

**Europe in Discourse 2024 / Panel Discussion**

# ***The Social Contract from Scratch***

***The intersection of Human and Natural Sciences,  
Philosophy, and Arts.***

## ***Booklet of abstracts***

Compiled by:

Gabrielle Dyson,  
Andrés León Baldelli,  
Graziano Mazza

May 31, 2024

## **Disclaimer**

None.

## **Copyright**

(CC BY-NC-ND) This license enables reusers to copy and distribute the material in any medium or format in unadapted form only, for noncommercial purposes only, and only so long as attribution is given to the creator. CC BY-NC-ND includes the following a few elements... <https://creativecommons.org/licenses/by-nc-nd/4.0/>

## **Contact**

[social.from.scratch@proton.me](mailto:social.from.scratch@proton.me)

*Correspondence:*

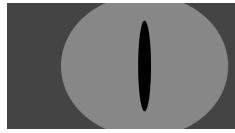
León Baldelli, CNRS  
d'Alembert, boîte 162  
4, Place Jussieu 75252  
Paris Cedex 05

## **Changelog**

---

v0.04	2024-04-24	Panel Proposal Submission.
v0.03	2024-04-24	Panel Proposal Review / Dyson.
v0.02	2024-04-15	Panel Proposal.
v0.01	2024-03-08	Panel Organising Committee.

---



## Table of Contents

<b>1 The Frame .....</b>	<b>4</b>
<b>1.1 Le cadre .....</b>	<b>5</b>
<b>1.2 Le Gai Savoir · Ariane Ahmadi .....</b>	<b>7</b>
<b>1.3 The Anarchist Banker · Nils Andersen .....</b>	<b>7</b>
<b>1.4 Âmes de Paname · Bianca Apollonio .....</b>	<b>8</b>
<b>1.5 Je suis l'eau · Alessandra Carosi .....</b>	<b>10</b>
<b>1.6 Retribution and Reform, interconnected · Gabrielle Dyson .....</b>	<b>12</b>
<b>1.7 Navigating Interactions, An Experimental Inquiry · f1calb .....</b>	<b>13</b>
<b>1.8 Pulse · Giorgio Funaro .....</b>	<b>14</b>
<b>1.9 Moon Module · Hugues Genevois, Laurence White-Bouckaert .....</b>	<b>15</b>
<b>1.10 A fantasy of Stochastic Moral Guardians · Claire Ganois .....</b>	<b>16</b>
<b>1.11 Power to Words · Amir Issaa .....</b>	<b>17</b>
<b>1.12 Encoded in Writing · Andrés León Baldelli .....</b>	<b>18</b>
<b>1.13 Rethinking Solutions · Graziano Mazza .....</b>	<b>20</b>
<b>1.14 We Are Enough · Roger Niyigena Karera .....</b>	<b>21</b>
<b>1.15 Cultural Systems and Political Body · Francesco Raneri .....</b>	<b>21</b>
<b>1.16 Engagement with the Sea, Antonia Taddei .....</b>	<b>22</b>
<b>1.17 The Aftermath Of Political Violence · Sophie Wahnich .....</b>	<b>23</b>
<b>2 Contacts .....</b>	<b>27</b>



## 1 The Frame

We bring forward an emancipatory vision of change in an international landscape characterised by simultaneous and juxtaposed crises often described as ‘polycrises’<sup>1</sup>. These crises are not only juxtaposed but often interconnected, as much in their effects as in their causes. They emerge as facets of a deeper ‘organic crisis’: the failure of multilateralism in view of collective action. These crises exert pressure on social relations, eroding the social contract, transforming material conditions of our existence and even damaging the ecological basis for reproduction of economic processes. The rise of populism, divisive politics, and geopolitical tension further fragment and polarise the discourse, hindering the understanding of causal and systemic connections between the crises.

Our panel springs at the intersection of Social Sciences, Natural Sciences, Philosophy, and Arts, offering an opportunity to build a concrete perspective in addressing uncertainty, confusion, and risk.

To sediment our contributions we deploy an interactive digital platform as a framework to discuss and connect change *to action*. With a versatile coordination tool which is multi-purpose and inclusive by design, we start questioning the channels and the structures through which we relate as well as the interfaces through which we connect. We elicit participation constructing new narratives and implement ideas based on collective understanding. Thus, to step beyond conflicts and connect in a seamless non-intrusive fashion, we broaden and articulate a vision of imminent social transitions. Overcoming the global impasse posed by multi-dimensional and multi-scale crises that confront us requires structural change supported, globally, by collectively aligned and coordinated action. Turning a fresh look toward our social and economic structures prepares the ground for clear-eyed decisions.

Our panel bridges diverse and even opposing viewpoints through the lens of Social, Philosophical, and Natural Sciences, undergirded by a digital ‘free software’<sup>2</sup> infrastructure. The code,

<sup>1</sup> Systemic inequality threatening social cohesion both within and among nations, rapid environmental degradation weighing on the need for co-ordinated international responses, resource scarcity factoring global warming, rising sea levels, extreme weather events and progressive loss of biodiversity, and concerns about extensions and expansions of armed conflicts.

