technological advances can be successful or unsuccessful, not only economically but also according to its capability to integrate with other social, organizational, and cultural innovations.

In sum, the striking feature of societal readiness assessments lies in their being designed and tested in a co-creation process, which requires step after step to conceptualize the needs, identify specific targets, design the activity, prototype it, test it with a controlled target group, and release it to open groups, always under strict ongoing evaluation and co-evaluation with the involvement of users. Last but not least, the replication of the prototypes by new actors to be reached out through appropriate communication and dissemination strategies in order for them to implement the prototypes and the methodological research locally fosters a *cascade effect* of the activities for the benefit of the community.

5.4 Society-sensitive Design

Co-construction and society-sensitive design are well-intentioned, but research ought to consider how they are refracted through practicalities embedded in existing institutions and interests. This has been documented extensively for ICT. There is a structural element here, in the sense that co-construction and design necessarily occur at an early stage. Simultaneously, there are many other factors and circumstances at play in the later stages that co-determine outcomes. Drawing on these practices and analyzing the bias on the production of goods or services, it is possible to reframe the process of creating new knowledge in a participative way. We might start from the presupposition that mono-stakeholder alliances belong to the past. Instead, the focus is on local partnerships that connect research and innovation with citizens and possibly diverse civil society actors (e.g., municipalities, local stakeholders, representatives from industry, creative economy, non-governmental organizations, etc.). In fact, "society can now work with and for science as much as science is working with and for society" (EUR 2016a, 8). Not surprisingly, the *Horizon Prizes of the European Innovation Council* call for projects that demonstrate the feasibility or potential of particular technologies and promote their acceptance in society.[66]

The United Nations is calling for a global effort to tackle the pandemic crisis, "which risks erasing decades of progress in the fight against poverty and exacerbating the already high levels of inequality in and between countries."[67] Local administrations are the first to work on societal readiness and reduce inequalities, which is also the exhortation of Pope Francis:

> The coronavirus disease 2019 pandemic has illuminated inequities that have put poor people—in both low-income nations and in rich countries—at the greatest risk of suffering. Pope Francis recently pointed to that in an interview: "This is the moment to see the poor." (Von Braun et al. 2020, 214)

Working on participatory approaches fueled by social and cultural innovation processes related to accessing data, creating communities of practices, establishing the boundaries of group use (Floridi 2014) while fostering individual processes of reflection and collective processes of inclusion (Pozzo et al. 2020) can boost community readiness for local COVID-19 management.

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66 https://ec.europa.eu/research/eic/index.cfm?pg=prizes, visited on 6 May 2021.
67 United Nations Sustainable Development Solutions Network (2020): *UN working to fight Covid-19 and achieve Global Goals.* https://www.unsdsn.org/, visited on 6 May 2021.

History of philosophy has a say because fragile knowledge has become relevant for actors specializing in science communication who concentrate on strengthening the perception of visitors or event participants that science and research are a crucial and inseparable part of modern society. In this process, science centers aim at enhancing fragile knowledge in specific areas while igniting a constructive dialogue between civil society and research. However, sharing fragile knowledge, e.g., on public health issues, can be problematic. Some people can be not confident enough or feel intimidated by the presence of experts. This can be remediated by providing proper conditions for knowledge and experience exchange. For this reason, it is necessary to develop a better understanding of co-creation processes and outcomes under various cultural, societal, and regulatory backgrounds, which allows better-targeted policy support in the future. The key notion is co-creation, which is the indicator for measuring cultural innovation, thus providing an effective new basis for benchmarking and comparisons.

6 Cultural Innovation

Social and cultural innovation is a notion that embraces two syntagmata. It has become of current usage among researchers since 2013 due to the name chosen by the European Strategy Forum Research Infrastructures (ESFRI) for its working group on projects and landmarks that are primarily connected with the SSH:

> The *Social and Cultural Innovation Strategy Working Group* proposes possible solutions (related to Research Infrastructures) that can help tackle the Grand Challenges facing society, such as health or demographic change, or the "Inclusive, innovative and secure societies" challenge from the third pillar of *Horizon 2020*, called "Tackling societal challenges." It establishes possible methods through which social sciences and humanities could be used as an evaluation criterion for the activity of other Research Infrastructures in the ESFRI roadmap (e. g., social impact, etc.). It also explores how Research Infrastructures can contribute to social innovation or better knowledge transfer towards society.[68]

This chapter provides a conceptualization of cultural innovation as an additional and autonomous dimension of the different processes of innovation. As a working hypothesis, cultural innovation can be understood as the outcome of complex co-creation processes that involve the reflection of knowledge flows across the social environment while promoting diversity within society. This chapter defines and contrasts the notion of cultural innovation against other recently discussed forms of innovation, such as social innovation, scientific culture, and heritage-led innovation. Based on such conceptualization in a second step, it proposes indicators for measuring cultural innovation and shows their operationalization in some empirical case studies. Finally, considering science and public policy agenda-setting, it wraps up by discussing policy implications and verification strategies for widening participation in cultural experiences on behalf of policymakers such as the ministries of research, education, economics, and culture.

6.1 What Does Cultural Innovation Stand for?

While several definitions of social innovation are abundantly discussed in the literature (Moulaert et al. 2017), it is a fact that within innovation studies, the cultural dimension of innovation is far less defined than the social aspects accompanying technological innovations (Pozzo et al. 2020). For instance, the term has

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been used around creativity (Jöstingmeier and Boeddrich 2005), marketing (Holt and Cameron 2012), and migration (Pozzo and Virgili 2017). The lack of a clear conceptualization of cultural innovation has also prevented the development of indicators for measuring it, which are crucial to plan, monitor, and evaluate policies (Archibugi et al. 2009; Godin 2009; Bonaccorsi 2018).

Today, we are considering the *transformative capacity of social innovation* (Dias and Partidário 2019). No wonder policymakers, researchers in science and technology studies, and economists would also want to know more about a notion that finds its origin in the domain of cultural economics, innovation economics, and social innovation studies (Godin 2007, 2015; Bontems 2014). No doubt, cultural innovation might sound like an oxymoron, as I have suggested above in section 1.3 when I first referred to Chinese culture. It is not void in any case. It is something that tops up social and technological innovation. It is about competencies related to various forms of *shared experiences*, such as communication in foreign languages, social and civic competencies, and cultural awareness and expression (EAC 2014, 16).

How can we measure *cultural innovation?* The answer is, as a result of co-creation (Prahalad and Venkatram 2000, 2004), i.e., by analyzing the traces that we leave behind us when we have a cultural experience, which has become quite simple today starting with the contents we download from the internet, especially from providers to whom we as users have agreed to have our profiles being set up, as it happens, e.g., with content providers such as Netflix. An emerging approach for tackling many of these issues is to focus on co-creation for growth and inclusion: engaging citizens, users, academia, social partners, public authorities, businesses including small and medium enterprises, entrepreneurs in the social and creative sectors in processes that span from identifying problems to delivering solutions.[69]

6.2 Sources of Innovation

A project of *research and development* (R&D) should result in a potential for the transfer of new knowledge, ensuring its use and allowing other researchers to reproduce the results as part of their research and development activities. This includes research and development that has negative results, in the case that an initial hypothesis fails to be confirmed or a product cannot be developed

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[69] https://www.euro-access.eu/calls/co-creation_between_public_administrations_once-only_principle, visited on 6 May 2021.

as originally intended (OECD 2015, 48). For itself, *research and innovation* (R&I) means providing research aimed at creating new products and services by bringing to the market a new idea. The *Oslo Manual* (OECD 2018, 1) defines innovation as "the implementation of a new or significantly improved product (good or service), or process, or marketing method, or a new organizational method in business practices, workplace organization or external relations." While fundamental research is curiosity-driven, it also has a *translational impact* because the transfer of knowledge makes research and innovation possible; and innovation is product-driven insofar as it generates new products and production lines. Innovation is the affair of research councils worldwide, which are quite different from both universities and academies. Research councils were founded about a century ago, at the time of World War I, while universities date back to the Middle Ages and academies to the Renaissance. They differ because universities are committed to teaching, although professors are free to teach and investigate whatever they like; academies were funded by kings who wanted scholars to live at court so that they might be able to pose questions of their interest and receive answers; while governments funded research councils to achieve results of strategic relevance for the country. It is up to national governments to construct infrastructures to provide competencies that generate complexity (Hidalgo and Hausmann 2009).

For long, the equation innovation equal to technology has been the hallmark of economic theory and the agenda of policymakers (Nelson and Rosenberg 1993; Von Hippel 1998). As Andrea Filippetti has noted, a growing empirical literature has focused on the typology of innovation (e.g., product, process, service), the sources of innovation and the related strategies (i.e., in-house vs. outsourced), and the growing importance of non-technological innovation. This has led to the concept of innovation modes, aiming at grouping firms depending on a number of characteristics of the innovation activities, behaviors, and strategies (Filippetti 2011, 7). The *linear model of innovation* emphasizes the role of science as a source for further technological developments and, thus, innovation for the market. As such, innovation was conceived as new products and new processes that encompass some novel technological steps. The first step of development is planning, followed by analysis, the most crucial design phase, and eventually implementing the products, processes, or business models and their maintenance from the initial curiosity-driven discovery of new knowledge. This was defined as the linear model of innovation because the government played the fundamental role of spurring innovation in the business sector by funding basic research in the public sector within a clear-cut division of labor between the two. It takes up a similar role to that played during World War II when significant resources were directed towards technological advancements in the defense sec-

tor. It happened, for instance, in the cases of the development of the radar, of the first computer to decrypt the messages of the enemies, and of the quintessential among the science-push projects funded by governments, the one that played when the first atom bomb was conceived, and on which the refugee scientist Enrico Fermi was involved (Pozzo et al. 2020, 426).

The linear model of innovation has been later criticized in favor of the *chain model of innovation*, which conceives innovation, not as a linear, unidirectional, and necessary sequence of events initiated by primary research and fundamental science, but rather as a recursive chain in which the technological sphere can also reinforce and pull science towards specific problems and domains, which eventually are translated into innovation in the market (Kline and Rosenberg 1986). Here science and technology are more interdependent, and they also interact circularly with the needs of the business sector.

The *open innovation model* has further enriched the debate in that it has shed new light on how the firms, also thanks to the latest technologies of information and communication, have been increasingly relying outside their borders in their relentless quest for new and more competitive sources of innovation (Chesbrough 2003; Tapscott and Williams 2006). Design and research are complementary sources of innovation; the design is predominant in firms characterized by a complex innovation strategy and intense interactions with the external environment. These types of firms also show better economic performance (Filippetti 2011, 6). The idea that innovation does not come (solely) from within research in private companies and development labs is today a unanimous claim. What are the sources of innovation outside the company? The universities and the government research facilities have been emphasized by research on national innovation systems (Lundvall 1998; Godin 2007) and the triple helix view (Etzkowitz and Leydesdorff 2000). While according to the traditional knowledge production—so-called Mode 1—which is motivated by scientific knowledge alone (fundamental research) and is neither bothered by the applicability of its findings nor by bridging over to other disciplines, in contemporary research, multidisciplinary teams—so-called Mode 2—are brought together for short periods to work on specific problems in the real world for knowledge production (Gibbons et al. 1994). These models have stressed that collaboration among different institutions is crucial for successful innovation. However, only marginally have they considered the actual and potential roles that citizens and civil society could have in shaping the innovation process (Leydesdorff and Etzkowitz 1998; Etzkowitz Leydesdorff 2000; Chesbrough 2003; Carayannis and Campbell 2009; Archibugi and Filippetti 2015).

More recently, the concept of *social innovation* has evolved as the development of new products, processes, organizations, and services that tackle

unmet social needs and very often are developed through a bottom-up process by the prospective users and beneficiaries. The emergence of evolutionary economics and the penetration of non-linear thinking into science and technology studies have challenged any linear thought model. Here, the sources of innovation lie outside the firms, and the main actors are outside them. Besides, innovation is no longer driven by technical problems or by novel scientific discoveries but rather by social (unmet) needs.

What still ought to be looked into is the gap between the discourse about innovation as part of the economic sphere and the reflective, critical attitude of science and technology studies that stresses the social shaping of technological innovation (Bijker et al. 2012). At a larger scale, this is also present in the mission-oriented innovation policy model developed in recent studies by Mariana Mazzucato (2013, 2018).

6.3 Research Infrastructures

Research infrastructures foster economic growth by providing access to services and knowledge. Infrastructures are the backbone of our society and an exciting phenomenon to be studied. We all use infrastructures for transport, energy, water, telecommunication, etc. However, we are less aware of the specific infrastructures needed to support processes in some particular areas of society. One of them is academia. Knowledge production and specific knowledge production in academia have always relied on supporting systems and structures. Libraries, archives, research centers—they all contribute as infrastructures for research.

Research infrastructures are planned, built, and managed to serve vast research communities that operate in diversified sectors by the principles of open access and competition. Generally speaking, an infrastructure can be described as a technological substratum that allows a series of actions by many actors: the networked technology behind the telephone or the internet is an infrastructure that enables the entire world to be virtually connected. Similarly, train railways allow people to reach distant locations, thanks to the coverage of the territory. Infrastructures are tightly connected to technological advancements, but their connection to institutional layers is also relevant: infrastructures require massive intellectual, engineering, and political investments. In this connection it is easy to see that an infrastructure is something that emerges for people in practice, connected to activities and structures. Not only the investment but also the return of infrastructures is considerable, both socially and economically: they allow to make previously isolated communities more connected by creating new social and economic opportunities (e. g., by allowing students to

access previously inaccessible schools or to open markets in an area previously underrepresented).

During the last two decades, i.e., since the start of the ESFRI, we have been witnessing the emergence of research infrastructures that, to some degree, operationalize processes of coordination among research support. Research infrastructures are defined by their capacity to connect, bridge communities, resources (scholarly outputs), and ultimately, knowledge. In recent works, scholars are discussing research infrastructures as installations, interfaces, or structures that assemble "a mediating set of technologies for research and resource discovery, collaboration, sharing, and dissemination of scientific output" (Edmond et al. 2020, 208). This definition stresses the facilitating and mediating role (and in some instances also the brokering role) of research infrastructures.

First convened by the European Union in 2002, the ESFRI is a strategic instrument to develop Europe's scientific integration and strengthen its international outreach. The competitive and open access to high-quality research infrastructures supports and benchmarks the quality of the activities of European scientists and attracts the best researchers from around the world. The mission of the ESFRI (2018) is to keep a coherent and strategy-led approach to policymaking on research infrastructures in Europe, and to facilitate multilateral initiatives leading to the better use and development of research infrastructures, at the EU and international level. Research infrastructures are distributed, i.e., implemented in a network of centers; however, they can also be virtual, i.e., they can be accessed, and they provide services via the internet.

We are currently looking at a total of fifty-five ESFRI projects and landmarks admitted to the *ESFRI 2018 Roadmap*, which is to be augmented with new communities once the *ESFRI 2021 Roadmap* later this year is approved and launched. Today's European research infrastructures are of different kinds: their scope goes from large-scale facilities with advanced instrumentation (e.g., the CERN Laboratories, the European Synchrotron Laboratory, etc.) to resources devoted to knowledge storage, such as archives and databanks. The latter have stopped being mono-locational; they are instead the result of an integration of resources and laboratories distributed all over Europe, with governance and legal status structured in the shape of a European Research Infrastructure Consortium (ERIC). We might think about research infrastructures as systems within an interactionist framework meant to open up toward society.

The development of interactions between SSH, data science, and ICT provides a promising perspective in terms of scientific and socio-economic impact. The matching of large data series concerning the environmental situation, health status, economic situation, and representative trends in society (e.g., opinions, preferences, and concerns) can be a powerful tool to uncover large behavioral

patterns and their determinants, as well as to detect emerging social practices (we see here an interesting perspective for computational social science). Thus, an appropriate convergence of research infrastructures for SSH, environmental sciences, and medicine, secured by applicable norms and rules (anonymization by proxies, legal checks to preserve privacy), might set the ground for a dramatic advance in the scientific understanding of human individual and collective behavior. The migrant and refugee crisis has clarified how urgent it has become for local, regional, national, and international administrations to work out social and cultural innovation policies to the advantage of new citizens that make them welcome in full dignity.

For the SSH, the following six items for admission into the ESFRI roadmap are required: data archiving and curation, flexible repository system, adequate grain authorization and authentication system, ease of access to all e-infrastructure resources (possibly via single-sign-on), access to grid and cloud computing facilities for the processing of stored data, and education and training for e-infrastructure usage.

After having sketched the current understanding of innovation and its social shaping aspect—and the shared assumption in studies from various angles that there is more to it: the users, the citizens, the society at large—I now turn to describe the *cultural dimension of an innovation in public spaces*. The idea is that a specific set of research infrastructures can support, initiate, and trigger a continuum of participation and shaping of innovation for society.

6.3.1 Research Infrastructures for Cultural Innovation

Research infrastructures foster innovation by providing access to services and knowledge. First and foremost, they are *knowledge infrastructures* that enhance the human factor (Borgman et al. 2013). The new *ESFRI 2021 Roadmap* is configured to embrace six groups of research infrastructures: Data, Computing, and Digital Research Infrastructures (DAT), Energy (ENE), Environment (ENV), Health and Food (H&F), Physics and Engineering (PSE), and Social and Cultural Innovation (SCI). The ESFRI distinguishes two stages of maturity: ESFRI Landmarks and ESFRI Projects.

Regarding infrastructures for cultural innovation, some of them are "among the first known infrastructures," such as traditional libraries, museums, and archives, i.e., "the most obvious examples of this legacy." However, in today's digital age, infrastructures are expected to "enhance research into the historical, social, economic, political and cultural contexts of the European Union, providing data and knowledge to support its strategies" (ESFRI 2018, 107). I am not talking

about isolated events of cultural innovation as they might occur in any area of society. I am talking instead about the systemic boundary conditions that enable cultural innovation. In other words, cultural innovation is triggered by a specific policy discourse, which sets the conditions of possibility for the outcomes outlined in the next section. Six research infrastructures for cultural innovation are currently up and running (at various stages of maturity):

> CLARIN ERIC—*Common Language Resources and Technology Infrastructure*, an ESFRI Landmark, is a large-scale pan-European collaborative effort to create, coordinate and make language resources and technologies available and readily usable.
> DARIAH ERIC—*Digital Research Infrastructure for the Arts and Humanities*, an ESFRI Landmark, is the first permanent European digital infrastructure for the arts and humanities.
> EHRI—*European Holocaust Research Infrastructure*, an ESFRI Project, supports the Holocaust research community by building a digital infrastructure and facilitating human networks.
> E-RIHS—*European Research Infrastructure for Heritage Science*, an ESFRI Project, creates synergies for a multidisciplinary approach to heritage interpretation, preservation, documentation, and management.
> OPERAS-D—*Design for Open Access Publications in European Research Area for Social Sciences and Humanities* coordinates, an ESFRI project that pools university-led scholarly communication activities in Europe in the Social Sciences and Humanities to enable open science as standard practice.
> RESILIENCE—*Religious Studies Infrastructure* collect, an ESFRI project that historical documents and current information on global theological-political issues while fostering interfaith dialogue. (ESFRI 2018, 107–115, 177–178, 212–216; Maegaard and Pozzo 2019)

Let me single out DARIAH as an example of key infrastructure for cultural innovation, for DARIAH fosters innovative forms of collaboration among scientists and helps humanities researchers to produce excellent, digitally-enabled opendata scholarship that is reusable, visible, and sustainable, thus contributing to the understanding of the cultural, economic, social and political life in Europe and beyond. The mix of scientific cultures fostered at DARIAH and the mix of cultures in society are strongly connected.

6.3.2 Features and Processes that Define the Outcomes of Cultural Innovation

Research funding institutions need outcomes to monitor and evaluate their investment in research infrastructures. Outcomes are innovative products, processes, or methods by type of innovation and intellectual property rights applications. In sum, while all knowledge production could be a cultural innovation,

we nevertheless need to discriminate. For this reason, the *outcomes of cultural innovation* can be defined in terms of the following features:

1. *Fostering open innovation.* Cultural innovation itself is necessarily open innovation because culture is understood as shared in society. Moreover, a cultural innovation should contribute to the character of openness of innovations in other forms, e.g., technological innovations or innovations in the public administration. In the public sector, as well as in other sectors, research infrastructures are data-driven. Consequently, their management systems are designed in an open data context.
2. *Improving welfare.* This feature of cultural innovation is shared with social innovation, namely the improvement of individual or community welfare, for both are innovations "defined by their (social) objectives to improve the welfare of individuals or communities" (OECD 2018, 2).
3. *Transmitting heritage*, the content of culture, from the world heritage to all kinds of local collections.
4. *Fostering creativity.* Cultural and creative industries address this feature. Creativity is the process of creating new experiences out of existing materials, which are common goods.
5. *Experiencing beauty*, a philosophical condition, which requires a politics of beauty.

