**Horizon 2020**

**Marie Sklodowska Curie Actions**

**PROFILE FORM – Expression of Interest**

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| **Organization Name / Department**  | Universidad Nacional de San Martín / Escuela de HumanidadesNational University of San Martín / School of Humanities | **Organization Short Name** | UNSAM-EH |
| **Organization Type** | [ ]  University[ ] Public Research Centre[ ]  Large Scale Enterprise[ ]  Small and Medium Scale Enterprise | [ ]  Public Body[ ]  International NGO[ ]  National NGO |
| **Research Fields** | [ ] Chemistry **CHE**[ ] Social and Human Sciences **SOC**[ ] Economic Sciences **ECO**[ ] Information Science and Engineering **ENG**[ ] Environment and Geosciences **ENV**[ ] Life Sciences **LIF**[ ] Mathematics **MAT**[ ] Physics **PHY** | ***Sub-Fields / Keywords:*** |
| **Short Description** **of the Organization / Department** | The School of Humanities has several disciplines: Psychopedagogy, Education, Philosophy, History of Science and Technology, History (especially focused in Latin America, Europe, China and Russia), Conceptual History (*Begriffsgeschichte*), Languages, Linguistics, Literature, and International Relations and Cooperation. |
| **Previous Related Projects / Research Experience** | The **Centre for Applied Psychopedagogical Researches (CIPA)** is a pioneer centre, beyond Argentina, for its emphasis in the clinic practice, articulating approaches and methodologies of Education, Cognitive Psychology, Psycholinguistics, and Neuropsychology. The aim of the CIPA is to contribute to the teaching and learning process of vulnerable population.The **Centre for Studies of Language in Society (CELES)** investigates the uses of language in contemporary society. Their linguistic studies offer new theoretical and methodological perspectives for the understanding of social aspects, and also provide research and learning possibilities in new fields, such as the reading and writing practices from sociolinguistic perspectives, the plurilinguismand the bilingual education (foreign, indigenous and sign languages), the indigenous education, the mass communication, contact of languages in the institutions and daily life, interaction through new technologies, and digital discourses.The **Centre for Interdisciplinary Studies in Education, Culture and Society (CEIECS)** is oriented to the production, development and spreading of knowledge in Education, regarding with social, polical and cultural issues, through a critical approach and from different disciplinary and methodological frameworks.The **Centre for Studies on Inequalities, Subjects and Institutions (CEDeSI)** researches the social and cultural process for the construction of subjectivity and the production and reproduction of inequalities, emphasizing the educational context, infancy and youth.The aim of the **Centre for Studies of Specific Didactics (CEDE)** is the production of knowledge regarding the teaching and learning of each one of the different disciplines (theoretical and practical tools).Among the aims of the **Centre for the Studies of Languages (CEPEL)** there are the work on the teaching of foreign languages in conditions of vulnerability, and the pedagogy of the phonetics, languages, and genre. The **Centre for Studies on History of Science and Technology “José Babini”** prioritizes the studies in three directions: political and philosophical history of science and technology in Argentina, social movements of resistance to technology, and the ethnography of science’s production.In the **Centre for Philosophical Studies (CEFilo)** are developed, among others, researches on History of Philosophy, Epistemology, Philosophy of Science, Aesthetics, and Political Philosophy.The **Centre for Latin American Studies (CEL)** aims to promote researches on the history and culture of the continent, with an emphasis on contemporaneity, and on the regional and international perspectives. The **Centre for Studies on the Slavic and Chinese Worlds (CEMECH)** deals with a field which is not developed enough in Argentina, even though its political and economic importance (sinology has place in some Argentinean universities but CEMECH is the only Latin American academic centre on History of Russia).The **Centre for Researches on Conceptual History (CEDINHCO)** is interdisciplinary for its composition, and trans-disciplinary for its topics, which are the genesis, logics and aporias of the political and legal concepts with which the European modernity was thought since the seventeenth century, the limits of these concepts, as well as the concepts that belong to different cultural and/or linguistic environments, such as Latin America or Russia.The **Centre for Studies on Democratization and Human Rights (CEDEHU)** motivates the comparative works from a South-South perspective. The **Centre for Researches on Cooperation and Development (CICI+D)** is focused in the South-South cooperation, especially in the university field.  |
