

**Global Humanities Campus of the Thematic Network Principles
of Cultural Dynamics**

Workshop

**The Sciences and the Arts:
Different or Similar Tendencies of Evolution?**

(July 21 – 22, 2015)

Tuesday, July 21, 2015

10.00-12.00 Annette Jael Lehmann (Freie Universität Berlin)

BLACK MOUNTAIN RESEARCH – PERSPECTIVES ON AN ONGOING INTER-
INSTITUTIONAL COLLABORATION BETWEEN THE MUSEUM HAMBURGER
BAHNHOF AND THE FREIE UNIVERSITÄT BERLIN

Black Mountain Research is a cooperative project between the Hamburger Bahnhof – Museum für Gegenwart – Berlin, the Freie Universität Berlin and the Dahlem Humanities Center, jointly exploring the educational model of Black Mountain College, testing its applicability to current art, education, and research practices. It involves scholars, students, curators and artists in a dialog-based performative research process over three years, accompanying the exhibition “Black Mountain. Ein interdisziplinäres Experiment 1933–1957” at Hamburger Bahnhof – Museum für Gegenwart – Berlin with seminars, research, conferences, and our joint website www.black-mountain-research.com.

From a historical point of view, Black Mountain was an unprecedented model for interdisciplinary educational practices and functioned as an important precursor for the most important neo-avantgardistic movements in the arts of the 20th century and beyond. Moreover, it challenged the traditional goals of pedagogy by emphasizing the relevance of educating the whole person, achieving a balance between emotion and intellect, the collective and the individual. It was, however,

by no means an ideal place primed for today’s nostalgic projections, but rather a precarious undertaking in one of the most horrific periods of European history. This workshop will provide insight into Black Mountain research and its wide range of approaches studying, re-experiencing, performing and exploring Black Mountain as a venue for research-based practices, resulting in performative assemblages that challenge our experience of art, cultural heritage, and science.

1.30-3.30 Emanuele Coccia (École des Hautes Études en Sciences Sociales)

CONTEMPORARY ADVERTISING. BETWEEN SCIENCE, MORAL AND ART

Advertising is often regarded as the most immoral discourse in capitalist societies. And yet not only is advertising one of the most complex arts of our society (mixing rhetoric, design, and poetic skills), but also the most common and primordial form of urban and public moral discourse – one that anticipated the forms, registers, and schemes of contemporary moral life; that recognized the primacy of the iconic over the verbal; that understood the psychagogic nature of moral experience; that definitively surpassed the model of the philosophy of praxis, recognizing that happiness is not created by carrying out a practical scheme, but rather by elevating the individual to a superior level of existence; and that understood that there is no moral message without narrative or myth. The talk will focus on all these issues, trying to demonstrate that advertising should be analyzed from a philosophical point of view.

4.00-6.00 Adam Hofri (The Hebrew University of Jerusalem)

TRUST PRACTICE IN ITS CULTURAL CONTEXTS

Trusts – a key instrument of financial, tax, and succession planning, management and distribution – have become a global phenomenon: most countries now offer at least one trust regime (or law), and a community of professional trust service providers. Trusts are also used by the residents of most countries. The trust industry has evolved into a highly globalized nexus of service provision and consumption, with (a) the client, (b) each professional providing trust-related services, and (c) the

trust regime governing the trust created by (a) – with each often hailing from a different country. My talk, based on the results of an unprecedented global survey of trust service providers I have recently conducted, will describe the recent evolution of trust practice – more an art than a science – into a globalized practice, as well as the remaining local sub-cultures characteristic of different communities of trust service providers. The result is a detailed, contextualized portrait of one of the principal global interest groups facilitating the increasing economic inequality characteristic of our time.

Wednesday, July 22, 2015

10.00-12.00 Yufan Hao (The Chinese University of Hong Kong)

STATECRAFT IN CHINESE POLITICS: WHY BOTH SCIENCE AND THE ARTS ARE NEEDED?

People tend to assume that science and art are two opposing forces. Science is supposed to be objective and rational, while the arts tend to be subjective and emotional. Even so, they are both needed in the statecraft of Chinese politics. Chinese philosophical thinking has been largely influenced by two schools, Confucianism and Daoism, with each tending to emphasize one aspect of Chinese statecraft. This talk is to address why both science and the arts are needed in modern time to manage a society like China's, and why a lack of either may lead to a lopsided situation.

1.30-3.30 Jacques Neefs (The Johns Hopkins University)

FLAUBERT'S NARRATIVE PROSE: LITERATURE AS KNOWLEDGE AND SCIENCE

Flaubert considered that prose should be as precise as verse and as accurate as science. At the same time, as is well known, he developed a new kind of poetical and critical erudition, strictly cast in the narrative prose itself. We will interrogate

what kind of critical knowledge such a literary art is able to produce, from a new historical, ideological, and political vision in *Salammô* to a sound and comic philosophical skepticism in *Bouvard et Pécuchet*. Close readings of parts of those works will be presented.

4.00-6.00 Leonard Neidorf (Harvard University)

ON *BEOWULF* AND BIOLOGY: EMPIRICAL METHODOLOGY IN HUMANISTIC RESEARCH

The longstanding division of the arts and the sciences into separate spheres has naturally led many humanists to assume that the methodological protocols employed in the empirical sciences have no place in mainstream humanistic research. This lecture argues, however, that the humanities have much to gain from emulating the sciences and attending more carefully to questions of method. Focusing on examples from the study of Beowulf, it demonstrates that much dissension in this field has been generated by misunderstandings about methodology and epistemology. Questions of dating, editing, and interpreting Beowulf have been regarded as insoluble mysteries, because competing hypotheses have been evaluated according to the criterion of absolute certainty, not relative probability. When more realistic epistemological expectations are introduced in emulation of the natural sciences, the false dichotomy of certainty and uncertainty can be discarded, and Beowulf scholars can articulate what it is rational for us to believe about the poem in the light of the available evidence.