Two processes make knowledge production an *outcome of cultural innovation*. They are:

1. *Reflection*, the ability of the individual to single out from the whole indiscriminate mass of the stream of floating content certain fixed elements in order to isolate them and to concentrate attention upon them.
2. *Inclusion*, which is the social process of sharing one's reflection in participatory co-creation processes.

Based on these five features and two processes, the "outcomes of cultural innovation are products or services that represent an open innovation that improves social welfare by creatively processing beauty-laden heritage content in a reflective and inclusive way" (Pozzo et al. 2020, 428–429).

6.4 Contrasting Cultural Innovation

After having defined cultural innovation outcomes, let us examine how they change our view of innovation in general. In particular, we have to ask how *cultural history* can be described as a sequence of cultural innovations. I must ac-

count for the implications of innovation for redefining how culture has been envisioned, mainly to visualize the various ways in which users engage with cultural content and processes in the past, present, and future. To better understand what cultural innovation is, we can contrast it with other types of innovation, such as (6.4.1) social innovation, (6.4.2) scientific culture, and (6.4.3) heritage-led innovation.

6.4.1 Social Innovation

Social innovation lies in the interface of state and civil society (Lehtola and Ståhle 2014, 159). Social innovations aim "to directly address unmet social needs in new ways by developing or enhancing new products and services through the direct engagement of the people who need and use them, typically through a bottom-up process" (EUR 2016a, 6). Social innovation occurs when a service responds positively to the following three questions: (1) Does it solve the problem? (2) Does it cost right? (3) Is it universally accepted? (Moulaert et al. 2013, 17–18) An example of social innovation is the regional healthcare card of Lombardy, which was introduced in 1999, a pioneer endeavor at the time. It solved the problem of providing access to data; not only did it cost right, but it also enabled substantial savings; and, finally, it was accepted without any opposition. On the contrary, the whole paradigm of personalized medicine has been failing the test to date insofar as it has solved the problem only very partially by prolonging the life expectancy of a limited number of terminal cancer patients for months, not for years; it has had enormous costs; and, consequently, has not yet found general acceptance (Holgate et al. 2012).

Arguably, a healthcare card would meet successful social innovation requirements but not yet those of successful cultural innovation. Culture and art potentially offer non-authoritarian and self-regulated fields for interaction, reflection, and change. Building on Prahalad and Venkatram (2000), Pozzo and Virgili (2017) suggested that measuring cultural innovation would be by looking at co-creation, i.e., by analyzing the traces that we leave behind when we have a shared experience of common cultural goods. At that level, social innovation becomes reflective and generates cultural innovation.

It seems, then, that cultural innovation must come to terms with social innovation. What part of social innovation is cultural innovation, and what rights can cultural innovation claim for society (Koefoed 2017)? It appears that social innovation and cultural innovation are not co-extensive. Knowledge is always situated, for "all knowledge is produced in specific circumstances," which "shape it in some ways" because everybody situates oneself and one's interpretation by re-

flectively examining one's positionality (Rose 2010, 237). For instance, the need to be reflective has been thoroughly explained by feminist geographers. In "producing representations of [Third World] women, we are inextricably bound up with questions of authority, communication, and representations" (Radcliffe 1994, 28). A preliminary answer is: cultural heritage marks our cultural identity, which is, at the same time, cultural diversity. In sum, *cultural innovation presupposes social innovation but is more than that*.

Cultural heritage makes a central contribution to identity that encompasses an appreciation of diversity and shared experiences, values, and aspirations (Oberg 2010). Today we ask to imagine it as a "product of interrelationships," which asks for substitution of an understanding of identity that takes identities "as already, and forever, constituted ('woman,' 'homosexual'), and argues for the rights of, or claims to equality for, those already constituted identities" for a notion that stresses the "constructedness" of identities and things, including those things called political subjectivities and political constituencies (Massey 2012, 156). Constructed identities within spaces are themselves empirical constructions, unblocked regions, imagined spaces (Baynham 2012). Some governments defend heritage by putting forward the notion of *cultural exception* (Graeffe 2008, 167).

6.4.2 Scientific Culture

Cultural innovation does not question the role of science for knowledge production but rather what knowledge means for individuals. Over the last decades, the specificity of scientific culture has become a theme much discussed at all public discourse levels. Think of the debate about citizen scientists, lay experts, and other forms of knowledge than those produced in academia, i.e., the fragile knowledge discussed above (see chapter 5). Most policymakers now integrate *scientific culture* into their economic growth statements or social progress (Godin and Gingras 2000, 43–44).

Cultural innovation, however, goes beyond scientific culture, first and foremost because scientific culture is about communicating the results of science, but also because cultural innovation is about openness. In contrast, scientific culture does not embrace open science, and cultural innovation is about co-creation, while scientific culture does not require participation.

The *open science* paradigm aims at changing scientific culture so that the way knowledge is produced becomes more transparent, first for the actors within the science system (the researchers) and second for those outside of it (the public). Then, we can say that cultural innovation goes beyond scientific culture be-

cause it impacts how science operates (change of the scientific culture) and how society operates. For these social processes, the knowledge of scientists and the fragile knowledge produced in other ways serve both as input.

If other actors are involved, and other processes occur, cultural innovation transforms knowledge into something concerning more than mere science. Also, to achieve this, we need cultural transformations inside the sciences and around them, and for this goal, the humanities have a specific role.

6.4.3 Heritage-led Innovation

The *Handbook of the Economics of Art and Culture* has a chapter that outlines four dimensions of cultural innovation as powered by cultural organizations (substance, origin, newness, and referent) focusing on the goods and services provided by institutions such as museums, including a more extensive set of enterprises whose merchandise also deal with emotions, identity, and aesthetics (Castañer 2014, 273). Studies in museography consider questions such as: "What types of value do museums have? What is the ethically correct stance for a museum to take towards its public? Furthermore, towards the objects constituting its collection? Should museum exhibits seek to claim objectivity?" (Harrison et al. 2016)

Substantial work is currently being done in *heritage-led innovation*, which means that culture, too, fosters technological innovation. For instance, cultural heritage digitization is innovation. The great challenge is the passage from *data science* to *data humanities*, which can be rich and complex, non-standardized in format, standard metadata, and ontologies, and can be subject to complicated rights issues. The main goal is to deal with every aspect of science and technology related to the field, offering innovative solutions to the societal challenges of the new millennium. Like hard-science researchers, SSH researchers are also confronted with massive amounts and increasing data complexity in highly interdisciplinary settings. Let us only think of enabling technologies such as near-field communication, content-rights management, content-aware networks (fruition and enjoyment), low-latency networks (for warning and security), huge-bandwidth networks (for augmented reality). However, while heritage-led innovation is dependent on technology in the sense that without technology, there would be no innovation, cultural innovation lies at the top of the knowledge chain. It comes after social innovation, which in its turn relies on technological innovation.

6.5 Indicators

To measure the impact of cultural innovation, we have to consider the co-creation of knowledge. How do we measure co-creation? We can do it by analyzing data. Indeed, we measure cultural innovation in terms of co-creation. However, the use of data for reconstructing cultural innovation is praiseworthy but not simple. Measuring the impact is fundamental to improve social acceptance of public investment insofar as it provides a basis for aligning research and innovation with the values, needs, and expectations of society (Kaase 2013; Žic-Fuchs 2014; Bonaccorsi 2018; Maegaard and Pozzo 2019).

Public administrations sponsor cultural heritage and the performing arts (Towse 2011; Battistoni and Pedrini 2014). Museums, primarily, act as material custodians of memories. Their responsibility is "to collect things and to communicate information about them in a truthful way" (Tonner 2016). The return on investment is measured primarily with knowledge production indicators, such as advances in scientific knowledge, training of highly skilled people, and use of research infrastructures. Obviously, the socio-economic impact is also achieved through technology development in collaboration with companies, including high-tech small and medium enterprises (Reale et al. 2017).

To measure this, we need to model the comprehensive impact of cultural innovation at the societal level. Complexity science tells us how minor effects can grow to the prevalence and how social networks, under different conditions, can amplify or dampen the forces running along with them.

Could these innovation outcomes qualify as cultural in the sense outlined above? We live in an era of metrics. Once based on tradition, the management of complex societies looks now for justification in optimization criteria inspired by the scientific method: systematic observation, measurement, and experiment, bringing to the validation of hypotheses and laws. We are looking for indicators. The simpler, the better, summing up complexity in simple figures. Based on the available evidence, we look for "the means which has the greatest probability of attaining" the desired goal (Merton 1936, 896). While all this functioned even beyond expectations in the hard sciences field, the application to the realm of society has been thwarted by the specificity of human societies—namely, non-reproducibility, unintended consequences, and the persistence of traditional solutions to societal problems.

How can we improve on oversimplifying indicators? We advocate a search for those indicators that enable citizens in need of information to reflect on their decisions in a novel way (Hicks et al. 2015). A promising approach in this regard is being pursued at the Center for the Evaluation of Public Policies of Fondazione Bruno Kessler. The research center, which is primarily aimed at

carrying out public policy analysis, uses counterfactual impact evaluation tools that integrate methodologies of *computational social science*.[70] The awareness of their transient nature should always accompany the use of indicators. Indicators ought to change as soon as the ability to circumvent them—to game them—becomes widespread. Also, indicators should integrate information at different levels, various kinds, and from diverse disciplines, capturing the counterintuitive results of complexity science (path dependence, tipping points) and integrating contributions from qualitative science. For an example of the latter, consider how important it would be, for a model of social behavior, to integrate ideas from Durrheim (et al. 2018), showing how conflict about racism generates a tripolar relation which helps both sides of the controversy to consolidate their social identity by reappropriating stigmatized labels.

Rosaria Conte and Mario Paolucci have shown that *agent-based simulation*, which allows the reproduction and study of social life *in silico*, could be used for such a purpose. Simultaneously modeling their micro-context of cognitive processes (such as beliefs, desires, intentions, values, etc.), at the same time as their macro-context of social interaction, simulation enables us to understand core phenomena of the social world and its dynamics, such as trust, norms, and cooperation (Conte and Paolucci 2012). An agent-based simulation is unrivaled in its ability to integrate information at different levels, various kinds, and from diverse disciplines, making explicit the hidden assumptions that abound in natural language. An agent-based simulation would make an ideal approach for developing tools to explore strategies and not just calculate indicators through risk analysis of the options and what-if scenarios for the outcomes, for a simulation on the impact of social measures should consider at least two ideas from complexity science: *social percolation* and *critical mass*. Without taking these effects into account, any indicator will be incomplete. It will lack the multiplicative factor generated by social percolation and ignore the risk of some field disappearing catastrophically if the minimal critical mass for its existence is endangered (Pozzo et al. 2020, 428).

This methodology relies on composite indicators with reliable characteristics when complex and multidimensional phenomena need to be measured. It considers the effects of engaging stakeholders and civil society in the dynamics of science-based innovation. To this purpose, we can use a reasoned collection of ingredients that should enter such a model and such calculation as a base for developing indicators. The existing *DARIAH Impactomatrix* classification, to name an example, consists of twenty-one impact areas:

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70 https://irvapp.fbk.eu/about-us, visited on 6 May 2021.

External Impact—Education—Data Security/Safety—Dissemination—Effectivity—Efficiency—Funding Perspective—Innovation—Integration—Coherence—Collaboration—Communication—Transfer of Expertise—Sustainability—Usage—Publications—Relevance—Reputation—Transparency—Competitiveness—Transfer of Knowledge.[71]

These areas produce an extensive base on which to evaluate the outcomes of cultural innovation but exhibit partial overlap and might be, in general, challenging to calculate in the absence of an underlying model. As a first step in the direction of a model, one can reorganize the *DARIAH Impactomatrix* areas into four groups of indicators.

6.5.1 First Group of Indicators: Institutional Change

Institutions responsible for the production and the circulation of knowledge have been continuously changing due to internet technologies, such as social media, big data, open-source software, ubiquitous computing, and *Wikipedia* (Borgman et al. 2013). Co-creation requires extensive reforms of regulatory backgrounds, which means that institutional change becomes essential. Not by chance, then, the key performance indicator for the *Science with and for Society* cross-cutting area of *Horizon 2020* is the number of institutional change actions promoted by the program.[72] For example, think about changes in the organizational structures of public libraries, in which the open science paradigm has required new norms, procedures, guidelines, and protocols.

   Cultural innovation is related to the fragility of experiential knowledge (Foray 2012). It is also related to the unfairness in distributing epistemic goods such as knowledge, education, and communication, the already mentioned epistemic injustice (Fricker 2007). In sum, fair and unfair epistemic practices of co-creation, by elaborating on the practice of giving and taking reasons, play a role in the responsible co-creation of knowledge.

6.5.2 Second Group of Indicators: Access

Assessing the number of users of knowledge produced per discipline within the humanities can be seen as a relative concept, especially since cross-disciplinary research is becoming more widespread. A starting point might be to estimate the

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71 https://dariah-de.github.io/Impactomatrix/, visited on 6 May 2021.
72 http://grace-rri.eu/about-grace/, visited on 6 May 2021.

number of users per discipline connected or using a research infrastructure (Žic-Fuchs 2014). In DARIAH, the question is how it can expand its user access base by building better interactions with national nodes, not just at the top layer but also into them. To name one example, it is arguable that more images have been produced and stored during the last twelve months than in the whole history of photography. We are talking of a patrimony that is not only produced and disseminated digitally, it is also co-created, which calls for capacity building so that it generates actual participation. This technological vision is inclusive and open to everybody. The *Politics of Metadata Group* asks:

> How to develop open ecosystems that involve a diversity of stakeholders in the cultural heritage domain, from providers to consumers?[73]

Furthermore, it indicates five directions: controlling levels of access, transparency, secrecy, closeness, connectedness, alienation, the relation between control dynamics and power relationships outside the technology framework, differentiation in entry/exit points to the platform, the tensions between individual scoring systems and collective sharing processes, and photo tagging behaviors across languages (Eleta and Golbeck 2012; Ridge 2014).

6.5.3 Third Group of Indicators: Participation

The *Rome Declaration for Responsible Research and Innovation in Europe* has made it clear that participation is the issue, which turns out convenient for the argument of this chapter, given that cultural innovation is about co-creation. Indeed, cultural innovation relies on the participation of groups of civil society that take part in co-creation processes.[74]

Regarding participation at the individual level, one must note that there are still some social groups that are excluded or avoid engaging in participatory and co-creation activities in spaces of exchange. For this reason, cultural innovation needs, first and foremost, to envisage (self)excluded individuals and groups together with the causes of (self)exclusion (Wyatt 2003). To name an example, diversity has become a structural element of contemporary societies, with migration at the core of generative dynamics of our social, economic, and political texture. As regards participation at the institutional level, the *Politics of Metada-*

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[73] http://politicsofmetadata.blogs.dsv.su.se, visited on 6 May 2021.
[74] https://ec.europa.eu/digital-single-market/en/news/rome-declaration-responsible-research-and-innovation-europe, visited on 6 May 2021.

ta Group asks: "How to handle the tension between the institution's need for stability, continuity, and control, and dynamic participatory practices online?" and in fact:

> Participatory open science practices create new challenges due to the character of the networked publics involved and the established structures between and within institutions, but also new opportunities and practices when it comes to an understanding and defining our common goods.[75]

DARIAH offers a meaningful case study for investigating how researchers embrace new institutional freedom to shape conditions for their own research. This infrastructure has adopted an open innovation approach that relies on the input of *working group*s, whose creation comes grass-rooted and research-driven. DARIAH's currently about twenty-one active working groups are communities of practice (Lave and Wenger 1991) that can be seen as a means for shaping cultural innovation outcomes and as particularly fertile examples for experimenting with indicators. The most striking aspects of the DARIAH working groups are the activities of co-creation and collaboration among scholars from different European institutions at different seniority levels and the fact that working groups are run voluntarily by their members (Edmond et al. 2020, 225). What makes DARIAH unique is that the infrastructure becomes a space of exchange for all kinds of initiatives. In the DARIAH wiki platform, there are templates and information. An example is the working group *Ethics and Legality in the Digital Arts and Humanities*, which discusses privacy protection, intellectual property rights, and ethical issues.[76]

6.5.4 Fourth Group of Indicators: User Data

The last set of indicators looks into the data identifying users insofar as they induce open innovation. The most urgent goal is to overcome barriers to participation and receive valuable input from citizens (Maynard and Lepori 2017). The *Politics of Metadata Group* notes that we need to look into different types of participatory practices online concerning the cultural heritage domain and into varying interaction levels. Possible sites of analysis could be the interaction between participants, the participation in the work by different stakeholders, the

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[75] http://politicsofmetadata.blogs.dsv.su.se, visited on 6 May 2021.
[76] https://www.dariah.eu/activities/working-groups-list/, visited on 6 May 2021.

potentially privileged levels of interaction with the metadata, or tensions in the agency of the participants in relation to the task:

> The directions are (1) communication needs within the crowd, (2) avenues of communication to support collaboration, (3) relations between the crowd and the institution, (4) navigating intersecting communities in crowd settings, and (5) crowd dynamics.[77]

Although there might be some overlap between having access to datasets and using them, the difference lies in today's sharing practices of data initiated by the users, which substantially impact public policies. The *Proposal of a Directive of the European Parliament and the Council on Copyright in the Digital Single Market* approved on 12 September 2018 states that "new uses have emerged as well as new actors and new business models," so that uploading and downloading of cultural contents have become processes that require constant monitoring.[78] The first results indicate an increase in understanding and awareness of what humanities and ICT researchers are doing to elaborate participatory approaches. On the other side, the obsession for surveillance and control has conquered our collective imagination and shaped the work of urban planners, administrators, policymakers, and entrepreneurs. Digital infrastructures have reshaped the technological landscape of our cities (Morozov and Bria 2018).

6.6 Impact

As regards ways to operationalize the definitions introduced in the preceding sections in some empirical case studies, it is clear that cultural innovation has an impact on related domains: education, science, and culture in the first instance, but also society, policy, and the economy. It achieves impact by raising awareness in the civil society thanks to the engagement of stakeholders in narrative co-creation processes, by establishing broad audiences, targeting stakeholders and involving them proactively in designing and evaluating narratives, and finally by enabling cooperation of diverse actors and partners (Pozzo et al. 2020, 430).

Migration offers compelling examples of the impact of cultural innovation because it implies transfers of cultures, knowledge, and competencies. Migration

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[77] http://politicsofmetadata.blogs.dsv.su.se, visited on 6 May 2021.

[78] COM(2016) 593 final 2016/0280(COD). https://eur-lex.europa.eu/legal-content/EN/TXT/HTML/?uri=CELEX:52016PC0593&from=en, Executive Summary and Articles 11 and 13, visited on 6 May 2021.

is the occasion of encounters and misunderstandings, and conflicts (Cousins and Daley 2017). At the regional level, cultural innovation has two main areas of impact regarding inclusion: first, by conceptualizing reasons, needs, challenges, and keys of change under diverse backgrounds; and second, by co-designing, testing, and practicing integration-related issues. Current trends of radicalization versus integration have made it clear with an extraordinary force that a most urgent objective is to work towards reflection and inclusion with attention to the effects of migration on security and health, environment, and biodiversity, without forgetting society and culture.

The case-study analysis presented in chapter 2 allows a coherent application of the indicators outlined in the previous section. It is clear that the students of the apologue of chapter 2 are working on the texts on behalf of an institution, their school (first group of indicators). They do what they do because they have gained access to common goods (second group). They are ready to set a community of practice that others might ask to participate in (third group). Finally, the students leave digital traces, either manifest or hidden (fourth group).

An additional example is research on the interactions between religion and innovation carried out at the Center for Religious Studies of Fondazione Bruno Kessler. The center dedicates particular attention to the dynamic texture of religious communities and traditions and the contextuality of social, cultural, and technological innovations, thus avoiding reductive definitions of either religion or innovation (Bénabou et al. 2015). Following an action-research approach, the center's work focuses on digital technologies in processes of social change. It explores the potentials of technology-assisted and technology-enabled social innovation in collaboration with researchers in ICT, as laid out in the position paper *Religion and Innovation: Calibrating Research Approaches and Suggesting Strategies for Fruitful Interaction.*[79] The analysis of a number of case studies for innovation in religion confirms the validity of the indicators listed above. New religious groups strive for institutional recognition (first group); they do so by accessing cultural legacies (second group) and constitute communities of practice while elaborating on them (third group), and finally, they leave traces in the form of user data (fourth group).