| **Short Description of the Project idea** **(if foreseeable)** | **TransdiSciplinary axes.** Regarding the interdisciplinary and transversal axes that gather colleagues from several centres.**1. alphabetization, pedagogies, and information and communication technologies (ICT)**In this topic converge scholars and teachers of the School of Humanities that belong to areas such as Pedagogy and Specific Didactic, History of the Science, Semiology, Literature, Psychopedagogy, and interdisciplinary studies in Education, Culture and Society.In the same way that writing has reshaped the consciousness and mentality of the modern western subject, contributing to create a cultural and cognitive reality that did not exist before, new technologies produce subjectivities, skills and practices. The centres that deal with this topic are also involved with the logics of digital culture in our times, with a special focus on subjects and institutions.From an empirical point of view, the reality of institutions and traditional agents of education is challenged in its own bases: the training of teachers, the inclusion of vulnerable population, the national language and the traditional technologies of production and reproduction of knowledge. The presence and legitimation of new languages previously excluded from school spaces, and the emergency of the ICT in the daily reality of students and teachers, in classrooms or outside them, are some of the axes that are questioned in the centres that here converge.From a theoretical outlook, the new international debate has spread the term “alphabetization” for naming now the production and interpretation of texts in which co-occur several semiotic modes: the word and its subtleties; the strength of images; the evocative ambiguity of sounds. The conceptualization and debate on the new alphabetization (technological, media, critic, scientific) take a central place in the study of a broad field such as the social and educative inclusion. Specially regarding with reading and writing at school, their inequalities are not only consequence of access to school, but they are linked to teaching process and cognitive process of children during learning. In this sense, we are especially interested in the difficulties for reading of children that grow up in vulnerable social contexts. In the same way, the educational policies produced since the enactment of the National Educational Law (2006), especially on regards with digital alphabetization, are crucial for understanding the role of language for educative inclusion/exclusion.Besides, *health* is also one of the spaces in which the broader inequalities are daily negotiated. The conditions of work and budget, but also the available representations and discourses on medicine and public health influence the unequal access to diagnosis and treatment. Particularly the hospital is an unregulated space of intercultural contact.Our research proposal deals with the description and conceptualization of the new alphabetization, its teaching and comprehension. It also sees these definitions as political, and include the critic of the political, social, ethnic, and economic relationships, which cross the digital culture, its uses and circulation, both within and outside the educational environment. These topics are more and more included in the political agenda and the public policies, although are still a vacant area in the academic agenda in our country. The interdisciplinary work among the centres contributes to the development of theoretical tools, as well as to the practices for dealing with these tensions.**2. SUBJECTIVITIES, CULTURE AND INEQUALITY**In this thematic axis converge researchers and teachers of the School of Humanities that belong to areas of Psychopedagogy, Studies on Education and Inequality, Philology, and Semiology. This line of work, concerned with social justice, analyses critically the present with respect to inequality, by including perspectives of gender, class and ethnicity. Besides, we propose a critic debate around different theoretical readings linked to this problem, while we try to enquire the social and institutional change in our present through the empiric research. The recognition and valuation of the difference and its constitutive tautness with inequality are key axes of this issue. Thus, this special vector appeals the work of the centres concerned with this topic, to understand and to offer tools that can revert dynamics of social inclusion and exclusion. These tools are proposed for rethinking and for intervening on the tensions of the new generations in social life.We are interested in studying the cultural tensions, taking into account that they are not distinguished from the social process linked to their transmission, which involves: a) the study of the social process that deals with the production, selection and social distribution of culture in the institutions of the Nation-State; b) the process and social practices related to the inclusion/exclusion tensions; c) the description of the process of production and reproduction of inequality in the urban space, especially in contexts of poverty. In