<sup>2</sup> In the expression, ‘free’ is intended in terms of freedom, not of price. As



which can be audited by experts, invites participants to interact through playing different roles and expressing different positions. The basic requirement is that all voices be equally audible and be freely expressed.

We call for shaping new narratives through lasting collective exchange, fostering directly-democratic<sup>3</sup> activity across generations and cultural backgrounds, to address problems of architecture, analysis, agency, adaptiveness, accountability, allocation, value, and access. Our session is a space of reflection and action, stimulating participation in a transformative reframing of what lies at the core of economic reason. This grounds the concrete possibilities of rebuilding the fabric of social reproduction.

What are the priorities in addressing the increasing complexity we face? What should the dynamics of international cooperation look like? What are the relevant timescales?

Discussions/Performances complement an Art Installation and a Gallery Exhibition.

## **We have accepted explosion of information, will you accept an explosion of understanding?**

### **1.1 Le cadre**

Nous proposons une vision émancipatrice du changement dans un paysage international caractérisé par des crises simultanées et juxtaposées, souvent décrites comme des "poly-crises". Ces crises ne sont pas seulement juxtaposées mais souvent interconnectées, tant dans leurs effets que dans leurs causes. Elles apparaissent comme des facettes d'une 'crise organique' plus profonde: l'échec du multilateralisme dans l'action collective. Ces crises exercent une pression sur les relations sociales, érodent le contrat social, transforment les conditions matérielles de notre existence et endommagent même la base écologique de la reproduction des processus économiques. La montée du populisme, des divisions poli-

tiques et des tensions géopolitiques fragmentées et polarisées davantage le discours, empêchant la compréhension des liens causaux et systémiques entre les crises. Notre panel se situe à l'intersection des sciences sociales, des sciences naturelles, de la philosophie et de l'art, offrant une opportunité de construire une perspective concrète pour aborder l'incertitude, la confusion et le risque. Pour sédentifier nos contributions, nous proposons une plateforme numérique interactive comme cadre pour discuter du changement. Grâce à un outil de coordination polyvalent et inclusif de par sa conception, nous commençons à remettre en question les canaux et les structures par lesquels nous sommes en relation et les interfaces par

a practical response to the question: How can freedom be maintained in a world that is increasingly run not by humans but by software?

<sup>3</sup> In the context of democracy, 'direct' refers to a form of governance where citizens have a more active and immediate role in decisionmaking.

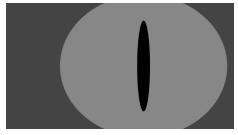


lesquelles nous nous connectons. Nous suscitions la participation en construisant de nouveaux récits et en mettant en œuvre des idées basées sur la compréhension collective. Ainsi, nous dépassons les conflits et nous nous connectons de manière transparente et non intrusive, afin d'élargir et d'articuler une vision des transitions sociales imminentes. Pour sortir de l'impasse mondiale dans laquelle nous plongent les crises multidimensionnelles et à grande échelle auxquelles nous sommes confrontés, il faut un changement structurel soutenu, à l'échelle mondiale, par une action collectivement alignée et coordonnée. Poser un regard neuf sur nos structures sociales et économiques, c'est préparer le terrain pour des décisions lucides.

Notre panel est la première tentative de rapprocher des points de vue divers, voire opposés, à travers le prisme des sciences humaines, philosophiques et naturelles, en s'appuyant sur une infrastructure numérique de "logiciel libre" 7. Permettant à des experts d'auditer le

code, des interactions directes (a)synchrones et immédiates invitent les participants à jouer différents rôles et à exprimer leur positions, incarnant l'exigence que toutes les voix dans la société soient également audibles, sans coercition. Nous appelons à façonner de nouveaux récits par le biais d'un échange collectif durable, en encourageant les activités directement démocratiques. 9 activité à travers les générations et les milieux culturels, d'aborder les problèmes d'architecture, d'analyse, d'agence, d'adaptabilité, de responsabilité, d'allocation, de valeur et d'accès. Cela permet poser les possibilités concrètes de reconstruire le tissu de la reproduction sociale. Notre session est un espace de réflexion et d'action, qui stimule la participation à une réflexion transformatrice sur ce qui se trouve au cœur de la raison économique. Quelles sont les priorités pour faire face à la complexité croissante à laquelle nous sommes confrontés ? À quoi devrait ressembler la dynamique de la coopération internationale ? Quels sont les délais pertinents ?

## **Nous avons accepté l'explosion de l'information, accepterez-vous une explosion de compréhension ?**



## 1.2 Le Gai Savoir · Ariane Ahmadi

This project reflects a long-held conviction: We cannot exist against or without others.

Le Gai Savoir is the foundation stone of a new ethic of power and action. The cardinal principle of this philosophy lies in the idea that what counts is not power or success as such, but rather how you use them for others. Today more than ever.

Over the last 20 years, the crisis seems to have become the primary vector for invention, indignation and the metamorphosis of human life: our new pacemaker. We act against it, to survive, in more or less conscious fear of the next one. The death of politics as a means of expression and struggle has left us feeling alone in the anguish of collapse, loss and death.