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79 https://isr.fbk.eu/en, visited on 6 May 2021.

6.7 Defining Cultural Innovation for Policy Purposes

The strong acceleration of the twin ecological and digital transition is rapidly creating "a new world of work, within which new models will be built" (Seghezzi 2019, 104). We are in the years of Industry 4.0, and we must ask ourselves in what sense and in what ways the digital transition "affects our living conditions and the articulation of our societies" (Zamagni 2019, 7). First and foremost, we must realize that the digital revolution has replaced the conflict between capital and labor with that between information and production—understood as the product of capital and labor (Quintarelli 2019, 79). Let me conclude this chapter by proposing a comprehensive definition and a set of policies for widening participation in cultural innovation:

> Cultural innovation can be understood as the outcome of complex co-creation processes that involve the reflection of knowledge flows across the social environment while promoting the inclusion of diversity within society. It takes a critical stance against inequalities in the distribution of knowledge and builds innovation for improving the welfare of individuals and communities. (Pozzo et al. 2020, 430–431)

Regarding policy recommendations on the role of actors such as the ministries of research, economics, and culture for widening participation in cultural innovation, a richer approach can be based on complexity science and social simulation declined via the four indicator groups proposed above. Policymakers could develop evidence-based policies for multilevel reforms in cooperation with researchers and cultural practitioners and a direct and pro-active multistakeholder involvement (e.g., firms, non-profit, non-governmental organizations, unions, users, local authorities, and policymakers), exploiting existing data sources (e.g., Eurobarometer sources at EU level) to provide empirical evidence.[80]

Due to the role that cultural innovation plays at the intersection of the *Research Infrastructures*, *Societal Challenge 6*, and *Science with and for Society* work programs of *Horizon 2020*, it makes already—without definition—a significant case for science policy. *Horizon Europe* is the ninth European framework program for research and innovation, to which no less than 95.5 billion euros are to be allocated in the 2021–2027 multiannual financial period (EUR 2021). Looking at *Horizon Europe*, it is to be expected that the definition given above for cultural innovation will trigger changes in the mindset regarding locating culture for reflection and inclusion in education, life-long learning, healthcare,

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80 https://europa.eu/eurobarometer/screen/home, visited on 6 May 2021.

urban development, and regeneration. First and foremost, a change in the mind-set about common cultural goods (Graeffe 2017), including philosophical texts.[81]

With reference to the European Union, a preliminary answer is: cultural heritage marks its cultural identity, which is at the same time cultural diversity—the European Year of Cultural Heritage 2018 was about identity and diversity, said the President of the European Commission, Jean-Claude Juncker in his opening speech at the *European 2017 Culture Forum* in Milan on 7 December 2017.

Reducing inequalities and social exclusion are crucial challenges. At the same time, there is excellent potential through opportunities provided, for example, by new forms of innovation and citizen engagement. Supporting innovative, reflective, and inclusive societies is a prerequisite for sustainable integration. In *Horizon 2020*, they have been the matter of substantial research funding (1.3 billion euros allocated during the multiannual financial period 2014–2020):

> Reducing inequalities and social exclusion in Europe are crucial challenges for the future of Europe. At the same time, there is great potential for Europe through opportunities provided, for example, by new forms of innovation and by the engagement of citizens. Supporting inclusive, innovative, and reflective societies is a prerequisite for a sustainable European integration.[82]

In *Horizon Europe*, more funding is expected (2.3 billion euros to be allocated for the multiannual financial period 2021–2027). SSH researchers are looking at Cluster 2, *Culture, Creativity and Inclusive Society*, which supports "sustainable innovation, job creation, improved working conditions and a European sense of belonging through a continuous engagement with society, citizens, social partners and economic sectors," and assists "in the transition to new forms of work, ensuring the social inclusiveness of such transformations and attracting, protecting and retaining a skilled workforce. It will also tap into the full potential of cultural heritage, arts and cultural and creative sectors and industries" (EUR 2021, 5).

To assess cultural innovation as the value-sensitive integration to technological and social innovation is the great challenge contemporary science and technology studies are confronted with. Innovative education and training policies can enhance labor productivity, social equality, and, eventually, democratic, par-

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81 A project on the "Geography of philosophy" is currently being led by Edouard Machery, Stephen Stich, and H. Clark Barrett at the University of Pittsburgh. https://www.geographyofphilosophy.com/, visited on 6 May 2021.

82 (European Commission Decision C (2015)2453 of 17 April 2015). https://ec.europa.eu/programmes/horizon2020/en/h2020-section/europe-changing-world-inclusive-innovative-and-reflective-societies, visited on 6 May 2021.

ticipatory processes. Let it be noted that culture remains embedded in several United Nations Sustainable Development Goals, namely in the following:

- – Good Health and Well Being (goal 3)
- – Quality Education (goal 4)
- – Gender Equality (goal 5)
- – Work and growth (goal 8)
- – Industry, Innovation, and Infrastructure (goal 9)
- – Inequalities (goal 10)
- – Sustainable Cities and Communities (goal 11)
- – Responsible Consumption and Production (goal 12)
- – Peace and Justice (goal 16)[83]

Today, the biggest challenge is the lack of a shared conceptualization, which prevents the development of indicators from measuring impact that are crucial to plan, monitor, and evaluate policies. For migrants settling down in adopted home countries discrimination and racism make inclusion processes challenging. Striving toward an ideal of unity in diversity in democracies necessitates an approach that people might disagree with as legitimate others, not as enemies. Culture cannot be but plural, changing, adaptable, constructed. Inclusion and reflection are constructed whenever we contact other human beings, regardless of where they come from.

History of philosophy contributes to social innovation and cultural innovation insofar as it provides a significant benchmark for migrants that are bound to keep their cultural identity while mingling with the cultural backgrounds of others. Theories, events, doctrines, facts, and real-life are an essential part of today's world: if their knowledge will not be explored with new educational instruments and transferred in a participated and constructive way, national narratives and identitarian ideologies will attract the minorities and affect the majorities as well, which is a drift the world should be aware of, bearing in mind the experience of the Holocaust.[84]

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83 https://sdgs.un.org/goals, visited on 6 May 2021.

84 https://www.ehri-project.eu/, visited on 6 May 2021.

Part Three
Corpora

7 Corpora that Talk to Each Other

The idea that lies at the basis of a data-driven history of philosophy is to enable researchers and readers to delve into XML formatted corpora that are both human-readable and machine-readable. History of philosophy is particularly apt for multilingual semantic alignment experiments because of its essential, non-redundant lexicon. The need and added value of providing easy access to complex, highly structured philosophical content through *corpora that talk to each other* have been highlighted in the literature. However, they have not yet been fulfilled (Pozzo 2016). Given that concepts do not have an independent life and are mediated by linguistic expressions and only from these expressions do they have their specific meaning, a thorough lexicographical investigation is "indispensable and unavoidable for determining both the conceptual apparatus and the philosophical problems" (Sgarbi 2012, ix–x).

In this chapter, I shall start with a user-based analysis of existing repositories in alphabets and *hanzi* 汉字 characters. An effective approach is to develop add-on modules and plug-ins for already existing open-source tools. The objective is to assess the potential of available repositories and the coherence among existing research e-platforms and e-infrastructures through a comparative analysis of currently operating formats while considering international standards of learning content to ensure their export both directly and through metadata harvesting procedures.

7.1 Multilingual Corpora

A text corpus is a large and unstructured set of texts that once were on paper but today are electronically stored and processed. Text corpora are used to carry out statistical analysis and hypothesis testing, check occurrences and validate linguistic rules within a specific language territory. Originally drawn out manually, corpora are now automatically derived from source texts. Online corpora with query engines are a part of today's life. Think of clusters with multiple pieces of speech-tagged corpora, each using a different set of tags and corpus-query language (Baker 1993).

A corpus may contain texts in a single language (monolingual corpus) or textual datasets in multiple languages (multilingual corpora). Multilingual corpora that have been specially formatted for side-by-side comparison are called *aligned parallel corpora*. To make corpora more useful for linguistic research, they are annotated, i.e., enriched with further information. One of the most dynamic proj-

ects in the construction of parallel text corpora of modern languages and the development of reliable tools for alignment and morphosyntactic annotation of words is *InterCorp* (Bozzi 2015, 37).[85]

At the Leibniz Institute for the German Language in Mannheim, the program area *Corpus Linguistics* is dedicated to developing and testing tools for the automatic analysis of corpora and the construction and application of quantitative mathematical models of explorative corpus analysis. Researchers in Mannheim are working on preparation and annotation of corpora, analytically based metrization of their properties and relations of linguistic units, extraction, reconstruction, and exploration of linguistic knowledge from corpora of texts in natural languages, fostering applications in the field of text analysis and text technology, and supporting linguistic theory formation.[86]

Computational concept modeling is a process that exploits a successful synthesis of working practices in the humanities and computational linguistics. Once humanities scholars have agreed to study a corpus, they first identify appropriate levels and categories of analysis, they then perform annotations on a subsample of the corpus that acts as reference data, which become the basis for "machine learning experiments with candidate model classes, including additional tools or data resources" (Kuhn 2020, 76). The token class of a sequence of characters cannot be determined before the semantic analysis has been carried through, as names and variable names are lexically identical but constitute different token classes (Li Wenchao 2015). It is the reader who calls the semantic analyzer (say, the root of a Greek-Latin concept pair such as *phantasia/imaginatio*) and checks if the sequence requires lemmatization. In this case, information has to flow back not merely from the text itself, but from the semantic analyzer back to the reader, which poses a challenge to the design: "Whenever we are tempted to talk about the hermeneutic meaning of a text, we should talk instead of the meaning of the text for someone, that is, the meaning of a work" (Bevir 1999, 74).

As a matter of fact, in the lexica of non-roman languages, a copious introduction of Greek and Latin forms has taken place, the consequence of the diffusion in Europe of a set of scientific lexica, which were in relevant part globally shared. Researchers understand and elaborate texts in different languages with the option of interrogating them across alphabets from the standpoint of a meta-language to be chosen by the user. They rely on transcriptions, translations, and distillations of texts (e. g., Yahya 2014; Yi Zhuang 2014). A data-driven

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85 https://ucnk.ff.cuni.cz/cs/, visited 6 May 2021.
86 http://www1.ids-mannheim.de/kl.html, visited on 6 May 2021.

history of philosophy shall consider texts how they have been transmitted and used within the individual cultural communities, which today happens through websites, for example, in the *Islamic Philosophy Online* portal.[87]

Researchers in history of philosophy ought to have the gift of multilingualism because a new sociolinguistics of multilingualism is now being forged: one that takes account of the new communicative order and the particular conditions of our times while retaining a central concern with the "processes involved in the construction of social differences and social inequalities" (Gardner and Martin-Jones 2012, 1). As a matter of fact, it is easy to see that one ground-breaking aspect of history of philosophy lies in its addressing multilingual aspects. On one side, we have texts and terms; on the other ideas and problems. The solution is an innovative way of working with the history of scientific lexica within cultural studies to the advantage of twenty-first-century philosophers.

For example, annotating Kant's work as a corpus is an endeavor that has been increasingly carried out over more than sixty years alongside the progress of computational linguistics. The start was given by the *Allgemeiner Kantindex* (Martin 1967; Roser and Mohrs 1992), which gave Kant's words in non-inflected form and is currently preserved within the *Korpora.org* platform.[88] A giant leap forward was achieved by Tullio Gregory (1967) and Norbert Hinske (1982), respectively with the *Lessico Intellettuale Europeo* (now on TEI) and the *Kant-Index* (built on TUSTEP), which granted access to Kant's writings in lemmatized form with metadata and semantic annotations that are interoperable also as regards multilingualism (i. e., Kant's use of Greek, Latin, German, and French terms). The next giant leap forward is expected to be achieved by recontextualizing Kant within multilingual philosophical corpora around computational concept modeling, making it possible to kick-start the so-called *computational history of ideas* (Betti and Van den Berg 2016).

Generally, one can take up the *text-corpus method* that derives a set of abstract rules that govern a natural language from texts in that language and explores how it relates to others. The scientific approach is empirical, but in different ways: to digitalize and operationalize Kant's work in two languages presupposes philosophical expertise to control the translation.

The nine volumes of Kant's printed works, with their 1,580,00 words, offer material for a full lemmatization and a formidable basis for reflected text analytics. Starting from an *Urtext* of German lemmata, it is possible to create an induced network of concepts based on which to pursue empirically verifiable hy-

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87 https://muslimphilosophy.org, visited on 6 May 2021.
88 https://korpora.zim.uni-duisburg-essen.de/kant/, visited on 6 May 2021.

potheses on meaning shifts over the centuries. At the Center for Reflected Text Analytics of the University of Stuttgart,[89] the interdisciplinary research team led by Jonas Kuhn has developed methods for theory- and data-driven corpus analysis (Kuhn 2020). These methods enable scholars to formulate hypotheses regarding systematic patterns in distributing specific concepts in a corpus and test them empirically. For example, one might try to verify a presumed tendency for a school of thinking to translate the term A as A' in the context of debate X, but as A" in other contexts, which is what happened with the first translation in French of Kant's *Kritik der reinen Vernunft*, when the word *Vernunft* was rendered with *raison* in some contexts and with *entendement* in others (Müller and Pozzo 1988).

The corpora alignment of the German *Urtext* with its Chinese translation (see below chapter 8) might eventually be carried out on the *Kant Online* platform. The platform is currently under construction.[90] *Kant Online* has the *Kant-Lexikon* (Willaschek at al. 2015) as its nomenclature. To name an analogous endeavor, one can have a look at the *Nietzsche Online* platform (Nietzsche 2011), which provides access to the complete edition of Friedrich Nietzsche's works and letters by Giorgio Colli and Mazzino Montinari, as well as to almost all publications published by De Gruyter on Nietzsche's works and reception. In addition to about seventy volumes of the Nietzsche edition, the platform offers access to monographs and reference works such as the *Nietzsche-Wörterbuch* (Van Tongeren et al. 2004) and the issues of the *Nietzsche-Studien*—all in all, more than 110,000 book pages. However, *Nietzsche Online* offers significantly more than the sum of its printed content. Below each text are witnesses presented both as images and transcriptions (this is especially important for manuscripts). Searches can be made to obtain links between individual sentences or specific terms to corresponding sentences in other text witnesses (if any) and, if necessary, to their presence within the reconstructed object and the corresponding *stemma codicum*. The content of the texts in the database is extensively linked so that secondary literature dedicated to the passage by Nietzsche that is being read can be accessed directly. The reconstructed text is enriched by a philological apparatus that justifies critical choices between variants and historical-critical explanations that provide information about the content and context of the work (Pozzo 2014).

7.2 Digital Libraries

It is agreed that a *digital library* is a space in which to bring together collections, services, and people for creating data, providing access and preserving data, and consequently for information and knowledge. The first occurrence of the syntagma dates back to 1971. The first digital library was *Project Gutenberg*, initiated by Michael Hart to create a library of freely reproducible electronic versions of printed books.[91] Nevertheless, digital libraries existed well before the internet. They were up and running long before they were called that way, namely in the decades when the only available supports were punch cards, then replaced by magnetic tapes and later by floppy disks. Among the first to develop computational systems for literary text was the National Research Council of Italy (CNR), starting from the reform of its statutes in 1963 when its range of action finally expanded to 360 degrees with the foundation of SSH dedicated centers of studies. CNR made possible enterprises such as the *Index Thomisticus* by Roberto Busa, which was conceived as early as 1946 and eventually published in 1980 in fifty-six volumes with the support of the Institute of Computational Linguistics (ILC) directed by Antonio Zampolli.[92] Think also of the *Lessico giuridico italiano* project that Luigi Lombardi Vallauri created at the Institute of Theory and Technique of Legal Information (ITTIG), which has been active since 1968.[93]

7.2.1 Institute for the European Intellectual Lexicon and History of Ideas

For scope, impact, and longevity, however, the priority belongs to the Institute for the European Intellectual Lexicon and History of Ideas (ILIESI), founded by Tullio Gregory with the collaboration of Tullio De Mauro in 1964 at the Institute of Philosophy of Sapienza University as a center of studies of CNR. Over the decades, the ILIESI has been a place of study and training for young researchers, most of whom today have become eminent scholars. His *raison d'être* was to make scholars a digital library available, enabling a more rigorous historical reading of the philosophical texts and documents of the period in which European cultural and scientific terminology was formed (Liburdi 2000, 2007).

The ILIESI digital library (*Lessico Intellettuale Europeo: Banca dati di testi filosofici dell'età moderna*) initially consisted of 100 philosophical and scientific

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91 https://www.gutenberg.org, visited on 6 May 2021.

92 http://www.ilc.cnr.it, visited on 6 May 2021.

93 http://www.ittig.cnr.it, visited on 6 May 2021.

texts published between 1600 and 1800, including many by Galileo, Descartes, Spinoza, Leibniz, Vico, and Kant.[94] These were lemmatized texts, the metadata of which made easy access possible and, consequently, annotation to find lemmata and phrases, expanding the search from one text to others, with the researcher becoming an agent and the document a dynamic one, given that access was required by different users at different times.

Against the speculative approach of idealistic historiography, which left the detailed study of the text in the background, and with a good dose of CNR trademarked innovation, Gregory opened the season of a history of ideas closely linked to the history of terminology based on the assumption that ideas do not live in a hyper-uranium world, pure and immaculate. Instead, ideas are embodied in linguistic, impure, often ambiguous signs. Linguistic signs are carriers of a long history, a crossroads of multiple experiences in the intertwining of diverse currents of thought and different languages in the continuous transcription and translation from one culture to another (Gregory et al. 1967–2021). In consideration of Eugenio Garin's claim that history of philosophy implies shedding light on the function of philosophers in the history of a civilization (Ciliberto 2011), one might argue that the approach set forward by Gregory was perhaps more about rethinking and bringing to completion the long tradition of historicism started by Vico, rather than about opposing and destroying its idealistic forms.

For these reasons, the ILIESI focuses on the phenomenon of cultural migration, which accompanies the whole history of civilizations while involving continuous relations and reciprocal exchanges among diverse cultures. ILIESI researchers investigate several epochs under the assumption that at the root of the history of philosophy and the sciences and more generally of the history of ideas lie textual corpora developed in the context of each discipline over the centuries. Historical semantic tools consider technical uses and ambiguities, synchronic and diachronic interrelations, translations, and transpositions across lexical fields. The specificity of the methodology requires keeping close to texts, individual terms, and lexical families. Hence, the publication of lexica, indices and concordances, the setting up of databases, in which data processing is applied to technical terminology in the humanities (Gregory et al. 1967–2021).

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94 http://www.iliesi.cnr.it, visited on 6 May 2021. One renowned example for all: Paolo Galluzzi's (1979) ground-breaking monograph on the notion of *momentum* in Galileo.

7.2.2 World Digital Library

While the ILIESI digital library contains metadata-rich and *Europeana* formatted editions of about 500 texts, which are highly representative of philosophical and scientific thought in Greek, Latin, French, Italian, English, German, and Spanish, the *World Digital Library* (WDL) offers a much larger array of texts, actual books, manuscripts, maps, photographs, and other primary materials in one-hundred-seventy languages.[95] To date, the WDL is one of the most exciting examples of corpora that talk to each other, for it provides its users with navigation tools and content descriptions in seven languages—the six official languages of the United Nations, namely Arabic, Chinese, English, French, Russian, and Spanish, with the addition of Portuguese. The WDL was launched by the Librarian of Congress, James H. Billington, before the US National Commission for UNESCO in 2005. After some meetings dedicated to prototype development, the library has been operative on the internet since 2009, promoting intercultural dialogue, increasing the volume and the variety of cultural content offered on the internet, providing resources to educators, scientists, and the public at large, while developing cooperation agreements among national libraries and partner institutions all over the world to diminish the digital divide between poor and rich countries. These objectives require creating and managing modular research teams through the organizational structures provided by technology and digital communications and techniques for cooperation with other SSH, STEM, and ICT disciplines.

7.2.3 Twenty-four European Languages

Recent research has focused on corpora and resources for high resource languages with particular attention to the twenty-four official languages of the European Union—Bulgarian, Croatian, Czech, Danish, Dutch, English, Estonian, Finnish, French, German, Greek, Hungarian, Irish, Italian, Latvian, Lithuanian, Maltese, Polish, Portuguese, Romanian, Slovak, Slovene, Spanish, Swedish—that are all represented in *Europeana*[96] and *European Cultural Heritage Online* (ECHO).[97] Both work towards multilingualism: *Europeana* with metadata in the twenty-four official languages to support cultural heritage in its digital transformation,

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95 www.wdl.org, visited on 6 May 2021.