this sense, the qualitative research in the spaces involved with this process of production/reproduction of inequality helps us not only to know them better but also to propose strategies for intervening critically on them. We understand that the spaces of identities construction allow to comprehend social inequality and to spread strategies to confront them. The multiple vectors of identity that go through indigenous, ethnic, gender, and socio-economic subjectivities, often becomes motifs for stigmatization and discrimination. It is about the dynamics that show the processes of production and transmission of culture, considering the diversity of institutions that deals especially with schooling. The question of childhood and youth aims to understand its historical development, in a context of institutional structures and specific forms of state organization, inseparable from the social process of production of the social value and the senses.**3. Philosophy and history of sciences**In this topic converge researchers and teachers of the School of Humanities that belong to the areas of Philosophy and History of Sciences and Technologies.The researchers of Epistemology/Philosophy of Sciences include in their projects themes such as History and Philosophy of Biology, General History of Science, Traditional Philosophy of Science, Epistemology of Social Sciences, Models and Metaphors in Sciences, Complex systems, Philosophy of Technology, and Science Teaching. The common themes are related to:1. the mathematical and the formal logic, especially due to their influence, now diminished, in the traditional Philosophy of Science
2. Some aspects of Modern Philosophy and Ancient Philosophy related to different understandings about knowledge.
3. Some aspects of the Philosophy of the XX century, when science and technology begun to have a place in Western societies and, therefore, in the philosophical reflection.

 In this way, this proposal resumes the intellectual path of the Studies on Science of the XX Century by adopting an interdisciplinary perspective and by including some fields and themes that had remained isolated. Now the Philosophy of Sciences has turned its thematic agenda, in relation to the early XX century origins within the context of the analytical philosophy and the logical empiricism. It has left being a kind of an external auditor for being part of a complex set of knowledge known as Studies on Science, which includes the new histories of postkuhnean science, the sociological and anthropological studies of science, the scientific politics, the rhetoric of science, and the *special Philosophies of Science* (Philosophy of Biology, Technology, Physics, Social Sciences, and Chemistry). Thus, the Philosophy of Sciences has resigned the illusory and erroneous aspiration of being a Philosophy of “the” science, simply because there is no a unified science but, on the contrary, there is a highly varied multiplicity and, finally, it has changed its strategies in dealing with its problems. Philosophy is no more an external auditor of the science´s purity, as it was thought in the beginnings of the XX century, and the work with themes that belong to individual sciences necessarily becomes transdisciplinary. The philosopher of Sciences no longer uses scientific examples strategically to show how they prove, in advance, his or her thesis on the science, as the epistemologists have done through the XX century. On the contrary, the philosopher must know the scientific field in which he or she works, for showing some of the problems of this field, which comes from the scientific disciplinary research but they are not strictly scientific problems.**4. THE MODERN POLITIC CONCEPTUALITY (LATIN AMERICA, EASTERN AND WESTERN EUROPE)**In this thematic axis converge researchers and teachers of the School of Humanities that belong to areas of Philosophy, Political Philosophy, History, Literature, Linguistics, Conceptual History, Slavism, Sinology, and Latin American Studies.Between the middle of the XVII century and the end of the XVIII century, there were not only created several sciences that are now classified as “social and humanities”, but also emerged from Philosophy (Locke, Rousseau, Hegel, Fichte, Kant) and even more from Political Philosophy, a new conceptual vocabulary, which gives account of the Western Europe political modernity (where this “Western” aspect begins and ends is part of the research). The new concepts –even though the ones that use old words but have radically changed their senses- record unknown historical structures (revolution, popular sovereignty, state). Besides, they become factors that “make” history because they are flags in the social and political struggles of modernity (equality, democracy, socialism...). Closely related to this process there is the debate on the development of the Political Theology in the late modernity (Carl Schmitt), which is crossed by the demand on radical historicity (Otto Brunner). In the study of this phenomenon converge Philosophy, the Social Science and the Humanities. At