96 www.europeana.eu, visited on 6 May 2021.

97 https://echo.mpiwg-berlin.mpg.de/home, visited on 6 May 2021.

while ECHO has created an infrastructure to bring cultural heritage on the internet.

7.2.4 Greek and Latin

Greek and Latin are preserved in long-standing, relatively small thesauri that make their lexical analysis quite useful. Hence, we rely today on several successful endeavors such as the *Index Thomisticum Treebank*,[98] *Computational Historical Semantics*,[99] the *Thesaurus Linguae Graecae: A Digital Library of Greek Literature*,[100] the *Thesaurus Linguae Latinae Online*,[101] the *Library of Latin Texts*,[102] the *Patrologia Latina*,[103] the *Late Latin Charter Treebank*,[104] the *Archivio della Latinità Italiana Medievale*,[105] and, most importantly, their connection on the *Linguistic Linked Open Data Cloud*.[106]

7.2.5 Arabic

Looking into the Islamic world, philosophers rely on the *Islamic Philosophy Online* portal.[107] For instance, Islamic philosophy insists on God having infinite names and attributes, the most important one being the Mother of Names (*Umm al-Asma'* أمّ الأسماء). The names themselves are considered in the following order: living (*al-Hayy* الحيّ), knowing (*al-'Alim* العليم), willing (*al-Murīd* المريد), powerful (*al-Qādir* قادر), speaking (*al-Mutakallim* المتكلّم), hearing (*al-Sami'* السمعى), seeing (*al-Basīr* البصير). All names presuppose the category of living (*al-Hayy* الحيّ), which has priority over all and fulfills precisely the same function of the Aristotelian substance (*ousía* οὐσία) (Yahya and Sahli 2014). Also, we might include opinion (*zann* ظنّ) and certainty (*yaqīn* يقين) (Smirnov 2018, 11–12).

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98 https://itreebank.marginalia.it, visited on 6 May 2021.

99 https://www.comphistsem.org/home.html, visited on 6 May 2021.

100 http://stephanus.tlg.uci.edu/, visited on 6 May 2021.

101 https://www.thesaurus.badw.de/tll-digital/tll-open-access.html, visited on 6 May 2021.

102 http://www.brepols.net, visited on 6 May 2021.

103 http://patristica.net/latina, visited on 6 May 2021.

104 https://zenodo.org/record/1197357#.X34RxS8QOMw, visited on 6 May 2021.

105 http://alim.unisi.it, visited on 6 May 2021.

106 https://linguistic-lod.org/llod-cloud, visited on 6 May 2021.

107 https://muslimphilosophy.org, visited on 6 May 2021.

7.2.6 Chinese

The Chinese counterpart of the ILIESI is the *Key Concepts of Chinese Thought and Culture* project, whose *raison d'être* is to select concepts in Chinese thought and culture that reflect the characteristics of the country's traditional culture and the Chinese people's way of thinking while embodying the core values of China (Wang Lin and Han Zhen 2015 – 2020).[108] One should also mention the *Chinese Text Project*.[109]

7.2.7 Global Perspective

In chapter 8, I will look into the conditions of possibility of translating Kant in twenty-first-century academic and cultural contexts (Schlüter and Hohenegger 2020). The question is how to figure out ways to insert old and new philosophical translations into text corpora, i.e., into metadata-rich and fully interoperable sources, translations, bibliographies, indexes, lexica, and encyclopedias. For example, the *World Humanities Forum* series is an interesting result of the convergence between SSH and state-of-the-art technology (Choi 2014, 423 – 428).[110] The following years will see a joint effort to mutually align texts from alphabets and characters, involving not only European languages and Chinese but also Arabic, Farsi, Hebrew, Korean, Japanese, Neo-Greek, Russian, Turkish, and Sanskrit. Again, insisting on the centrality of text requires today seeing beyond paper supports into the realm of big data, which means into text corpora.

7.3 CLARIN, DARIAH, OPERAS

Historians of philosophy should take up the habit of reusing and conferring datasets and tools from and to three infrastructures that belong to the strategy working group on Social and Cultural Innovation of the ESFRI, namely the *Common Language Resources and Technology Infrastructure* (CLARIN),[111] which serves the community of computational linguistics while granting access to substantial resources on historical corpora translation issues, the *Digital Research*

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108 https://www.chinesethought.cn, visited on 6 May 2021.

109 https://ctext.org/, visited on 6 May 2021.

110 http://worldhumanitiesforum.com/eng/main/, visited on 6 May 2021.

111 https://www.clarin.eu, visited on 6 May 2021.

Infrastructures for the Arts and Humanities (DARIAH),[112] which serves the community of the digital humanities and arts, and the *European Research Infrastructure for the Development of Open Scholarly Communication in the Social Sciences and Humanities* (OPERAS).[113]

According to a generic but effective definition, research infrastructures are complex and varied instruments that allow users from the scientific community to share resources, tools, and data products. First and foremost, the centers of these three research infrastructures provide services to ensure the long-term preservation of the data and software, including newly created data and tools. To make this work, each infrastructure imposes specific requirements on the description (metadata) of the resources, the formats of the resources (to achieve syntactic interoperability), and provisions for specifying the meaning of elements in the resource (to ensure semantic interoperability). Second, as regards creating and describing resources, each infrastructure provides various tools to assist researchers in meeting these requirements.

Just as astronomers need a virtual observatory to study the stars and other distant objects in our galaxy and beyond, researchers in the humanities need digital infrastructures to access information and knowledge embedded in digital content. Most importantly, researchers are welcome to contribute to the lifespan of the infrastructure with new research projects that might either yield new data and software or enrich existing data with new annotation layers. New data and software should be made available to the research community for a variety of reasons. These include ensuring transparency, verification enablers, and possibly the replication of research results. Most research outcomes are funded with public money and should therefore be made available to the whole research community. They should be easily accessible also after the research project has ended. In this way, other researchers can benefit from them in their research, and the original researchers can benefit from reusing them later.

7.3.1 Common Language Resources and Technology Infrastructure

In 2012, CLARIN was established in the form of a European Research Infrastructure Consortium (ERIC) and took up the mission to create and maintain an infrastructure to support the sharing, use, and sustainability of language data and research tools in the SSH. With centers located in twenty-one European member

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112 https://www.dariah.eu, visited on 6 May 2021.
113 https://operas.hypotheses.org, visited on 6 May 2021.

states, CLARIN provides easy access to digital language data (in written, spoken, or multimodal form) for scholars in the SSH and beyond (Odjik 2016). CLARIN also offers advanced tools to discover, explore, exploit, annotate, analyze, and combine linguistic datasets wherever they are located. This is enabled through a networked federation of centers, including language data repositories, service centers, and knowledge centers, all of them predisposed with single sign-on access for members of the academic community in the participating countries. Tools and data from different centers are interoperable. Data collections can be combined, and tools from various sources can be chained to perform complex operations to support researchers in their work.

Finding digital data relevant to humanities research requires consulting text corpora with rich linguistic annotations, lexica, lexical databases, audio recordings (possibly with annotation), audio-visual data for language documentation, micro-comparative databases, typological databases, and many others. Services to apply the software to the digital data in a user-friendly manner are a core functionality offered by CLARIN. Most of the data and many of the software tools have already existed before. However, they require downloading and installing software packages, which often happen only on specific computer platforms and depend on other software packages. The data and the software have been produced interoperable. In several cases, dedicated new services and interfaces must be created that did not exist before. This lowers the barrier for using the data and software significantly to benefit linguistic research on a much larger scale than ever before. CLARIN resources embrace a pool of web applications that offer multiple interfaces to the same data. Each interface has its target in terms of the complexity of the query and the user's expected technical proficiency. Dedicated interfaces usually restrict usage, but an environment is created to avoid this by combining different interfaces in one application. It is challenging to create a correct query from scratch, but making minor adaptations to an existing well-formed question is much more comfortable.[114]

7.3.2 Digital Research Infrastructures for the Arts and Humanities

DARIAH is a network of people, expertise, information, knowledge, content, methods, tools, and technologies from nineteen European member states. DARIAH brings together individual state-of-the-art digital arts and humanities activities and scales their results to a European level. It preserves, provides access to,

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[114] https://www.clarin.eu, visited on 6 May 2021.

and disseminates research and research outputs that stem from these collaborations and ensures that best practices, methodological and technical standards are followed. In 2014, DARIAH was established as an ERIC to empower researchers with digital methods to create, connect and share knowledge about culture and society, to build tools, knowledge, and groups to facilitate the digital transformation of the arts and humanities, and to champion technology in the service of the arts and humanities. DARIAH integrates digital arts and humanities research and activities from across Europe, enabling transnational and transdisciplinary approaches through its competence centers. It promotes the further development of research methods in the arts and humanities, documenting state of the art, supporting the reuse of research data, focusing on particular challenges including diversity, provenance, multimedia collections, and granularity, while acting as a coordinator and integrator for communities of practice. In fact, as I have suggested above in chapter 6, DARIAH is particularly interesting for understanding how cultural innovation can happen with the input of its twenty-one *working group*s.[115]

All things considered, DARIAH impacts a series of interconnected domains: education, science, and culture in the first instance, but also society, policy, and the digital economy. While building services for researchers working with ICT-based methods, DARIAH ensures the long-term accessibility of their work, thus directly contributing to understanding the cultural, economic, social, and political life in Europe and beyond. Finally, DARIAH offers teaching material and teaching opportunities to develop digital research skills (Romary et al. 2016; Edmond et al. 2020).[116]

7.3.3 European Research Infrastructure for the Development of Open Scholarly Communication in the Social Sciences and Humanities

OPERAS provides tools and systems for improving the quality and speed of the peer review process, which has become today a critical success factor for the future of scholarly communication. The issue is especially important for the academic books sector, where quality assessment processes need to be made more transparent, perhaps via systems for open peer review and streamlined to serve the research community better. Although not yet established as an ERIC (it will be in 2025), OPERAS implements several online collaborative

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115 https://www.dariah.eu/activities/working-groups-list/, visited on 6 May 2021.
116 https://www.dariah.eu, visited on 6 May 2021.

tools for authoring from Open Source and proprietary providers. Finally, it develops a high number of publishing systems and an existing trend for more open-source development. At the same time, OPERAS aims at integrating with an ever-increasing set of third-party tools, enhancements, and discoverability services based on the general recommendation to simplify the distribution process through a service tool that receives a feed of data and files and automatically distributes them to all the appropriate locations for a determinate publisher or journal.[117]

7.4 Forward Look

CLARIN, DARIAH, and OPERAS provide a perspective that sheds light on how a 5G supported context of reading might look like in 2028. However, we are not yet in 2028, and we would rather stick to what we have at hand. One thing is sure: history of philosophy needs critical editions and, together with them, a methodology of text interpretation. Since these presuppositions are not always established in non-Western areas, it should be a task of the Committee on History of Philosophy of the FISP to offer validated contacts to arrange a knowledge transfer of the methods from experienced editors and interpreters to those who might need it.[118]

The basic idea is that the study of corpora with their shifts in meaning and hybridizations is the most effective tool for cultural history and for studying languages in the plasticity of their history, which has a considerable effect on the work of translators as well. An interesting experiment might be setting up and running a set of *pyramidal e-books* on philosophical contents, say, following Robert Darnton's (2009) depiction of a literary genre that does not exist right now. The reader shall start at the top level by perusing the highest, most uncomplicated, and most general narrative. From there on, s/he shall follow the links and go into deeper levels of multimedia content, according to his/her needs and interests. The most uncomplicated narratives (the top of the pyramid) shall be organized, starting from a few key concepts. I am talking about an approach for presenting linear texts and multimedia content that takes up the challenge of renewing scientific rigor and opening up new formats for multimedia publishing and broadcasting. It is a vast territory that is up to be explored, described, and mapped out.

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117 https://operas.hypotheses.org, visited on 6 May 2021.
118 https://www.fisp.org/committees, visited on 6 May 2021.

Let me make an example. The terms representation and imitation are indeed translations for the same term, namely mimesis (*mímēsis* μίμησις) (Pozzo 2010). However, they have different meanings according to the contexts—e.g., following either Plato on ideas or Aristotle on tragedy or Dante on interpretation:

> Let us assume a user is working his/her way on *paideía* παιδεία. The following issue might attract him/her: "education is the imitation of role models." Role models are to be found in the family, in the community, and in society as a whole. By browsing the highest narrative of an e-book dedicated to *paideía*, the user encounters very soon a reference to Aristotle's definition of tragedy in the *Poetica* Περὶ ποιητικῆς as "imitation of an action" achieved by a noble character. Step 1: Movie-material (e.g., scenes from *Saving Private Ryan* by Steven Spielberg); Step 2: *RaiEducational* Docufilm on Aristotle's *Poetica*; Step 3: Aristotle, *Poetica* 1449 b 24–28; Step 4: 1542 Renaissance Latin Translation by Alessandro Paccio; Step 5: 1570 Renaissance Italian Translation by Ludovico Castelvetro; Step 6: 1980 Contemporary French Translation (Aristotle 1980) by Dupont-Roc and Lallot; Step 7: 1997 Contemporary English Translation by Stephen Halliwell; Step 8: 2007 Contemporary Italian Translation by Domenico Pesce; Step 9: Historical and Contemporary Translations in Other Languages; Step 10: Lemmatized occurrences of *mímēsis* (μίμησις) in Aristotle; Step 11: Occurrences of *mímēsis* in ancient authors such as Plato, Demosthenes, Cicero, etc.; Step 12: Encyclopedia articles; Step 13: Journal articles; Step 14: Monographs; Step 15: Position of a philosophical argument: "Et que se passe-t-il quand on rend *mímēsis* par représentation au lieu d'imitation?" demanded Barbara Cassin (2004, s.v.). This was the decision taken by Roselyne Dupont-Roc and Jean Lallot: in order to point out the ambivalence, they came to the conclusion that 'mimeisthai' ought to be translated into French by 'représenter' instead by 'imiter.' In fact, *mimeisthai:* "sauf présence d'éléments discriminants dans le contexte, 'représenter un homme' offre la même ambiguïté que *mimeisthai anthrōpon* (μιμεῖσθαι ἄνθρωπον), alors que la traduction traditionnelle par 'imiter' sélectionne abusivement l'interprétation de l'accusatif comme celui du modèle." The reason Dupont-Roc and Lallot provide is: "les connotations théâtrales de ce verbe et surtout la possibilité de lui donner pour complément, comme à *mimeisthai*, indifféremment l'objet 'modèle' et l'objet 'produit'—au lieu qu'imiter excluait ce dernier, le plus important—ne pouvaient qu'emporter la décision" (Aristotle 1980, 20).

One hardly needs to point out how many issues of transdisciplinarity and multiculturalism historians of philosophy are confronted with (Taylor 1994; Scarantino 2013). Philosophical texts constitute the common cultural foundation that lies at the origin of pluralism from antiquity to our days. At stake is the ability to come to terms with ambiguities to acquire a diversity of both internal and external origin productively. In this context, history of philosophy facilitates creative thinking. It provides students and scholars with methods and content for both plastic and differentiated expression and enriching logical arguments using metaphors and iconic references. Disciplinary boundaries can always be questioned for the sake of a more encompassing perspective.

In this chapter, I have laid out some use cases of corpora, corpus linguistics, computational linguistics, natural language processing, and their contribution to digital humanities. In connection with the CLARIN resource families, the use cases implement FAIR data standards, which stimulate the reuse and repurposing of available research data, thereby enabling scholars in the SSH to increase their productivity and open new research venues in and across disciplines that address one or more of the multiple societal roles of language. Language is the carrier of cultural content and information, "one of the central components of the identity of individual groups, cultures, or nations, as an instrument for human expression, as an object for study and preservation" (ESFRI 2018, 213). In conclusion, this chapter is about igniting research agendas that "illustrate the added value of well-supported access to the wealth of data types that are available for multiple languages ... the research initiatives for the study of migration patterns, intellectual history, language variation across period and region, dynamics in mental health conditions, customer opinions and parliamentary discourse, just to name a few" (De Jong 2019, 123).

8 Translation of Languages

We speak of the opposition of philosophical theories if the set of propositions formed by the conjunction of the propositions of both theories is inconsistent. This presupposes that both theories are expressed in the same language. If this is not the case, we speak of the opposition of styles, methods, or attitudes. True, but if a speaker is bilingual, this does not hold (Cesana 2000). This is a definite possibility, for bilingualism and multilingualism have become quite widespread today. Besides, translation does not simply occur between two languages or cultural spheres. It is shaped by a continuous cultural and media transformation process between different semiotic registers (Ott and Weber 2019). *Comparative philosophy* has become necessary, just like comparative literature (Hamburger 1956; Panikkar 1988; Sweet 2009). The *translatio linguarum* is an essential structure of the *translatio studiorum* (Gregory 2012, 19). Let us think of the work done by Petrus Venerabilis in twelfth-century Toledo that, after the turn of the millennium, had become the center of translations from Arabic to Latin with the intermediation of Hebrew. Translation became the necessary premise for mutual understanding (Gregory 2016, 31). Translators found expression in grafts that punctuated cultures while provoking exogamic marriages, assiduous intertwining, and exchanging experiences and values among diverse civilizations. Hence, each culture was born by exploiting the inheritance of other cultures, which have been made their own, transcribed, translated, and interpreted in new contexts and languages (Gregory 2016, 1).

This chapter is about the conditions of the possibility of contemporary translation approaches to philosophical texts. It insists on the tenets of the centrality of text and the transmission of texts and studies.

8.1 Bilingualism and Multilingualism

What makes education unique is not a canon of scattered texts but familiarity with traditions and their plurality. "Readers, not professors, make canons…. A space outside the school, where the canon is selected: the market" (Moretti 2013, 67–68). This implies that if a research project is "focused on a canonized device," then "in the noncanonical universe, it can only discover … the absence of the device, that is of the canon" (Moretti 2013, 87). Although English has become indispensable in its function as auxiliary international language—as Umberto Eco (1993) has put it—the *lingua franca* of our days, no nation-state can afford to lose its linguistic variety. In the humanities, everything speaks in favor of

multilingualism. Bilingualism and multilingualism have become "the norm rather than the exception in everyday life of the citizens of the world today" (Li Wei 2010, 1). It is true that language shift is "a gradual process, and can take several generations to complete" (Li Wei 2010, 6). However, for individuals and groups of language users, it has become easy to get "into contact with each other in different ways" (Li Wei 2010, 2) by relying on "contact languages" under the "structural constraints of lexical borrowing, diffusion, and codeswitching." Here we have to look at the "roles of specific languages versus the principles and parameters of Universal Grammar" (Li Wei 2010, 7).

There is a "continuum from a subordinate or compound end to a coordinate end," a continuum that can "at the same time be more subordinate or compound for certain concepts and more coordinate for others, depending on, among other things, the age and context of acquisition" (Li Wei 2010, 9). We talk of *audience design* based on the negotiation principle that directs speakers to choose the form of one's conversational contribution such that "it symbolizes the set of rights and obligations," which one wishes "to be in force between speakers and addressees for the current exchange" (Li Wei 2010, 11).

The application of computational techniques and visualization technologies in the humanities results in innovative approaches and methodologies for analyzing traditional and new corpora (Zanettin 2014). Language technologies themselves are available in English first. About multilingualism, however, it is thinkable to make better use of new technological approaches, based on increased computational power and better access to sizeable amounts of data, in order to foster the development of deep-learning neural networks, which make human language technologies a solution to the problem of language barriers. As I have shown in chapter 7, research infrastructures such as CLARIN are up and running to promote and facilitate linguistic diversity and multilingualism in the digital sphere, which ought to be "cloud-based and interoperable and provide highly scalable and high-performance basic tools for several language technology applications" (Evans 2018).

A dimension to open up is that of *integrational linguistics.* We can take up the perspective of languages spoken by migrants, the integration of whom configures new ethnicities (Harris 1998, 2003). We need to boost translation research and its own rules (Kittel et al. 2004–2011; Canullo 2017). Multilingual language policies are the norm in multicultural societies. Multicultural societies have this name insofar as they have accepted "the demand for group-differentiated rights by ethnic and national minorities" (Kymlicka 2011, 327). All groups demand "recognition," whereby Hegel "comes to mind right off, with his famous dialectic of the master and the slave" (Taylor 2011, 93–94). The "one language-one nation ideology of language policy is no longer the only available one worldwide (if

it ever was)" (Hornberger 2010, 432). Transnational labor migration has replaced earlier processes of "dispersion of populations and the peopling of the world." In fact, "the characteristic form of language change in the modern era is the coming together of languages." The consequence is that the former "relatively egalitarian linguistic diversity, based on small-scale languages whose speakers believe their language to be superior" has been changed into "stratified diversity: local languages are abandoned or subordinated to world languages in diglossic relation" (Hornberger 2010, 434).

In narrative theory (Labov 2001), we talk of "narratives of dislocation" (Baynham and De Fina 2005) and of an "ecology of language," which is "the study of the interaction between any given language and its environment," namely considering "its interaction with other languages in the mind of bi- and multilingual speakers," together with "its interaction with the society in which it functions as a medium of communication" (Hornberger 2010, 434). The *continuum of biliteracy* is a model proposed by Nancy Hornberger to situate research, teaching, and language planning in multilingual settings. Biliteracy is "any and all instances in which communication occurs in two (or more) languages in or around writing" (Hornberger 2010, 437). The consequence is that:

> one language and literacy is developing in relation to one or more other languages and literacies (*language evolution*); the model situates biliteracy development (whether in the individual, classroom, community, or society) in relation to the contexts, media and content in and through which it develops (i.e., *language environment*); and it provides a heuristic for addressing the unequal balance of power across languages and literacies (i.e., for both studying and counteracting *language endangerment*). (Hornberger 2010, 437)

Research in bilingualism has accumulated an impressive amount of knowledge on lexical and cognitive processing in bilingual individuals, but still not much "about the impact of cross-linguistic and cross-cultural differences on thought processes" (Pavlenko 2010, 362). The latter being a line of research that builds on Benjamin Whorf's (1956) original assumption "that second language (L2) learning—just like socialization—may result in assimilation of new perspectives and conceptual restructuring" (Pavlenko 2010, 365). "Linguistic thinking"— maintained Whorf—is "thought insofar as it is linguistic" (Whorf 1956, 67–68). Language-based concepts, in turn, are subdivided into lexicalized and grammaticized concepts. The former "entail lexical encoding of natural objects, artifacts, substances, events, or actions," and the latter "entail morphosyntactically encoded notions such as number, gender, tense, or aspect" (Pavlenko 2010, 365). In this context, the internalization of new concepts "entail adoption of L2 words—and underlying concepts—into the L1 of immigrant bilinguals and learners in language contact situations who perceive the need to emphasize distinc-

tions nonexistent in the L1 or to refer to new objects and notions specific to the L2 community" (Pavlenko 2010, 369). Immigrants that have become bilingual "tend to retrieve memories in the same language in which they are encoded or at least to report more vividly and with more detail if reporting in the language of the event" (Pavlenko 2010, 381).

Again, the "Chinese Philosophy" article of the *Routledge Encyclopedia of Philosophy* makes it clear that the way to introduce and to handle concepts in the Confucian tradition differs radically from the Platonic and Aristotelian traditions:

> Chinese "categories" (*lei*) are defined not by the presumption of a shared essence defining natural "kinds," but by an identified functional similarity or association that obtains among unique particulars. Definitions are not framed in the terms of essential features and formal class membership; instead, definitions tend to be metaphorical and allusive, and invariably entail the human subject and human values. (Hall and Ames 1998, sect. 3)

Said in another way, the Chinese cosmic order is best understood as the art of correlating and contextualizing within the eventfulness of the human experience (Ames 2015, 213–214). And if we compare and contrast life in China, Japan, and India, on the one hand, and the West, on the other, "we must recognize that postindustrial advances in technology are both reducing and aggravating differences in our worldviews" (Makkreel 2020, 326–327). From the standpoint of both China and the West, education "promises to help us appreciate where others are coming from, in the fullest sense of that expression" (Blair 2010, 1). The paradigm of multicultural education as "social reconstruction" asserts the "need to reform the institutional structures and schooling practices that maintain the societal status quo" (Grant and Chapman 2008, 1). The role played by the Chinese student of the apologue in chapter 2 is nothing more and nothing less than "intercultural communication," which is a young field of study that deals with "communication between and among people from different cultures" (Cai 2010, xxi) and brings about "cross-cultural entanglements" that often are cause of miscommunication because interlocutors use norms that are socially and culturally different for interpreting others. However, in voluntary contacts, "these issues can be managed by interlocutors who attempt to negotiate meanings and understand the cultural other in a rather symmetrical manner" (Kramsch and Uryu 2011, 212). The important thing is the student imagined in the apologue (see above chapter 2) is bilingual, for she masters both Italian and Chinese and possibly multilingual, for she must have learned English and might as well be able to read Greek and Latin (Li Wei 2010; Gardner and Martin-Jones 2012).

8.2 Babel

Issues of multilingualism and translation can be addressed from both historical and contemporary perspectives. The objective is to gain from the past successful ways of coming to terms with the untranslatability of some words and experiences, affecting intercultural communication quality. The main concepts of contemporary translatology are *Translationese*, linguistic *patterns* that tend to make translations more similar to each other than to texts originally written in their target language, and *variations* that refer to the fact that different types of translations, such as written translations vs. interpreting, display systematic linguistic differences. Tullio Gregory has pointed to the story of the tower of Babel (2016, 66) and the scattering of what used to be a unique language:

> Now the whole world had one language and a common speech. As people moved eastward, they found a plain in Shinar and settled there. They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise, we will be scattered over the face of the whole earth." But the Lord came down to see the city and the tower the people were building. The Lord said, "If as one people speaking the same language, they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other." So, the Lord scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth. (Genesis 11, 1–9)

History of philosophy ought to consider changes in philosophical languages and in the modes of writing philosophy. Current attention to evolutionism in Asia has brought up great attention to sociobiology and humanities (Kang 2014, 407–417). Today, we talk of "cultural intelligence in virtual cross-cultural interaction" (Presbitero 2016). In seventeenth-century China, we see Matteo Ricci translating the Bible into Chinese (Canullo 2017, 14–16; Pirni 2018, 234). That Chinese characters are the signs of the universal language and their 214 radicals the keys for streamlining the input and the output of every source and target language was the hypothesis advanced as early as 1667 by Athanasius Kircher in his encyclopedic endeavor *China illustrata*. Kircher was among the first to point out the anatomy of the ancient characters of Chinese (Kircher 1986, 216), following the natural origin of language thesis proposed by Plato (2011) in the *Cratylus* (Κρατύλος—394 b–c), and its corollary of a *clavis universalis* to be found in hieroglyphics and the *Kabbalah* קַבָּלָה–a line of research also pursued by Leibniz in the *De arte combinatoria* (1666; see Eco 1993; Li Wenchao 2014).

In 1911 in China, the Imperial government started the project of a *Civil Code* that was based on Roman Law. It was abandoned, however, because of the political turmoil and was taken up again in 1949, with the establishment of a center at the newly founded Renmin University, one of the Chinese universities that are mainly dedicated to the SSH. Today, the China University of Political Science and Law is working with Sapienza University on translating Roman Law into Chinese (Jun Xue 2016, 509): the *Corpus Iuris Iustinianeum* translation into Chinese, *Luoma fa* 罗马法, which has made considerable progress (Schipani 1991–2001, 2001–2021; Wang Zhenmin 2006; Colangelo 2015; Raini 2015), going well beyond the existing information based on the first English translation of the *Corpus Iuris* edited by Thomas Collett Sandars (1853). Not only have sixteen volumes been published so far (Schipani 1994, 2001; see Colangelo 2015), but most importantly, Chinese terms have been charged with new, more precise meanings. However, the *Luoma fa* 罗马法 does not offer users any interface and remains instead on published volumes on paper, which means it is not open for annotation and represents only an initial stage of implementing the alignment of translations among corpora. As regards philosophical terms, Timon Gatta has pointed to the *linguistic-lexical development of modern Chinese*, which the gradual introduction of Western philosophical production, especially through published translations, has enriched with new terms: the main issue being "to adequately conform the new discipline [of philosophy] to East Asia's millennial philosophical speculations about religion, moral habits, political and social behavior" (Gatta 2020, 193–194).

The use of Western categories for explaining Chinese thought and culture to the Western public might bring about the unwelcome effect of distorting or decontextualizing a figure or text (Bodde 1955; Hamburger 1956). In the past centuries, we can say that Chinese scholars had worked with a pragmatic attitude before the Western world, in the sense that although they did not have a genuine interest in Western culture, they studied it nonetheless to import the things that were useful to them. As expressly explained by an official of the highest level of the Qing Dynasty, Zhang Zhidong 张之洞 (1837–1909), the fundamental basis ought to remain Chinese culture, and the Western elements are considered beneficial (*zhong ti xi yong* 中体西用). Taking up, e.g., Western Civil Law was part of an attitude that has dominated the mentality of the ruling class in China until a few years ago. Nevertheless, slowly, this attitude has been losing influence because, after forty years of rapid economic development, no one seriously thinks that China is still under the threat of the Western world. The strategic position of China has changed, naturally changing the Chinese vision of the Western world. Currently, explains Xue Jun 薛军, "it is thought that China with European countries and all other countries, constitute a human society, within which China is a

member of equal standing and equal dignity compared to all others." The Western world "is not an object to be learned, but a companion to study, and the reason for this type of study is to proceed in a more constructive dialogue to achieve mutual understanding between China and the Western world." In today's globalized world, then, "inter-cultural understanding is the fundamental basis for collaboration" (Xue Jun 2016, 510 – 511).

Looking from another standpoint, Zhao Tingyang 赵汀阳 (2009) has argued that the all-under-heaven (*tianxia* 天下) mindset, the Chinese view of the world, would be superior to the three Western approaches that most resemble it, namely, first, the idea of the Roman Empire, which relied on military conquest; second, Christian universalism, which tried to solve political problems through religion; and third, Immanuel Kant's perpetual peace, which—says Zhang Feng 张锋—"smacked of unilateral cultural imperialism." Thus, all-under-heaven (*tianxia* 天下) might be put forward as contributing to a sustainable world order insofar as it "envisions a world system characterized by harmony and cooperation without hegemony." The result would be a mindset whose coherence "is maintained through the internal harmony of diversity" (Zhang Feng 2010). This being said in the context of China, one of the countries that claim, together with Russia, the principle of non-interference by states in the internal affairs of another state which is a pillar of the concept of Westphalian sovereignty. Li Tieying 李铁映 noted that at the end of the Ming Dynasty and the beginning of the Qing Dynasty (around the turn between the sixteenth and the seventeenth century), when European culture began to spread to China: "Chinese intellectuals boldly absorbed the foreign culture, and an exchange of ideas between China and the West was gradually realized. Chinese philosophy was able to communicate with Western philosophy, and intellectual history developed into history of philosophy" (Li Tieying 2016, 2).

8.3 Rendering, Polishing, Transferring

As regards translation studies, one might say that today translation has risen to the rank of an independent philosophical category (Diagne 2019). History of philosophy requires critical editions along with hermeneutics for text interpretation, while translation studies require attention to history and trust (Rizzi et al. 2019). A translation "is always an interpretation, as shown by the connection of terms with the synonymic values *interpretari*, *vertere*, and *transferre*" (Gregory 2012, 4). Today, research infrastructures such as CLARIN, DARIAH, and OPERAS make it possible to reenact the activity of translating in a powerful way. In this context, the ground-breaking element lies in letting corpora talk to each other (see above

chapter 7), for corpora are instrumental for innovative ways to come up with traditions.

History of philosophy faces the challenge of dealing with multilingualism. Today it is all the more necessary to consider texts among different languages. This requires innovative approaches and methods for the study of traditional and recent corpora. Historians of philosophy should take our global world into account. Bilingual or multilingual historians of philosophy have today intercultural communication as their primary object.

At issue is creating a multilingual textual database knowledge extraction program for enabling context-guided lexical analysis in the form of an *open-ended knowledge-based architecture* for providing access to datasets while including corpora into the LLOD cloud.[119] For instance, in the context of the cultural exchange between China and the West, historians of philosophy can play a significant role, notwithstanding the difficulties of engaging with the mutual textual legacy. We are talking of momentous cultural exchanges that raise awareness of the need for a culturally sensitive approach to different traditions, including challenges related to cultural and religious diversity.

Tradi, *perpoliri*, *transferre* are terms that express Cicero's commitment to bringing over philosophical texts from Greece to Rome. They are the foundation pillars of the *translatio studiorum* from Greek to Latin, which lasted for centuries. *Transferre* and *translatio* lie at the root of neosemic creativity: under certain conditions, writes Quintilian (1920), "necesse sit transferre aut circumire" (*De institutione oratoria* XII, 10, 34). Tullio Gregory (2012, 6) has suggested one could inscribe in the hendiadys *transferre aut circumire* the history of all problems related to translating. Boethius was well aware of this—and with him Cassiodorus—in the decades that saw the rise and the fall in the Latin West of that final renaissance of Hellenism, which marked the sunset of the ancient world.

An interesting example is the ERC-AdG-2009 project led by Cristina D'Ancona, "Greek into Arabic: Philosophical Concepts and Linguistic Bridges" (G2 A),[120] which aimed at aligning passages of the *Enneads* (Ἐννεάδες) of Plotinus (2017) with its Arabic translation performed during the ninth century known as *Theologia Aristotelis*. From the point of view of sociolinguistics, of particular interest are the sentences of the original text difficult to be understood by those who lived and were formed in a different cultural environment and who, moreover, were dedicated to conveying ideas, philosophical concepts, moral and religious principles from one culture to another (Bozzi 2015). G2A is meant to develop a

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119 https://linguistic-lod.org, visited on 6 May 2021.

120 http://www.greekintoarabic.eu, visited on 6 May 2021.

research interface with functionalities for parallel view and search via the *G2A Web App* (a resource offered at the ILC4CLARIN Knowledge Center).[121]

8.3.1 Translation Group

Imagine a group of students at a North-American Graduate School of Philosophy who are worried about having to pass the German Language Exam, which is an indispensable requirement if they want to write on a German-speaking author. The picture is not unusual when one thinks of many challenging German-speaking philosophers—Leibniz, Kant, Fichte, Hegel, Schelling, Marx, Nietzsche, Freud, Heidegger, and Wittgenstein—who are the subject of considerable numbers of doctoral theses in North America.

After all, the translation group is about fostering bilingualism, in this case from English speakers to German speakers, not to mention the even higher goal of achieving multilingualism. Bilingual or multilingual historians of philosophy—especially speakers of Arabic, Chinese, German, English, French, Italian, Portuguese, Russian, Spanish, as well as of Hebrew, Greek, and Latin (Cassin 2004)—are still far too few today (Pozzo 2020).

8.3.2 Clockwise Translating

Students are aware of the general objection that ideas cannot be translated once and for all since they are tied to the language and culture that identifies with them. We know the remarks of Hans-Georg Gadamer and Reinhart Koselleck that philosophy lives from a language that is continuously in motion. Consequently, philosophy intends to clarify certain concepts historically and renew the tension of thought that manifests itself in the breakpoints of the philosophical usage that the term stands for (Koselleck 1972–2004). The legitimization of *conceptual history* (*Begriffsgeschichte*) as philosophy lies exactly in these meaning shifts, the fractures in which the relationship between concept and concept is called into question, and everyday words are artificially transformed into new terms (Gadamer 1970, 147). Hans-Georg Gadamer made the point that:

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121 http://www.greekintoarabic.eu; https://g2a.ilc.cnr.it/Teologia_Wapp/Home.xhtml, visited on 6 May 2021.

> The concept of philosophy is not yet applicable to the great answers that the advanced cultures of East Asia and India have given to questions of humanity, as they are repeatedly asked in Europe by philosophy. (Gadamer 1993, 68)[122]

Students may say that philosophy is suitable for multilingual semantics experiments because of its substantial lexicon, which results from centuries of codification. For example, a text string in the ancient Greek alphabet, such as recognize yourself! (*gnōthi seautón* γνῶθι σεαυτόν) can be transliterated today in the Roman alphabet and, due to the constant development of Unicode, produce new reliable transliterations. Bronisław Malinowski claimed that culture "as the widest context of human behavior, is as important to the psychologist as to the social student, to the historian as to the linguist. I submit that the linguistics of the future, especially as regards the science of meaning, will become the study of language in the context of culture" (Malinowski 1944, 5). And Tullio Gregory made it clear that in this perspective, "neologic invention takes up a central role. The same happens to neosemy, namely the meaning shifts of a word, not only concerning the translated text but also about the need to transcribe new experiences of thought" (Gregory 2012, 4).

Let us go back to our seminary room. Imagine a table and twenty chairs. The instructor sits at the head. Each student has a photocopy of the German original of, say, § 15 of the Transcendental Deduction of the second edition of the *Kritik der reinen Vernunft* (B129). The instructor has brought his/her copy of the Philosophische Bibliothek edition by Raymund Schmidt (Kant 1956, 137–138). Some students have brought along the English translations by Norman Kemp Smith (Kant 1929, 151–152; see also Palmquist 1995) and Paul Guyer (Kant 1998, 245–246). The instructor starts by translating the first sentence from full stop to full stop, a sentence of four lines (AA3: 107[11–14]; CE [KrV] 245): "Das Mannigfaltige der Vorstellungen kann in einer Anschauung gegeben werden ... wie das Subjekt affiziert wird." Then it is up to the first student sitting at his/her left to translate the following sentence, to his/her misfortune a difficult one (AA3: 107[14–25]): "Allein die Verbindung (*coniunctio*) ... ein *Actus* seiner Selbsttätigkeit ist." The second student to the left takes up the third one, this time a simple one (AA3: 107[25–30]): "Man wird hier leicht gewahr ... hat gegeben werden können." It is then the turn of the third student going around the table clockwise, and the fourth and so on for full two hours of translation working group—clockwise pericope to pericope. Nobody is writing. Twenty heads are figuring out together how

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122 "Der Begriff der Philosophie ist noch nicht auf die grossen Antworten anwendbar, die die Hochkulturen Ostasiens und Indiens auf die Menschheitsfragen, wie sie in Europa durch die Philosophie immer wieder gefragt werden, gegeben haben."

to understand the sense of and figure out the reference in English to Kant's German sentences. The student whose turn it is to lead speaks first, but everybody is welcome to help him/her out if s/he is looking for words. Dictionaries are at times looked at, but twenty minds find acceptable wordings most of the time without consulting them. An English sentence is being constructed piece by piece. Everybody follows its construction and memorizes it. The corresponding proposition floats in the air. Most participants are satisfied with their comprehension level, although nobody takes care to write down in English the result. The translations of Kemp Smith and Guyer are eventually looked at just to make sure how far the group has deviated from high standards of correctness. The exercise aims not to provide a new translation but rather to break one's mind to understanding Kant's German (Pozzo 2020, 323–326).

Let us consider the general objection that ideas are non-translatable as they are tied to the language and the culture that identifies with them. Hans-Georg Gadamer has made it clear that philosophy issues from the *life of language*, which is continuously operating. Philosophy does not only:

> intend to clarify historically certain concepts but to renew the tension of thinking manifest in the breakpoints of philosophical linguistic use, in which the effort of the concept is refuted. These breakpoints, in which the relation between the term and the concept is questioned, and everyday words are artificially transformed into new conceptual expressions, are the authentic legitimization of the history of concepts as philosophy. (Gadamer 1970, 147)[123]

It is not possible to translate terms that "do not allow" translations, i.e., terms that are *intraduisibles* (Cassin 2004), such as *spirit/Geist/espirito/esprit* (Benjamin 1923, viii), to say nothing of the endeavor of identifying them with the Chinese *jingshen* 精神 and *tian* 天, the latter being part of the anthropocosmic *tianrenheyi* 天人合一, the unity of heaven and humanity because Confucian philosophy is inspired by a cosmological and anthropological vision and is, therefore, not anthropocentric (Tu Weiming 2010, 181). On the one side, we have texts and terms; on the other, ideas and problems. Hence the necessity to interrogate texts among different alphabets.

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123 "Die Philosophie beabsichtigt demzufolge nicht nur, bestimmte Begriffe historisch zu klären, sondern auch, die Spannung des Denkens zu erneuern, die sich an den Bruchstellen des philosophischen Sprachgebrauchs manifestiert, an denen der Begriff steht. Solche Bruchstellen, an denen das Verhältnis zwischen Begriff und Begriff in Frage gestellt wird und die Alltagswörter künstlich in neue Begriffsausdrücke umgewandelt werden, sind die authentische Legitimation der Begriffsgeschichte als Philosophie."