the same time, the work of Foucault, especially through biopolitics, show the ties with the disciplines external to classical Humanities, as Biology and Demography. The Foucauldian history on the regimes of knowledge flows into Conceptual History or *Begriffsgeschichte* (its origin is closely linked to the names of the historians Otto Brunner and Reinhart Koselleck), one of whose central developments has been the critical analysis of the fundamental political concept of the modernity. The *Begriffsgeschicht* has originally been thought on the theoretical level and at the same time put into practice through the erudite researches, by historians of German language, in the philosophical gap opened by the contemporary hermeneutic (Heidegger, Gadamer, Ricœur). It has also been related to the reaction against historicism and with the overcoming of the old history of ideas. The comprehension and the concern about the sense of the modern philosophical and political concepts allow us to face the History of the Philosophy considering its own historicity, avoiding theology and cognitive distortion of the former thought. Seen from the opposite direction, by identifying the discontinuity between the political thought in Aristotelian terms and the politics thought as “science” since the XVII century, we avoid diluting the origin of modernity in the classical or medieval past. historically placing the discontinuity and by recognizing its cultural area, we overcome the historiographical operation that denies modernity its originality and sees it as ahistorical, colonizing that way the political imaginary of the humanity. This does not mean to ignore the former semantic levels, which can be readjusted by modern conceptuality.For the study of concepts and terms of the legal and political vocabulary, the premises of *Begriffsgeschichte* allow to determine the modern period of politics, which coincides with the times of both State and the *ius publicum europaeum.* This period approaches now its *terminus.* The globalization seems to have put aside the State and its concepts (sovereignty, individual, representation, democracy), unless in some part of the planet. These concepts had organized the experience –now seen as classic- of the politics in the late modernity (between absolutism and the French Revolution), which had been both state and constitutional.However, the awareness of historicity and, thus, of the limits of the category of the modern politics, permits us to thing about other possibilities. For example, the Classic Antiquity, Republicanism and Federalism (that were excluded since Hobbes) are useful for imagining in a different way what is common among mankind. We also study the impact of some European/Western concepts in their attempts for rooting in regions as Latin America, Russia and China.From all the above we suggest that historiography is part of the analysis but not exclusively. It aims to redefine the disciplinary role to capitalize the heuristic potential of the aforesaid theoretical premises. Its specificity holds precisely in offering an intervention for researching, in an unitarian level, topics that belong to the set of human and social sciences: Political Philosophy, Anthropology, Sociology, Law, Literature, Psychoanalysis, Economy, History, and Philology. **5. POLITICAL AND SOCIAL USES OF CONCEPTUAL AND COMMON LANGUAGE. WESTERN-EUROPEAN GENESIS AND THE CONSEQUENCES OF THEIR TRANSFER TO OTHER WORLDS** In this thematic axis converge researchers and teachers of the School of Humanities that belong to areas of Philosophy, Latin American, Slavic and Chinese Studies, Semiology, and Conceptual History. The researches on the genesis of the Western Europe modern political vocabulary have identified a long period –from mid-seventh century to mid-nineteenth century, approximately- in which took place a deeply conceptual mutation. Afterwards, some great political, social and cultural references were settled down. This period can be approached as a double process of crisis of the beliefs of the Medieval world and of the beginnings of the modern social and political order. Because of the establishment of this conceptuality, the relationship between the European empires and their colonies also changed, as well as emerged a new political vocabulary in both sides of the Atlantic. In fact, it gave birth to a decentred modernity in comparison with that European metropolis. The conceptual circulation, along with its impacts in modern experiences, have been studied through the “progress” scheme and the theory of modernization, that implied that some Latin American specificities were identified as “pre-modern” features. Consequently, a decentred modernity has been avoided in the analysis, as well as some peripheral realities, while in fact, Slavic and Chinese worlds were examples of alternative modernity.  