8.3.3 Centrality of Text

For graduate students of philosophy, the centrality of the text they have chosen to submit to close reading is a shared value (Pasquali 1988). In our imaginary Graduate School, the German Language Exam consists of translating half a page of a writing by Kant. The students who have participated in the translation workgroup benefit from it substantially, for not only were they broken into Kant's German, which was the impulse they needed; they also realize the liberality of what they did, for they did it voluntarily. It was a trial they have submitted to, which they have done out of respect. The students who have taken the translation working group are now more robust.

In recent decades, scholarship has increasingly become aware of links connecting early Greek Classical thought with the ancient Near East culture, whereby languages and translations have been given particular attention. This includes ancient comparisons between Greek and barbarian languages (Ademollo 2011), colonization and subalternity (with their cultural, but also economic and social implications), think of the *bárbaroi períoikoi* (βάρβαροι περίοικοι) considered by Aristotle (1855) in *Politica* VII, 10—1330a25‒31 (Zuchtriegel 2017). Classical Greek culture survived in the Middle Ages thanks to the mediation of the Syrians, whose knowledge was recovered and exported to Europe by the Arabs. Reactions and contaminations of these encounters brought innovation and transformation into European culture. One might think of Erasmus, Montaigne, Bruno, Gentili, and other sixteenth- and seventeenth-century authors on issues related to geographic discoveries and forced evangelization. In the eighteenth and nineteenth centuries, we see Leibniz (2002) considering China, Goethe (1819) writing the *West-oestlicher Diwan*, together with new ways of looking at world peace by Kant and on world history by Hegel (Bonacina 2015).

8.4 Aligning Kant's Writings and Translations

The question now is when and why our students will consider the advantages of shifting from the close reading of texts to the distant reading of corpora, following some suggestions laid out by Franco Moretti (2013). For example, thanks to the distant reading of the *Kant-Index* (Hinske 1982–2020), we know that what makes the *Wiener Logik* particularly interesting is its proximity to the *Kritik der reinen Vernunft*. Norbert Hinske has found several verbatim quotes from the first Critique, especially from the Transcendental Theory of Method. For example, in the *Wiener Logik*, the sentence "There is another world concept" (B 866, AA3: 542[23]; CE [KrV] 694) is quoted: "But one also has a philosophy ac-

cording to a *conceptu cosmico*" (AA24: 798[9–10]).[124] Hinske has noted that the Latin adjective "cosmicus" does not appear in any other text of Kant's logic corpus. The term *Logik* shows a high-frequency in the list of the most frequently used lemmata in the *Logik Pölitz* but is much less used in the *Wiener Logik*, while the term *Vernunftlehre* completely disappears. In this way, the *Kant-Index* allows a reconstruction of the history of the logic corpus in the decisive years after the publication of each edition of the *Kritik der reinen Vernunft* (Hinske 1999).

Due to the celebrations of the tercentenary of Kant's birth, the history of the editions of his work is expected to reach a turning point in 2024 when the Berlin-Brandenburgische Akademie der Wissenschaften (BBAW) and the De Gruyter publishing house will present the completed new edition of the published writings, i.e., volumes 1–9 of the Academy Edition (NAA; Kant 2021 ff.; see Gerhardt 2007; Karl 2007; BKGE 2016).

The editions sponsored by the BBAW started with the *Aristotelis Opera* edition of Immanuel Bekker in the nineteenth century (continued by Olof Gigon in the twentieth century), which was followed—among others—by the editions of Leibniz and Wilhelm von Humboldt. In 1894, Wilhelm Dilthey initiated the Academy Edition of Kant's Works (AA; Kant 1900 ff.), intending to provide access to reliable and complete texts for scholars and students. At Dilthey's time, the Kant-Kommission (of the predecessor of the BBAW) asked the editors to iron out most orthographic and syntactic variants. Since Kant's orthographical habits—so argued the editors of the first volume of the *Druckschriften* that appeared in 1902—are neither systematic nor consequential, the Kant-Kommission thought better not to disturb most readers with the desuete forms (AA1: 513). Hence, Kant's works from 1747 onward were rewritten using the language of the *Kritik der reinen Vernunft*, with the result that Kant's *polygraphy* was completely lost.

Restoring Kant's *Urtext* requires the closest attention for annotation so that the surface text does not lose anything of the original richness while giving account for historical usages, with deeper layers that offer standardized tokens for horizontal investigation. Hence, before going into alignment issues, it is first necessary to open up Kant's re-established polygraphy for systematic text analysis of conceptual networks, which is now feasible, for the AA—thanks to the efforts of the De Gruyter publishing house—has been reset for the NAA as XML files and offers rich material for experimenting with reflected text analytics and machine learning.

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124 "Es giebt aber noch einen *Weltbegriff* (*conceptus cosmicus*)"—"Man hat aber auch eine Philosophie nach einem *conceptu cosmico*."

For this reason, the first move of the editors of the NAA was submitting queries to CLARIN's historical corpora to check Kant's polygraphy and see whether variants were in use at the time. In our work for the NAA, Hansmichael Hoheneg-ger and myself have found numerous examples of Kant's polygraphy. Let me mention the many cases of oscillating ortography such as *ascendat/adscendat*, *caussa/causa*, *Cirkul/Cirkel*, *drücken/drucken*, *excentum/exemptum*, *exsistentia/existentia*, *Heerde/Herde*, *kömmt/kommt*, *promptus/promtus*, *siehet/sieht*, *soepenumero/saepenumero*, *sumptum/sumtum* (AA1: 514 – 516). The AA accounts neither for oscillations in the use of *v* and *u* as in *vniuersalitas/universalitas* nor in the use of ſ and s as in *vniuerſalitas*. Also interesting is Kant's consistent usage of *quum* for causality and of *cum* for togetherness, which marks a grammatical difference, although it does not belong to Classical Latin. Finally, the AA irons out most capitalizations that Kant evidently uses to stress the meaning of the term as a *terminus technicus* (Hohenegger 2020), as it was pointed out already by Johann Joachim Lange (1734, 372).

Today, editors who must decide about reading the word as a typo or leaving it in the text on its own account use CLARIN's historical corpora such as the *Latinize corpus*[125] and the *Deutsches Textarchiv (1600 – 1900)*,[126] as well as obviously the *DWDS* (*Digitales Wörterbuch der deutschen Sprache*),[127] and among its tools the *DTA-CAB* (*Deutsches Text-Archiv Cascade Analysis Broker*).[128] Being users of CLARIN means having access to a whole intangible network of knowledge with specific areas of expertise,[129] especially to parallel corpora insofar as they serve for training data. Parallel corpora are the largest among the CLARIN resource family and are central to translation studies and contrastive linguistics. Many of them are accessible through easy-to-use concordancers that considerably facilitate the study of interlinguistic phenomena. CLARIN provides access to eighty-six parallel corpora, the majority of which are available for download from national repositories as well as through concordancers such as *Korp*, *Corpuscle*, and *KonText*. Currently, CLARIN offers access to forty-seven bilingual corpora, mostly containing European language pairs but also non-European languages such as Hindi, Tamil, and Vietnamese. Thirty-nine corpora are multilingual, with five containing texts in more than fifty languages. Almost half of

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125 https://lindat.mff.cuni.cz/repository/xmlui/handle/11372/LRT-3170, visited on 6 May 2021.
126 https://clarin.bbaw.de:8088/fedora/objects/dta:3503/datastreams/cmdi/content?asOfDate Time=2019 – 09 – 30T09:20:47.158Z, visited on 6 May 2021.
127 https://www.dwds.de, visited on 6 May 2021.
128 https://kaskade.dwds.de/~moocow/software/DTA-CAB/, visited on 6 May 2021.
129 https://office.clarin.eu/v/CE-2017 – 1093-ValueProposition-update2020.pdf, visited on 6 May 2021.

the corpora are sentence-aligned, which allows for easy comparative research (Pozzo et al. 2022b).[130]

Historians of philosophy use the CLARIN resource families for combining data from diverse linguistic resources by maximizing reuse and exploitation of datasets, fulfilling the tenets of the data principles to be findable, accessible, interoperable, and reusable (FAIR) in technical and multiple user-centric perspectives. While considering the corpora that are already part of the CLARIN resources families, however, one cannot help seeing the amount of work that still is to be done for Chinese, which is present, e. g., in *MultiUN* (*Multilingual UN Parallel Text 2000 – 2009*).[131]

In sum, historians of philosophy should begin to realize that among text corpora exists a circularity of which they might benefit from the perspective of intercultural research and communication. The application of language mega-corpora has contributed to the compilation of Chinese dictionaries, either in paper or electronic form, for native and non-native language learners and users. However, the difficulty remains in defining lexical units, for Chinese has no clear rules to segment words into data. Due to this reason, both character dictionaries and word dictionaries exist for Chinese (Shanghai Times 20210). In this direction, the already mentioned translation project of the *Corpus Iuris Civilis Digesta* into Chinese—*Luoma fa* 罗马法—has made it possible to charge many Chinese characters with new precise meanings (Schipani 1991–2001, 2001–2021).[132]

8.5 Looking for the Third Code

Translating philosophy is an endeavor that will be increasingly carried out over the next few years with the help of electronic data processing. Let us first consider the progress achieved so far in the NAA. The corpora set-up provides an interactive framework for text analysis that combines advanced machine learning techniques, which respond even to subtle patterns in the textual context of terms, with the background knowledge of scholars and their analytical insights. In such a layout, concept modeling can complement established approaches to the history of concepts with novel empirical insights when applied to aligned parallel corpora of texts that have played a vital role in the history of ideas—

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130 https://www.clarin.eu/resource-families/parallel-corpora, visited on 6 May 2021.

131 http://www.euromatrixplus.net/multi-un/, visited on 6 May 2021.

132 http://www.odc.uniroma2.it/, visited on 6 May 2021.

as it is the case, e. g., for Kant's work and its translations, augmented with corpora of secondary research literature from various traditions.

The idea is to think about tackling the challenge of setting up in the form of aligned corpora the NAA and its Chinese translation (Li Qiuling 2003–2019), thus opening the way to further alignments such as with the Cambridge Edition of the works of Immanuel Kant (CE; Kant 1992–2020; Guyer and Wood 1992), the Russian translations coordinated by the Institute of Philosophy of the Russian Academy of Sciences (Tuschling and Motroshilowa 1994), and many other translation endeavors (Schlüter and Hohenegger 2020). However, because not many aligned corpora exist that connect German and Chinese, in this chapter I remain focused on Kant in Chinese.

In this perspective, Chinese offers a particularly challenging state of the art. Some sinologists, first and foremost Marcel Granet (1968, 7), have maintained that the difficulty of mutual understanding between Western and Chinese cultures might lie in the impossibility of Chinese to express logically defined and precisely circumscribed concepts that are necessary for philosophical arguments. However, current understandable and faithful Chinese translations of many Western philosophical works—and the translation of Kant's works by Li Qiuling's 李秋零 (2003–2019) is certainly one—show that this assumption is incorrect and biased by cultural preconceptions. This is where the idea of the alignment shows its added value insofar as it is about pushing forward computational concept modeling with reference to Kant's terminology in a validated Chinese translation.

It is quite interesting to consider how the alignment of corpora impacts the so-called Western Grammar in Contemporary Chinese (*xiandai Hanyu ouhua yufa* 现代汉语欧化语法) (Masini 2009, 648–650; see Tsien Tsuen-Hsuin 錢存訓 1954), which has been proven to cause not only terminological enrichment but also significant modifications—both morphological and syntactic—of Chinese grammar. We are talking of momentous cultural exchanges that raise awareness of the need for a culturally sensitive approach to different traditions, including cultural and religious diversity challenges.

All translations are likely to show specific linguistic characteristics only by virtue of being translations, characteristics that are caused in and by the process of translation. The effect of the source language on the translation is strong enough to make the translated language perceptibly different from the target native language. Consequently, translational language is at best an unrepresentative particular variant of the target language (McEnery and Xiao 2007). Translational language (*Translationese*) entails the elimination of ambiguities regarding the choice of one word over another. It has four core patterns of lexical use: a relatively lower proportion of lexical words over function words, a relatively

higher proportion of high-frequency words over low-frequency words, a relatively more significant repetition of the most frequent words, and a smaller vocabulary (Xiao et al. 2010).

From the point of view of translation theory, we can encode a source language (German) through the *translational language* (machine-operated) to a target language (Chinese) to be decoded. Vice-versa is a feasible possibility. We know of two types of translation universals (Mauranen 2007): one that shapes the process from the source to the target text (S-universals), while the other (T-universals) compares translations to other target-language texts. The distinctive features of translational language can be identified by comparing translations with comparable native texts, thus throwing new light on the translation process and helping to uncover translation patterns, i.e., what William Frawley (1984) has called the *third code of translation.*

Translating Western philosophy into Chinese is a complex phenomenon that involves the linguistic-lexical development of modern Chinese by means of the gradual introduction of Western philosophical production, especially through published translations (Masini 1993). For example, Timon Gatta has presented a selection of exemplary concepts that attest to the formation process of China's philosophical lexicography (Fan Bingqing 1926; Rosemont 1974; Shanghai Times 2010). Western philosophical terms have reached standardized translations in Chinese through similar and at the same time different paths of explicitation, simplification, normalization, sanitization, and leveling out. Think for instance of the long history that has led to establishing the current Chinese terms for logic (*luoji* 逻辑), metaphysics (*xing er shang xue* 形而上学), and aesthetics (*meixue* 美学) (Kurtz 2011; Gatta 2020).

Translating Kant into Chinese offers a striking *visualization of a third code in motion* by means of increasingly successful adaptations of translated language to the native language. As Timon Gatta has explained, the lexical renderings (phonetic loans or semantic loans) of Western concepts that Chinese translators have experimented with over the centuries were initially incapable of adequately expressing the richness of meanings and nuances of the original language. Given the difficulty of Chinese to embrace words from other languages, however, translators have been forced step by step to look for one or two-character words that recall the original meaning of the foreign term, often with results that are anything but satisfactory (Gatta 2021, § 2.2.2). For example, if the rendering of intellect (*Verstand zhixing* 知性), has been established in all translations of Kant's Critiques of the past fifty years (Gatta 2021, 2021, § 2.2.1), the rendering of phenomenon (*Erscheinung xianxiang* 现象) shows a different story, for it was seemingly established very early but underwent recent oscillations with for example Li Qiuling (2003–2019) who established a character that includes the meaning

of appearing, of showing itself, or even more the translations of transcendental (*transzendental xianyan* 先验) (Gatta 2021, § 3.2.3), which sparked a debate both in Japan and China during the first decades of the twentieth century and even now finds different opinions about it (Gatta 2021, § 2.2.7). The few dozen cases in which Kant uses *Phänomen/Erscheinung* for actually meaning a "surprising case" in the context of the antinomic nature of the higher faculties complicates the translation but helps to refine the terminological analysis (Hohenegger 2020, 346–349).

8.6 Corpora in Translation Studies

Corpora work in synergy with dictionaries. More precisely, corpora can function as either general or specialized dictionaries. In this way, comparable corpora can be seen as a monolingual dictionary, while parallel corpora can be compared to a bilingual dictionary. A bilingual dictionary's primary aim is to help the user establish a link between a lexical unit in the source language and its equivalent in the target language. In a bilingual dictionary, the headword is usually defined in the target language. In most cases, a definition is only partially equivalent to the headword because it is often an abstract generalization of the word's typical meanings instead of covering all of its meanings fully (Zanettin 2014). The point is: somebody in between ought to be aware of both traditions. It is corpora that talk to each other, not merely individual philosophers born in different parts of the world.

Along with a general ontology, scholars use narrower domain source ontologies. These more specific ontologies can be *bibliographic*, specifying the different types of sources used by the community (commentary, articles, critical editions, etc.) or *conceptual*, embracing the terminology used by determinate authors or constellations of authors (D'Iorio 2015, 7). The alignment itself can be anchored on the existing anchor points: in the paratext, the pages, and the lines of the AA and NAA; and in the text itself, its pericopes and periods. Tools that can be used are unsupervised sentence aligners for symmetrical and asymmetrical parallel corpora. A *parallel corpus* is a collection of electronic texts assembled according to explicit design criteria aimed at representing a larger textual population. It offers:

> a repertoire of translation strategies past translators have resorted to when confronted with similar problems to the ones that have prompted a search in a parallel corpus. A parallel corpus can provide evidence of how actual translators have dealt with this lack of direct equivalence at word level.... Learning to use corpora as translation resources should also

be part of the curriculum of future translators and become part of their professional competencies. (Zanettin 2014)

The alignment of parallel corpora is part of the challenge of how to boost existing research on automated translation. It is important to note that the alignment of two or more philosophical corpora adds substantial amounts of datasets to enable progress in neural machine translation, training, and data development (Xiao and Ming Yue 2009). Today, the role of machine translation in assisting with the translation of literary texts shows both limitations and potentials. A crucial issue in literary translation is that one needs to preserve the meaning (as in other domains such as technical translation) and the reading experience, which means that a literary translator must carefully select from possible options (Toral and Way 2015, 2018).

Current machine translation models are performing only if applied to technical texts containing many repetitions. The translation faithfully replicates the original text in terms of structure, wording, and style. In the case of literary texts, machine translation is much less performing because the adherence to the text structure produces a *translational language* of its own, which native speakers can hardly understand. Centuries before machine translation, famous historical examples of token-to-token translations are William of Moerbeke's translations of philosophical, medical, and scientific texts from Greek into Latin, especially of many works by Aristotle, which he did at the request of Aquinas between 1253 and 1286. William's translations were literal (*de verbo in verbo*), faithful to the spirit of Aristotle and without elegance, i.e., without any attempt at diminishing the impact of both his rudimentary mastering of Greek and of the primitiveness of Medieval Latin philosophical terminology. While William of Moerbeke's Aristotle are texts written in what we call today translational language, the Plato translation from Greek into Latin by Marsilius Ficinus between 1462 and 1484 represents a famous example of a literary translation that is quite close to the native target language. I recall William and Marsilius to make it clear where the challenge lies. Machine translation of philosophical texts today produces William's translational language, which is not enough for historians of philosophy who need boosting machine translation so that it pushes the third code to mold the translation into the native language, i.e., as close as possible to the results achieved by Marsilius.

A close study of the Chinese translation of Kant's writings is useful in gauging the reception of Kant's thinking within the horizon of Chinese semantics. Aligned corpora are also useful for the study of the mechanics of translations into very different linguistic environments, which could eventually be instrumental for computer-based translations. Their most precious added value lies in mak-

ing available easy access to validated translations of complex texts, thus empowering Chinese readers with automatically generated references for words, whose translation and definition they might have to look for in glossaries or vocabularies, "because graphically, the term would not contain any clue as to its meaning" (Gatta 2021, § 2.2.2; see Fan Bingqing 1926).

Orientation among CLARIN corpora, lexica, and tools includes the *Sheffield Corpus of Chinese Annotation* (of the *Oxford Text Archive*),[133] GATE (*General Architecture for Text Engineering*),[134] and the *BilingBank* (of *TalkBank*).[135] Problems arise in using computers in translation, as the computer is no substitute for traditional tools such as monolingual and bilingual dictionaries, terminologies, and encyclopedias on paper or in digital format. Although one can easily access a large amount of information, one needs to find the right and reliable information. One has to consider several variables like the directness of translation, the number of languages, etc. Researchers and students currently use many corpora available in presently operating SSH e-platforms and research infrastructures. Users are "figuratively speaking, facing the shelves of our digital library and can observe how ontologies may help to dynamically arrange the books according to the lenses we use to perceive them. What about opening the books? What happens when we start to navigate not only in the library but in the documents contained in the library?" (D'Iorio 2015, 9)

A great challenge remains the *protection of datasets under intellectual property rights* (IPR). On top of boosting Kantian philosophical reception in China, straight from German into Chinese, the Kant alignment might achieve impact by enhancing cultural exchanges between China and the West with a highly demanding philosophical background, by providing in-depth analysis of the translation process while fostering advances of machine translation, by influencing debates in political philosophy, metaphysics and philosophy of language and, in linguistics, natural language processing, and last but not least by reaching out to communities of practices that receive and confer datasets and tools to the research infrastructures such as CLARIN. As Martin Wynne has made it clear: CLARIN is "keen to deal with all non-European languages, including major world languages such as Arabic, Chinese, Russian, Japanese, etc."[136]

Summing up, when I propose to look into *corpora talking to each other* (see above chapter 7), I am aware of the objection that a corpus does not talk, but

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133 https://ota.bodleian.ox.ac.uk/repository/xmlui/handle/20.500.12024/2481#, visited on 6 May 2021.

134 https://gate.ac.uk, visited on 6 May 2021.

135 https://biling.talkbank.org, visited on 6 May 2021.

136 https://www.clarin.eu/blog/users-clarin-who-are-they, visited on 6 May 2021.

only human beings talk who are reading and understanding texts that belong to a corpus. The anthropomorphism is charming. However, it must not cover up crucial details in the act of encoding that links the texts supposedly in *conversation*, namely the embedding of assumptions and implicit interpretations that in making the *possible talking* prejudices it. Users must understand what annotation entails, the discipline it imposes, the cautions it requires by anyone using the results, and the amount of actual critical work to be done on text analysis, concept modeling, so-called machine learning, etc. The case for extensive application of CLARIN corpora and tools on this scale is the occasion to consider their potentially illuminating limitations.

8.7 The Future of Reading

Federico Zanettin has noted that the translator's workplace has changed in recent years as personal computer information is easier and faster than ever before (Zanettin 2014). Similar translation working groups as the one I have imagined above for the *Kritik der reinen Vernunft* might be easily organized also for Aristotle's *Ethica Nicomachea* (2009) or the *Meditationes Metaphysicae* of Descartes (1993) on behalf of English-speaking students wishing to break their bones on, respectively, Greek and French. I am talking of canonic books. Think of the medieval *auctores octo* (Curtius 1948, 35; 2013, 119), a collection of Latin textbooks of an elementary standard that includes Dionysius Cato (third-fourth century AD), the pseudonym Theodulus, the pseudonym Facetus, Bernard of Cluny (twelfth century), the pseudonym Floretus, Matthew of Vendôme (twelfth century), Alan of Lille (1128 – 1202/03), and Aesop translated by Gualterus Anglicus (fl. 1175). Of this collection, which according to Ernst Robert Curtius was printed no less than twenty-five times at the dawn of the art of printing, i.e., between 1490 and 1500, Rabelais made fun in *Gargantua et Pantagruel* (chapter 14). China too has canonic books, the celebrated four classics *Analects* (*Lunyu* 论语), *Doctrine of the Mean* (*Zhongyong* 中庸), *Great Learning* (*Daxue* 大学) and *Mencius* (*Mengzi* 孟子), and the early historical narratives *Discourses of the States* (*Guoyu* 国语), *Chronicles of Zuo* (*Zuozhuan* 左传), and *Strategies of the Warring States* (*Zhanguoce* 战国策). Later imitations of the classical style, used in literature and formal writings from the third century to the early twentieth century, are said to be written in Literary Chinese (*wenyanwen* 文言文, "literary text," also referred to as *wenli* 文理 by Biblical scholars).

In China, the classical versus literary divide is in many ways similar to the relationship between Classical Latin and Medieval Latin in Europe. Think of Boethius when he set the conditions for a bilingual understanding of Aristotle, and

he did so in classical Latin, ignoring the corrupt forms of the Latin of use spoken at his time in the sixth century. Think of the author or the authors who wrote the so-called *Theologia Aristotelis* in the ninth century and did the same for Aristotle in Arabic. Descartes translated himself from French into Latin. Leibniz translated himself many times from Latin into French and vice-versa and possibly sometimes also from German into either French or Latin. Pierre Coste translated Locke into French. Kant translated himself into Latin, and Johann Heinrich Tieftrunk translated Kant's Latin back into German. The attempt to translate Kant into Latin failed (Kant 1796–1798). Soon, attempts were made to translate him into modern languages, the first into French as early as 1788 (Müller and Pozzo 1988). In all these cases, we see two forms of the same learned languages, the latter of which emulates the more consistent grammar and lexis of the former. How such a procedure might look in the end is open to discussion.

The group that calls itself *The New Humanities Project* is looking into the transition space and the platform that makes it possible to experience "new research methodologies and teaching curricula that would question the present epistemological order of the European university system" (Fiormonte et al. 2014, 415; see Gottschall 2008). For it is the media that:

> determine and organize memory and its practices, the collective and even more the personal. Each dominant medium with its codes imposes itself as a metaphor of memory. The ever-present danger is that a medium might restrain and regiment memory as imaginative capacity, which constructs knowledge about the past, necessary for the present. The danger is already to be seen in Plato's [1925] *Phaedrus* [274c–277a], which opposed memory understood as storehouse of data and memory as process of reminiscence, which is always creative. (Fiormonte et al. 2014, 425)

The *Stavanger Declaration concerning the Future of Reading* states that: "Paper and screens each afford their types of processing. In today's hybrid reading environment of Paper and screens, we will need to find the best ways to utilize the advantages of both Paper and digital technologies across age groups and purposes."[137] Natalie Philipps and Franco Moretti have been pioneers in designing an experiment with functional magnetic resonance imagery to test "the existence of a neurophysiological basis for Engelsing's typology of extensive and intensive reading" (Moretti 2013, 159; see Engelsing 1974).

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[137] https://ereadcost.eu/wp-content/uploads/2019/01/StavangerDeclaration.pdf, visited on 6 May 2021.

9 Translation of Studies

While all participants in the translation group made up in chapter 8 cling to the centrality of text, some start to think that it is possible to look beyond texts on paper. They figure out how to penetrate the realm of big data. Although today we think in terms of text corpora that are available online, i.e., everywhere, it is worth recalling the importance of the *translatio textuum*, the actual movements of books that took place during the past centuries:

> the circulation of books in all its material aspects (from printing to official and underground retail) is also a non-marginal aspect of the *translatio studiorum*, which is endowed with its own agents and ways of communication. Testimony to this is provided by the many letters mirroring interests, friendships, and tensions within the *Respublica litterarum*, with all pressing requests and searches for, and exchanges of new, rare or prohibited books.... When, on May 10, 1933, Hitler ordered the burning of books by "degenerate" authors— Karl Marx and Sigmund Freud, Thomas Mann and Erich M. Remarque—on the squares in front of the Reich's universities, those malevolent bonfires triggered a new series of migrations of men and books, a new *translatio* on the path of freedom. Beyond the voluntary exiles, the daring transfer of the library of the Warburg Institute from Hamburg to London by two boats that landed on the shores of the Thames in December 1933 is paradigmatic: sixty thousand volumes, documents, and photographs from a great school that had profoundly altered and renewed research into iconology, art history, and the history of ideas. It was not merely a library, it was a cultural patrimony, a school of research that landed in London, thus setting off a new *translatio* in a climate of uncertainty and hope. (Gregory 2012, 19–21)

Books are preserved in libraries. Libraries are public spaces, and such are museums, science centers, and any place in which co-creation activities may occur. Research infrastructures such as DARIAH are excellent examples because they foster new ways of knowledge production inside research performing organizations, which are influenced by and influence the engagement of the humanities with society at large.

In this chapter, I look into cultural diversity and intercultural dialogue as political facts that need to be addressed as objects of multilevel governance of society by providing *spaces of exchange* in which citizens engage in the process of *sharing experiences* while appropriating *common goods* content. For such cross-fertilization, many institutions that make public spaces possible must be taken into consideration.

9.1 Across Boundaries

The melting pot of diverse experiences and myths sets the stage for the theme of the *translatio studiorum*, which is variously connected with the *translatio imperii* (Curtius 1948, 36; 2013, 710). The succession of the reigns is also the succession of cultures, the former and the latter being placed under the protection and the guidance of the great astral conjunctions (Gregory 2012, 8). Think of the cargos on the ships of Gaiseric, the king of the Vandals and Andals, that in the aftermath of the sack of Rome in the Summer of 455 brought to Carthage gold, silver, and many many books. The transmission of texts takes place as a balance to its opposite, i.e., the destruction of texts like the ones ordered by Savonarola at the end of the fifteenth century in Florence or during the thirties of the last century by the Nazis, which culminated with the setting ablaze of the special collections of the National Library in Warsaw as a part of the repression in the aftermath of the uprising of August 1944—a fire that destroyed most sources of the origins of the Polish language. Another example was the impossibility of circulating specific texts within the USSR and letting texts from the USSR reach the West, which called for the remedy of the clandestine transmission of cyclostyled prints (Leonardi 2012, 68).

Philosophical terminology is present in a considerable number of *languages of culture*, starting with a series of different texts written mainly between the sixth and the eleventh century, in a wide geographical area that extends from Western Europe to India—not to mention the traces left even further to the East, in China. Philosophical terminology deserves to be the subject of an effort to reflect and compare at the glottological and historical-linguistic levels (Zonta 2018, 9). Migrating texts (Sweet 2011) are written on migrating alphabets, which is the primary material of the *Lessico Intellettuale Europeo* (Gregory et al. 1967–2021).

Occupation and emigration forcefully have internationalized intellectual history. First and foremost, however, migration has also intensified the transfer of ideas and knowledge, and it has helped foster international communication and interdisciplinary understanding (Schneider 2005, 151). We can talk of "exile historiography," of a "refugee historian," and of an "exile historian" (Berger and De Baets 2016, 13). *Comparative history of philosophy* (Panikkar 1988) clarifies the extent to which the cultures of a limited historical period and a restricted area have been in contact with each other, directly or indirectly. It is time to look at plurality (Diagne 2018). *Comparative history of ideas* has been the first step towards a global history of ideas in which the development of ideas should be viewed in the global scope (Nakamura 1986). Mou Zongsan's (2014) Post-Kant-

ian Confucian metaphysics was among the first to implement the merging of Western and Chinese traditions (Tu Xiaofei 2007).

The task is to identify the phenomena of transferring and transcribing a cultural experience from one to the other historical and geographic context, following the prevailing of diverse cultural and political supremacies. The fact is, every time a language was written down, it was the result of a migratory phenomenon. It matters little whether according to the legend accepted until the end of the eighteenth century of the onomatopoets Φορωνεύς (Phoronéus), mentioned by Plato (1998) in the *Timaeus* (Τίμαιος—23b) and Adam (Genesis 2, 20) that, when they transliterated the phonemes of the first human language, they first did it into ideograms and then into alphabets or vice-versa (Gregory 2006, 32). As Bronisław Malinowski put it:

> We need a theory of culture, of its processes and products, of its specific determinism, of its relation to basic facts of human psychology and the organic happening within the human body. Such a theory is by no means the monopoly of the anthropologist. He has, however, a special contribution to make, and this may provoke corresponding efforts on the part of the empirically-minded historians, sociologists, psychologists and students of specific type-activities, legal, economic, or educational. (Malinowski 1944, 12–13)

All Latin Medieval civilization is a continuous acquisition and interpretation. Each translation is an interpretation of works of ancient pagan civilization and from distant cultures—Greek, Byzantine, Arab, Chinese—to transfer their competencies and studies (Gregory 2012, 1). The notion of a *culture of interculturality* accompanies all cultures "like a shadow and hinders them from absolutizing themselves" (Mall 2000, 9). The declaration unanimously adopted by the ministers of culture of 180 countries during the International Conference of Culture Ministers of 31 July–4 August 2015 organized by the Italian Ministry of Cultural Heritage, Cultural Activities and of Tourism at Expo 2015 in Milan states that:

> Cultural heritage is the mirror of history, civilization and of the society which is expected to protect it. Cultural heritage, both tangible and intangible, is also the essence of identity, the memory of peoples and their past and present civilizations. It expresses, at the same time, universally recognized values of tolerance, dialogue and mutual understanding ... the work of man and his extraordinary talent must be protected and preserved for the benefit of future generations. (MIBACT 2014).

In the globalized world of the near future, the idea of the plurality of *translationes studiorum* makes mutual enrichment possible. We must learn to embrace an intercultural identity rather than an arbitrary *thick* cultural identity (Geertz 1973, 3–30).

9.2 Spaces for Exchange

In our quickly changing society, we face issues of multiculturalism and migration, innovation and sustainability, security and freedom. In recent years, *inclusion* has become one of the most dominant values and objectives in education (Felder 2018, 54). Intercultural competencies are about awareness-raising (EAC 2014, 52). Intercultural dialogue encourages an advanced, broad-spectrum multidisciplinary discussion of the issues taken into consideration to define a specific scientific reference framework. The aim is to provide tools to overcome prejudices and encourage a more conscious and thoughtful reflection on the issues of pluralism while offering sector operators and policymakers a clear and specific vision for their actions and choices.

There is a consensus that a "broader concept of commitment to social inclusion through the arts" is to be wished for. Because "there is no audience in intercultural dialogue," while "intercultural work means a process of co-creation." This is due to the reason that "access, participation, and co-creation are preconditions for achieving intercultural dialogue in practice" (EAC 2014, 91). Due to the challenges of access and limits in libraries as public spaces, especially an architecture of openness that lets the outside in (Mickiewicz 2016, 238), the process of creating spaces of exchange requires programming, staffing, and boards, reaching out to new audiences, creating spaces for encounter, and results in intercultural sensitivity and competencies, which are cultural innovation outcomes (EAC 2014, 25; see above chapter 6).

I am talking of *spaces for exchange*, i.e., public spaces such as libraries, museums, science centers, and digital libraries in multiple languages (EAC 2014, 9). We are now in the twenty-first century, and we can do so much better than we used to do. We rely already on hypertexts that provide metadata-rich and fully interoperable sources, translations, bibliographies, indexes, lexica, and encyclopedias. Users begin at the top level by perusing general narratives. They follow the links to critical editions, their translations in many languages, articles, indices, and monographs. In sum, spaces for exchange are, most importantly, research infrastructures that allow users to engage in access, participation, and co-creation. The research infrastructures I have presented in chapter 7 serve as hubs in so far as they facilitate all services of virtual and instrumental access to data, simulations, and best practices as well as government-led activities: e.g., satellites and topographical techniques, drones and sensors for heritage protection in broad areas; advanced diagnostic systems; nano-materials and nano-technologies for conservation; 3D for the enhancement of cognitive access in historical and archaeological contexts; methodologies and protocols for 3D

rendering in hazardous contexts; monitoring artifacts/context interaction; advanced exhibition systems; smart showcases.

9.3 Humanities European Research Area

The *Humanities in the European Research Area* consortium (HERA) started in 2006 and has funded five joint research program.[138] It has served as a launching pad for projects on social, cultural, political, and ethical development that have generated new knowledge and enabled policymakers, researchers, and the general public to interpret a changing world's challenges. HERA is about Europe and its history.[139] Being first understood as a pure geographical concept, differentiated from Asia and Africa, Europe coalesced a *cultural definition* only in the eighth century, signifying the new mix created through the confluence of Germanic traditions and Christian-Latin culture.[140] To pose "Europe in the Mirror of World Cultures" is an exciting stage for showcasing non-European, extra-European discoveries of Europe (Mall 2000, 109). To give an idea, let me sketch the outline of HERA's last joint research project about culture, integration, and the European public space.

First, the arts and humanities are well-positioned to investigate the role of *culture* in integration processes—considering both successes and failures. Culture plays an essential role as a driver of human behavior, such as values, belief systems, memories, heritage, languages, educational systems, and creative practices. The cultural, political, and economic spheres exist in dynamic relation to each other. The coherence of Europe (or any such political and economic formation) is closely related to and impacted by events and practices at the level of culture.

Second, the *integration* of people of differing values, traditions, ethnicities, races, and gender identities within overarching frameworks such as citizenship, community, nationality, while globalization has been a long-standing challenge worldwide. Integration has been seen as a way of overcoming divisive conflicts,

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138 http://heranet.info/about-us/who-we-are/, visited on 6 May 2021. The titles of the five calls so far are: JRP Ia (2009–2012): *Humanities as a Source of Creativity and Innovation*; JRP Ib (2009–2012): *Cultural Dynamics: Inheritance and Identity*; JRP II (2013–2016): *Cultural Encounters*; JRP III (2016–2019): *Uses of the Past*; JRP IV (2019–2022): *Public Spaces: Culture and Integration in Europe.*

139 See the museum for the history of Europe, the House of Europe. https://europarl.europa.eu/visiting/it/visitor-offer/brussels/house-of-european-history, visited on 6 May 2021.

140 http://heranet.info/about-us/who-we-are/, visited on 6 May 2021.

promoting tolerance and respect, and creating creative innovation. Simultaneously, it has also been argued that integration can potentially lead to disempowerment, erasure of difference, and loss of identity for some. Various models and experiences of integration exist that differ in both their aims and their effects. For example, can integration co-exist with diversity, or does it inevitably tend towards homogenization and the erasure of differences? How are power relations constructed within integration processes? At present, integration issues relate strongly to societal challenges involving inequality, disenfranchisement, intolerance, xenophobia, extremism, ethnic conflict, Euro-skepticism, and the North-South and East-West divide.

Third, a great deal of cultural integration (or resistance to integration) occurs in various *public spaces* where personal encounters occur, shared values and beliefs are expressed, and social and cultural institutions are made and used. Public spaces are the arenas in which critical cultural interactions and societal dynamics occur and can be observed (Metha 2015). Specifically, there is a urgent need to define public space and the role of science in enabling or problematizing integration while respecting diversity. The notion of public space can be interpreted widely: physical and built environments, landscapes, and material culture. However, it also includes cultural zones, public spheres, and virtual spaces defined by media, language, ethnicity, shared values, political allegiances, religious identities, creative practices, and communication technologies. These spaces are populated not just by people but by material objects, texts, artworks, performances, and institutions, all of which contribute to creating a sense of place. Recent research acknowledges the crucial importance of physical things, objects, and material traces of culture and the value of material culture for providing new ways of looking at multiple histories and identities.[141]

Summing up, HERA has asked scholars to clarify how and why the humanities talk to citizens, civil society organizations, public administrations. The humanities transfer knowledge and aim at *public engagement*, which ought to be evaluated just as much as technology transfer to the industry. The humanities construct cultural innovation based on social innovation. Primarily, they provide the conditions of possibility for intercultural dialogue. It is a matter of considering how ideas, cultures, traditions, and practices have come into being transmitted and diffused among different actors in different regions. It is a matter of exploring and systematizing precisely what the *reflective society* is in its historical

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[141] http://heranet.info/projects/public-spaces-culture-and-integration-in-europe/, visited on 6 May 2021.

development, innovation, and change, a fundamental process for the human condition.[142]

9.4 Equals in Dignity

The *Universal Declaration on Cultural Diversity* recognizes cultural diversity as a "common heritage of mankind" and considers its preservation a concrete and ethical imperative, inseparable from respect for human dignity (UNESCO 2001, 2005). This declaration was reinforced in 2005 at Paris by the *Convention on the Protection and Promotion of the Diversity of Cultural Expressions*, which also talks about the goal of fostering interculturality to develop cultural interaction in the spirit of building bridges between peoples.[143]

The scope of the endeavor is breathtaking. It sets off from the claim stated in article 1 of the *Universal Declaration of Human Rights* that: "All human beings are born free and equal in dignity and rights."[144] If dignity were a property bestowed on human beings by birth, dignity could never be lost. However, in the case of dangerous criminals, Kant has expressed doubts about dignity as an inalienable property. Hence the set of questions that provide the red thread for current discussions: "Are human rights grounded in dignity so that they can be derived directly from the concept of dignity? Or does dignity in and of itself provide reasons for human rights? Is there a connecting tie between it and the legal sphere of human rights at all?" (Kato and Schönrich 2010, 1)

On top of dignity and human rights, other questions arise when it comes to defining the bearers of dignity. The notion of dignity is not limited to human beings only. It extends instead to all rational beings. A careful reading of Kant's texts shows that he does not narrow the extension of the notion of dignity to the only species of *homo sapiens*. Hence, the second focus is about questioning anthropocentrism, for any being that meets specific rational autonomy criteria may be a bearer of dignity. According to Kant, there may even be super-personal bearers of dignity like the state. Kant, Oliver Sensen (2011) has pointed out, uses dignity in three different senses. First, for saying that one being is elevated over the others, e.g., the "monarch's dignity" (*Streit der Fakultäten* AA7: 19[27]; CE [Streit] 248), the "dignity of philosophy" (*Kritik der reinen Vernunft* B86, AA3:

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142 http://heranet.info/about-us/who-we-are/hera-vision-2018 – 2022/, visited on 6 May 2021.
143 https://en.unesco.org/creativity/sites/creativity/files/passeport-convention2005-web2.pdf, visited on 6 May 2021.
144 https://www.un.org/en/about-us/universal-declaration-of-human-rights, visited on 6 May 2021.

81[22]; CE [KrV] 199), the "dignity of mathematics" (*Kritik der reinen Vernunft* B492, AA3: 323[9–10]; CE [KrV] 496), the "worth of the teacher" (*Religion innerhalb der Grenzen der blossen Vernunft* AA6: 162[19]; CE [Religion] 184). Second, for expressing that human beings are elevated over the rest of nature in virtue of having freedom, "from the dignity of human nature, from its freedom" (*Religion innerhalb der Grenzen der blossen Vernunft* AA6: 57[26–27]; CE [Religion] 101),[145] and third, for specifying that moral worth is unconditional, i.e., infinitely raised above price (Kato and Schönrich 2020, 164).