The theoretical limitations of this approaches can be overcome through the critical stance of Conceptual History, Intellectual History, and the already consolidated works that come from Linguistic, Discourse Analysis, and the renewed Political Philosophy. All of them offer analytical and epistemological tools for studying the non-Western modernity and emphasize both the changes of the political and social languages and the political and social uses of the concepts that organize the linguistic world in each case.  As we focus on a decentred modernity, Discourse Analysis gives remarkable methodological tools for showing the changes in the concepts’ values, seen as ideological signs, and whose semantic is historically and socially located. From a semiotic point of view, those linguistic signs are connected to the process of production of meanings, which must be analysed through their intertextual net. Besides, we study the circulation and reception of those signs through a semiotic perspective.  Other methodological tools for approaching the values of signs and their social semiosis are the interactional and conversational studies. They are useful for studying daily conversations, in which people negotiate the meanings of concepts and process.  The comparison among works that dealt with linguistic and conceptual aspects show the way in which the modern vocabulary is constantly redefined. This area invites dialogue and discussion among researchers, thus collaborating with the development of the analytical and methodological tools.   **6. Technological development and social movements** In this thematic axis converge researchers and teachers of the School of Humanities that belong to areas of History of Science and Technology, History, Latin American Studies, and Human Rights. The neoliberal economic models established since the late 1970s in most Latin American countries enlarged the resistance, both in means and in new and varied subjects of political action. The precarization and fragmentation of the citizenship processes produced an energetic political activism, as the emerging social citizenship shows, that defied the formal political channels and gave place and legitimized new meeting spaces and leaderships. The aim of our studies is to elucidate these emerging ways of mediation and social spatialization. We focus the resistance that some technologies create in Latin America, as the organization of social movements that have their origin in the process of delocalization of economic activities from the centre to the periphery (for example the extractive activities of lithium, uranium, megamining, etc.). Moreover, we analyse the impulse of some Latin American countries (principally Argentina, Brazil and Mexico) of technologies such as nuclear, and uses of agrochemicals in the intensive agriculture (transgenetic soya in several countries, for example). We can approach these specific processes from the perspectives of the coloniality-deconiality and from the human rights of the vulnerable groups.  **7. The contemporary world: The South-South relationships**In this thematic axis converge researchers and teachers of the School of Humanities that belong to the areas of Latin American Studies, History, Slavism, Sinology, International Relations and Cooperation.The view is not through a territorial reference, of space or scale, but as a Way of Life. If we define the South as a Global South –without demarcated frontiers- we can observe parallel and comparable stories, which relate to the formation of power, types of capital and subjectivation, interconnected trajectories of internal and external political powers, the accidental and often unfinished process of nation-state construction, and the diffusion of alternative, non-Western projects.Among the manifold legacies of the Global Sur, there are the “socialists” in former Soviet spaces of East Europe and Asia (China, Vietnam, Cambodia) and some others that comes from the political violence that not only knocked these regions but also the postcolonial Africa, South Asia, and the South of Latin America through its bloody dictatorships. Some part of this Global South also shares the experience of a semi-formal diplomatic and military colonialism, as the foreign intervention in the Andes (post armed conflict) shows.The Global South produces a peculiar social knowledge that relates to its social and economic environment and implies the cooperation, together with the scholars, of the social and political organizations. Another special feature of the Global South is the influence of national traditions and neo-colonial ties for foreign politics and therefore economic alliances, regardless the democratic power that rules each country. The aim of the works that are now in progress is to study the contemporary political trajectories, by mapping the changes in the international economic and political context. This will allow to analyse the development of the regional blocs and the place that our country takes. |
| **Related Call**  | ITN, IF and RISE |
| **Contact Person** | Marina Farinetti |
| **Position in the Organization** | Research Coordinator. School of Humanities’ Research Secretary  |
| **Tel** | (+54) 11 2033-1400 |
| **Email** | escuelainvestiga@gmail.com; escuelainvestiga@unsam.edu.ar |