The Council of Europe has indicated the political actions needed for intercultural dialogue to advance through its white paper on intercultural dialogue, *Living together as Equals in Dignity* (Council of Europe 2008). Growing diversity in Europe is now a cultural reality, which should be considered and addressed individually and collectively. The democratic governance of cultural diversity should be "adapted in many aspects, democratic citizenship and participation should be strengthened, intercultural skills should be taught and learned, spaces for intercultural dialogue should be created, and intercultural dialogue should be taken to the international level" (EUR 2015, 5, 9). At stake is the promotion of social cohesion (Grant and Chapman 2008; Cai 2010).

It is time to move beyond the mere passive acceptance of multiple cultures co-existing in a society (*inclusive society*) and promote cultural diversity and intercultural dialogue (*reflective society*). Steven Vertovec has proposed to call "super-diversity" the interplay of factors such as "differential immigration statuses and their concomitant entitlements and restrictions of rights, divergent labour market experiences, discrete gender and age profiles, patterns of spatial distribution, and mixed local area responses by service providers and residents." Vertovec raises questions such as: How can the diversity of generations, gender, status, standard of living, and culture be considered? Is Europe a good thing, a resource for the member states and humanity, or does it present a risk of increasing tensions? Is the simple promotion of the universal values of human rights an adequate response to ensure equal treatment for all? How do we ensure that the wealth of cultural expression and languages does not disappear under the hegemony of political and economic issues and dominant cultural models? (Vertovec 2010, 66)

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145 "Würde eines Monarches"—"Würde der Philosophie"—"Würde der Mathematik"—"Würde des Lehrers"—"Würde der menschlichen Natur, der Freiheit."

9.5 Intercultural Dialogue

The reflux of multiculturalism in countries that have applied it shows that recognizing cultural diversity can, in social and economic conditions of segregation and unemployment, generate conflicts (EAC 2014, 10–11). Intercultural dialogue is an "open and respectful exchange of views between individuals and groups belonging to different cultures that leads to a better understanding of the other's global perception" (EAC 2014, 16). *Interculturalism* differs from *multiculturalism* because it is not about the preservation and promotion of separated cultures. It is instead about mutual understanding and interaction (Dietz 2007). While the risk of multiculturalism is to reinforce isolation and conflict, intercultural dialogue bears hardly any risk, for it aims to strengthen social cohesion by creating bridges and links among people and communities. Intercultural competencies relate to key competencies such as communication in foreign languages, social and civic competencies, cultural awareness, and expression.

The issue boils down to "how do we understand how culture influences communication?" (Cai 2010, xxi) The way Kant has put it as regards the interplay of concepts and intuitions—following Kant's metaphor that "thoughts without content are empty, intuitions without concepts are blind" (*Kritik der reinen Vernunft* A51/B75, AA4: 48[13–14]/AA3: 75[14–15]; CE [KrV] 193–194)[146]—one might say that in the case of cultural diversity and intercultural dialogue reciprocity does not hold:

> intercultural dialogue cannot exist without recognizing cultural diversity, while cultural diversity can exist without giving rise to intercultural dialogue.... Cultural diversity implies the existence of common characteristics of a group of people, such as language, religion, lifestyle, artistic expressions, relations between men and women, young and old, etc. All cultures are hybrid, mixed, infused. (EAC 2014, 9–10)

Intercultural dialogue aims to create a framework for relations between states, organizations, and people. What matters is the transformation of what circulates between people and how it transforms them because it is *people*, living in a complex society and speaking with their languages, customs, and beliefs that keep the dialogue alive—also, organizations, associations, businesses, cultural institutions, museums, libraries, archives, and community centers. While the recognition of cultural diversity belongs to human rights, intercultural dialogue aims to enable the sharing of experiences of common goods in spaces for exchange. *Intercultural* means questioning the content of what one transmits; it means ask-

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146 "Gedanken ohne Inhalt sind leer, Anschauungen ohne Begriffe sind blind."

ing what one calls art, heritage, and self-expression (EAC 2014, 10). Some substantial challenges come up due to the intensity with which the dynamics of globalization have impacted not only on the flows of cultural goods, media products, and information as well as on migration:

> New forms of mobility have created new kinds of cultural juxtapositions, encounters, and exchanges, which have resulted in greater and more complex patterns of diversity within the European cultural space. Because these new forms of diversity and complexity are transnational and transcultural in their nature—functioning across national frontiers—they present a challenge for national policy frameworks. The established national mechanisms through which European states have hitherto managed cultural policy diversity and citizenship must now be supported by international or transnational strategies.… The challenge, at the beginning of the 21st century, must be to develop a democratic transnational and transcultural approach to cultural diversity policy in Europe. (Robins 2006)

How does migration affect the overall sentiment of a community? There is a need to quantify sentiment in the millions of tweets coming from different countries, which are the basis for comparing sentiment of various languages in the exact location that is geolocalized in other languages and compare the sentiment of the same language in multiple locations across areas with different levels of immigration (Coletto 2017). Currently, flows and stocks come from official data, which implies substantial delays in estimating migration, incorrect estimates, variations from one dataset to another. Through the approach of nowcasting, i.e., through real-time estimation, research can help policymakers build timely policies by estimating migration plans in the Twitter population (language, geolocation, social links) and subsequently by extrapolating the trends to the general population using accountable models, as pursued by Fosca Giannotti and her *So-BigData* team of at the Institute of Information Science and Technologies of CNR (ISTI).[147]

As Dana Diminescu has made clear, "this culture of bonds became visible and highly dynamic once migrants began massively to use modern information and communication technologies" (Diminescu 2008, 567). According to Ram Adhar Mall:

> A peaceful encounter among religions, for example, demands that there must be room for a theory and practice of pluralism, even in the case of so-called revealed religions. Polytheism and pluralistic theology, rightly understood, are more tolerant and conducive to peace among religions than monotheism. This is because a pluralistic approach to the truth—secular or sacral—is by nature open and tolerant. A common conviction that cultures possess

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147 http://sobigdata.eu, visited on 6 May 2021.

> basic similarities and illuminating differences that enable them that they meet to differ and defer to meet is a need of our age. (Mall 2015, 75)

We are at the beginning of a long and tenacious struggle. The theory and the practice of *interculturality* are bound to provide a substantial help: we need to individuate in the great reservoir of universalizing values those theoretical instruments and those forms of life that would make not only comparison among diverse cultural and religious options possible but also concur to the common grounding of the principles of freedom, equality, tolerance, and recognition of otherness (Cacciatore and D'Anna 2010).

9.6 Dialogical Culture

We are witnessing the paradigm change from a dialogue of cultures to a dialogically born culture. Before closing, let me leave the word to the Congregation for Catholic Education (2017), which has issued guidelines on *Educating to Fraternal Humanism: Building a Civilization of Love* that can be seen as a forerunner of the already mentioned encyclical letter *Fratelli Tutti*.[148] As also maintained by Tu Weiming (2018, 1), dialogical culture does not stand for a mere exchange of views to know one another and mitigate the alienating effect of the encounter between citizens of different cultures. It must ignite an authentic dialogue within an ethical framework of requirements and attitudes for social objectives. The ethical requirements for dialogue are freedom and equality. Dialogue participants must be free from contingent interests. They must be prepared to recognize the dignity of all parties. These attitudes are supported by the consistency of dialogue with one's specific universe of values, which results in the general intention to match actions with words, in other words, to link the ethical principles we proclaim (e.g., peace, fairness, respect, democracy, etc.) with social and civic choices. We are looking at a *grammar of dialogue*, as pointed out by Pope Francis, that ought to be able to "build bridges and ... to find answers to the challenges of our time" (Congregation for Catholic Education 2017, 12–13).

In sum, considering the conceptual, cultural, and behavioral barriers to co-design (Jackson et al. 2018), initiatives ought to be taken by ministries, consulting organizations, teaching establishments at all levels, the media, museums,

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[148] http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html, visited on 6 May 2021.

public libraries, science centers, and organizations devoted to the promotion and *sharing of experiences* of *common goods* in *public spaces.*

10 Conclusion

This book has pointed to the new challenge for historians of philosophy world-wide to investigate access and content dissemination as an overarching scheme for establishing a dialogical civilization. In addition to their constant scientific production, historians of philosophy break the ground for transforming their discipline as a field at the frontier of research today. The task of history of philosophy is indeed momentous. It is the task of supporting communities towards a respectful and fruitful dialogue. The migrant practices of transfer of organizing principles and conditions for developing competencies to act in intercultural settings are not just about adding foreign spices to a homemade meal. In a globalized world, mutual enrichment has become necessary because looking into sharing cultures means striving for unity in diversity. It means to advance in the quest for freedom and integration. Historians of philosophy expect to have a growing impact on policymakers and economic authorities. This ought to become evident as the twenty-first century advances.

In these last pages, I will enucleate three research lines alongside the notions of liquidity, biodiversity, and humanism. Their objective is to achieve a wider audience by relying on the intellectual growth of the global community and preserving intellectual resources while providing a platform for their plurality. I am talking of a substantial objective that goes well beyond the current state of the art.

10.1 Ocean

Rémi Brague has pointed out that the Arabic term for dictionary *qāmūs* قاموس is a translation of the Greek name for the titan Oceanus (Ōkeanós Ὠκεανός), in the original literal sense of a liquid extension that embraces all emerged lands, permitting navigation and hence communication (Brague 2004; see also Brague 1993, Brague 2009). Leibniz has used the ocean metaphor for designating an encyclopedia (Selcer 2007). Languages are the place of constant commerce, and commerce takes place in space and time. Oceans are wet ontologies, fluid spaces. They give depth to volume. Today, we consider fluidity and liquidity with Zygmunt Bauman as fitting metaphors "when we wish to grasp the nature of the present, in many ways novel, phase in the history of modernity" (Bauman 2000, 2). Contemporary geographers are asking for a "wet ontology" that gives body to the perspective of a world of "flows, connections, liquidities, and becomings ... a means by which the sea's material and phenomenological distinctiveness can fa-

cilitate the reimagining and enlivening of a world ever on the move" (Steinberg and Peters 2015, 248).

The fluidity of the continent of the migrants in march worldwide provides us with a powerful resemantization of Bauman's liquid modernity. If it is true that cultures shape national identities and are bound to one country's language and history, but it is also true that cultures are fundamentally the constituent of transnational ties and identities (Myrdal and Karjalainen 2004, 15). We are talking about an understanding of cosmopolitanism that constitutes both culture and the self (Taraborrelli 2015, 87). The technologization of border controls has transformed the nature of borders from zones of barriers to differentiated electronic screening zones (meant to slow down but not stop). Robert Sack (1986, 19) has claimed that territory acquires meaning at the political level to monitor people, processes, and social relations. As Dana Diminescu has noted, today's borders are no longer constrained by physical geography. They are processed in the form of datasets in consulates, prefectures, on the laptops of police officers, parked alongside an ordinary highway tollbooth, and within the datasets of different transport companies. These new electronic borders, which use extra-territorial networks, extend national or community territories beyond their national boundaries (Diminescu 2008, 567–568).

Significantly, the role played by the Chinese diaspora for the promotion of cultural diversity and intercultural dialogue is prominent: its bilingualism and multilingualism make it possible to throw bridges across textual corpora. Everybody knows what Plato (1998) stated in the *Timaeus* (Τίμαιος—21c–23e) and what is said in the pseudo-Platonic (2013) *Epinomís* (Ἐπινομίς—987d–e) on the dependence of the culture of the Egyptians from that of the Greeks. Just as in Hebrew and Christian mythology Moses is said to be the one who picked up the arts of the Egyptian world. These are non-marginal testimonies of a tremendous migratory stream from the East to the West, which has been well synthesized by the commonplace saying *ex Oriente lux* (Gregory 2012, 2).

History of philosophy is about philosophy, but intercultural dialogue is not limited to philosophy. Indeed, history of philosophy is particularly telling regarding migrating ideas and transferring competencies, but why should cultural transfer be restricted to philosophy? Cultural transfers take place also in medicine, to say nothing of what happens in economics. History of philosophy becomes the start. The issue might become a general one, and history of philosophy opens the way. Perhaps there are universals of culture out there, which will turn the questions raised by history of philosophy upside down and ask for identifications of connecting aspects instead of maintaining diversity.

Europe is now looking for a conceptual framework for cultural diversity and intercultural dialogue (EAC 2014, 9). Are we sure Europe wants to think intercul-

turally when each member state is first attentive to enhance its heritage? An effective suggestion lies perhaps in using history of philosophy for starting an innovative education policy that considers incoming and outgoing transfers. There might be a metalevel of governance that establishes guidelines. History of philosophy brings about the notion that culture is the branch of an evolutionary tree that is complex and articulated, which is the start of thinking in terms of culture within cognitive evolution. Thus, history of philosophy can have an impact on policymakers indeed.

10.2 Biocultural Diversity

Thinking of future generations, biodiversity and cultural diversity are a natural heritage and a public good to be preserved as a moral duty. The syntagma *biocultural diversity* refers to "the diversity of life in all its manifestations: biological, cultural, and linguistic—which are interrelated (and possibly coevolved) within a complex socio-ecological adaptive system" (Maffi 2007, 269). We need to start a conversation—in *Laudato Si'*, Pope Francis has urged—that "includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all."[149] Biodiversity and cultural diversity are resources for nature and culture-based solutions aimed at addressing societal issues, solutions that allow a holistic approach to addressing challenges such as climate and water regulation, food quality and safety, and sustainable urbanization—at the same time, providing business and employment opportunities and promoting the protection, restoration, and sustainable management of ecosystems. Recognizing biodiversity and cultural diversity as engines for a sustainable economy and sustainable development, the *philosophy of food* helps to transform environmental and societal challenges into opportunities for innovation with impacts on environmental, social, and economic policies. However, the connection between global warming and the COVID-19 pandemic has made it clear that we cannot take anything for granted. We must continue investigating the relationship between biodiversity and cultural diversity and exploring methods to evaluate, develop, and implement large-scale solutions for continuing education. We must promote diversity, interdependencies between species and appreciate the continuum between nature and human beings. Philosophical reflection and cultural innovation play a decisive role in assessing our experiences of ecosystems

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149 http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html, visited on 6 May 2021.

with the ultimate goal of enhancing the effectiveness of utility systems understood as part of the urban fabric and landscape.

The relationship between food and culture has been considered from a range of disciplines and approaches, including anthropology, sociology, history, economics, philosophy, and gender studies. The basic questions are: "What is food exactly? What should we eat? How do we know it is safe? How should food be distributed? What is good food?" (Kaplan 2012) Most importantly, given that food is a product, but eating is an action, food has a strong connection to ethics (Bellows 1868), due to the impact "our food choices have on humans, animals, and the environment" (Singer and Mason 2007). Food is art (Antinucci 2016). Food is science (Thompson and Kaplan 2014). Obviously, food being about taste, we require a comprehensive, chronological history of taste from prehistory to the tastes of today (Gregory 1999, 2021), "which employ few rules and exhibit a glorious eclecticism" (Freedman 2007). However, the new tastes we have been developing contain addictive elements, so that we have become aware we need to learn how to identify "real food" and why we should eat it (Davey 2013). Most recently, Andrea Borghini has been laying out the skeleton of what is ahead as regards discussing food philosophically: food is a relation which is about politics, about ethics, first and foremost, however, food is about self-understanding because eating "mirrors the making of a self, that is, the array of decisions and circumstances that bring us to eat the way we do" (Borghini 2019).

The UNESCO list of world intangible cultural heritage embraces currently 547 items.[150] Food has much to offer to the reflective society. Biodiversity is to be studied alongside the mobility of migrants, which has an impact on agrofood systems. It is necessary to combine global climate change models with local scenarios of social and economic growth. The new missions of *Horizon Europe* are meant to foster research on systemic change in the new generations and contribute to creating a cross-border and multidisciplinary open innovation environment for research data, knowledge, and services with engaged stakeholders and organizations (EUR 2021). This century's great challenge, migration, asks for a new narrative of inclusion and reflection, for the choice of migrating is either due to current changes in the terrestrial ecosystem or is caused by political, demographic, and economic conditions, in which the environment is an amplifying factor of the deterioration of living conditions. The diverse stress factors on the human being and the environment are connected, although water management

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150 https://ich.unesco.org/en/lists, visited on 6 May 2021.

remains the primary cause. It is necessary to combine global climate change models with local scenarios of social and economic growth.[151]

10.3 Spiritual Humanism

One of the most pronounced effects of the crisis and fall of grand ideological narratives has been a strong revival in all five continents of religions and their identitarian forms. This phenomenon is tightly connected—philosophically and historically—to the profound crisis of what Jürgen Habermas (1985, 10; 1987, 2) has called the "secularization of values and norms" (*Säkularisierung von Werten und Normen*). Some fundamental changes are taking place. The first is the differentiation and dissolution of metaphysical approaches. The second is the disenchantment regarding the expectation that the progress of science shall lead to the discovery of *truth*, which shall make all *enchanted* forms of understanding the world disappear, and thus also religion.

Philosophy of Religion is possibly the most beautiful course offering a professor can dream of. Only Ancient Philosophy might achieve the same status, which can be explained by the not quite common but valid notion that philosophers love stories, with the Biblical narrative counted as a story. From a foundational point of view, Philosophy of Religion works the same way as Philosophy of Law does. Just as natural law poses the condition for the possibility of all legal orders, so does the concept of God offer to speculative theology the condition of possibility of all Holy Writings, which is immediately apparent in the case of Abrahamic monotheism, where the concept of one God is the foundation of the Revelations of Jews, Christians and Muslims.

The point is, however, that philosophers are neither jurists nor theologians. They think the question of God the way Jens Halfwassen (2010) has put it: because otherwise, philosophy would give up its vocation as soon as it abandoned this question. Were philosophers to think like jurists, they would consider religion as a right within a multireligious and multicultural society, for which the legislative power has committed itself since a determinate moment in history. If they thought like theologians, they would evaluate religious propositions as they follow the canonic books they refer to. When philosophy considers the question of God, it does so on a metatheoretical dimension, which means, first and foremost, looking at interreligious dialogue. For which it bears responsibility. It ought not to renounce it. It is true philosophy is not neutral, but it poses

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151 https://www.biodiversa.org/1759, visited on 6 May 2021.

the condition for the dialogue—the fact of reason. Philosophers have the task of double questioning religious texts from an interreligious and intercultural perspective.

In the statements of historians of philosophy that have looked into the connection of politics and religion in the context of the analysis of secularization, the nucleus is not simply the conviction that one could transform—based on the application of democratic principles—the appartenance to a religious denomination from an element of conflict into a function of enhancement and stabilization of political democracy, but also and most importantly for highlighting of what conceptually and operatively follows from today's transfiguration of religion: the recognition of the pluralism of metaphysical, ideological, cultural, and religious stances.

All things considered, were one to look into strengths, weaknesses, opportunities, and threats of the argument I have laid out in this book, the outcomes might be as follows. While its strength lies in the claim that history of philosophy is necessary for the twenty-first century, the main weakness can be seen in history of philosophy's pledge for multilingualism against the overarching acceptance of English as a *lingua franca*, which is an overwhelming task indeed. Timeliness is its opportunity, for technological innovation in digital media is running very fast, while *humanist myopia*, the habit of assigning priority to classical studies as the discipline required for all endeavors, appears to be especially threatening insofar as it makes philosophy impermeable to interaction with other disciplines.

History of philosophy is nonetheless expected to trigger a mindset-change regarding reflection on locating culture (anthropology of space and place) for inclusion in education, life-long learning, healthcare, urban development, and regeneration during the decade that has just started. History of philosophy fosters new forms of evidence-based education and employment policies for all education attainment levels across the entire innovation chain, from school to labor market and civil society. The innovation lies in understanding dignity and otherness shaped by history and threatened by historical, philosophical, and religious illiteracy (Melloni 2014). Essential is the collaboration of philosophy with basic research in education, psychology, sociology, social and behavioral sciences, religious science, history, economics, and regional studies, with applied research in gender studies, social cohesion research, cross-cultural studies, economic inequalities, and with entrepreneurial innovation for employment equity, human capital, and talent, work organization development. The exciting thing is that the world will step up to considering innovation, reflection, and inclusion in the direction of what Chinese scholars know for thousands of years under spiritual humanism *jingshen renwenzhuyi* (精神人文主义) (Tu Weiming 2015). Tu

Weiming (2018, 7) reminds us that: "a concrete living person is made of a multi-dimensional complex of relationships."

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