Politics made it possible to break away from the solitude of responsibility, by creating a community of shared values. A place to fight, without dying fighting. A place to express oneself, to disagree, without losing one's fellow travellers. A place where one can commit to something bigger than oneself, without forgetting oneself. In short, a serene place to live. Le Gai Savoir is an attempt to respond to this drive for life, which has become a permanent fear of failure and self-destruction.

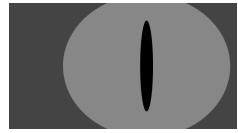
Life is seen as a daily precariousness, a struggle against uncontrolled and uncontrollable slippage. The purpose of our debates this evening is to propose a collective framework for emancipation, to combine autonomy and interdependence, singularity and universalism.

Le Gai Savoir argues for a reinvention of the social and human bond through rupture: all separation is mourning. But mourning is a process, not an end. It reconfigures the way we relate to those around us and to the world. Let's accept the uncertainty of what we are leaving behind us and build our shared destination.

## 1.3 The Anarchist Banker · Nils Andersen

An anarchist banker<sup>4</sup>, a paradox or an oxymoron? Is this a sham? An extravagance? A hoax? The title intrigues. Then, dive in to discover a rational and argumented dialogue. You'll be amazed and amused.

<sup>4</sup> This play is freely adapted from Fernando Pessoa's "The Anarchist Banker", 1922.



The original text was published in 1922, but it still seems to resonate with our times. It emerged out of a century in which nascent capitalism had made man servile, almost mechanical, a link in a chain of production and perhaps exploitation.

A century later, our historical vision is very different. Inequalities persist, but ideologies have lost much of their value. And capitalism has not finished exploiting human - and now environmental - resources. And revolts persist.

Is the Anarchist Banker the story of a man who renounces his wealth and his social status, and decides to live a life of freedom and anarchy?

We meet our banker in a moment of truth. It all starts with an evening of noise, shouting, bravos and celebration. A piece of good news that we can guess, a financial coup or good results that are being celebrated.

In the midst of this financial euphoria, a man appears on the scene - on the verge of a breakdown. He needs some fresh air, wobbling a bit, he comes out of the party and faces us. A flash of light, a moment of darkness, an acceleration of sensations... like a *vertige*. It is as if his environment had lost cohesion, structure, reality. Pitch black.

We find him in front of a man with a glass in his hand.

– “*Someone told me a few days ago that you used to be an anarchist*”

– “*There's no 'used to' about it. I was and I am. I haven't changed in that respect...*”

Where is real anarchy, in theory and practice, within the realm of banking?

This play dives into the treasures of an insidious rhetoric in the service of private interest, settling into the provocative paradoxes of a devious mind, playing arguments by the absurd with a delightful bad faith and malicious irony.

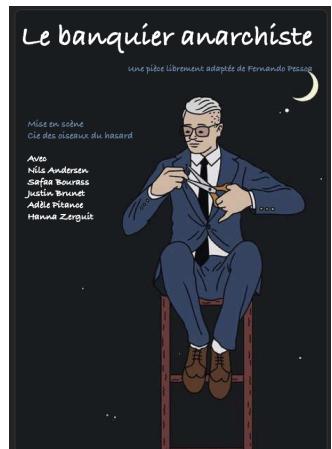
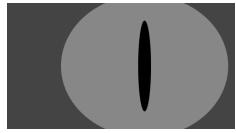


Figure 1: ‘Le Banquier Anarchiste’, a 2024 play.

## 1.4 Âmes de Paname · Bianca Apollonio

“Âmes de Paname intuitively weaves together ethnography, photography, and narrative exploration, delving into the concealed stories of Parisian life between 1930 and 1950. This project, presented within the framework of ‘Europe in Discourse,’ contributes a nuanced perspective that extends beyond conventional discussions on European communication. It embraces diverse disciplines, including social sciences, history, and policy-making, reflecting the conference’s expanded



thematic scope.

The endeavor challenges traditional landscape representations through abstract storytelling, utilising the experiences of twenty individuals, ten women, and ten men, to construct a collective narrative. As the narratives unfold across Parisian arrondissements, from Halles to Réaumur - Sébastopol and Champs-Élysées to Porte de Clignancourt, the project captures universal themes of dreams, fears, and resilience.

The stories of the women of Paname, navigating societal constraints and forging paths of freedom, are juxtaposed with the unique sensibilities of the men. This dynamic representation offers a nuanced view of a Paris less visible in contemporary contexts. The exploration of emotional landscapes becomes a profound intersection between tangible struggles and intangible resilience, serving as a guide for younger generations.



**Figure 2: Parisian stories through the ages.**



**Figure 3: Âmes de Paname**

Within this framework, *Âmes de Paname* stands as a metaphor for the diverse narratives shaping the European experience. Intersecting with social sciences, it provides insight into historical and policy-making aspects of communication. Through analog processes and intentional juxtapositions, the project fosters a multi-dimensional connection to ecology, prompting scholarly reflection on the intricate interplay of emotions, societal transformations, and the evolving discourse of Europe."

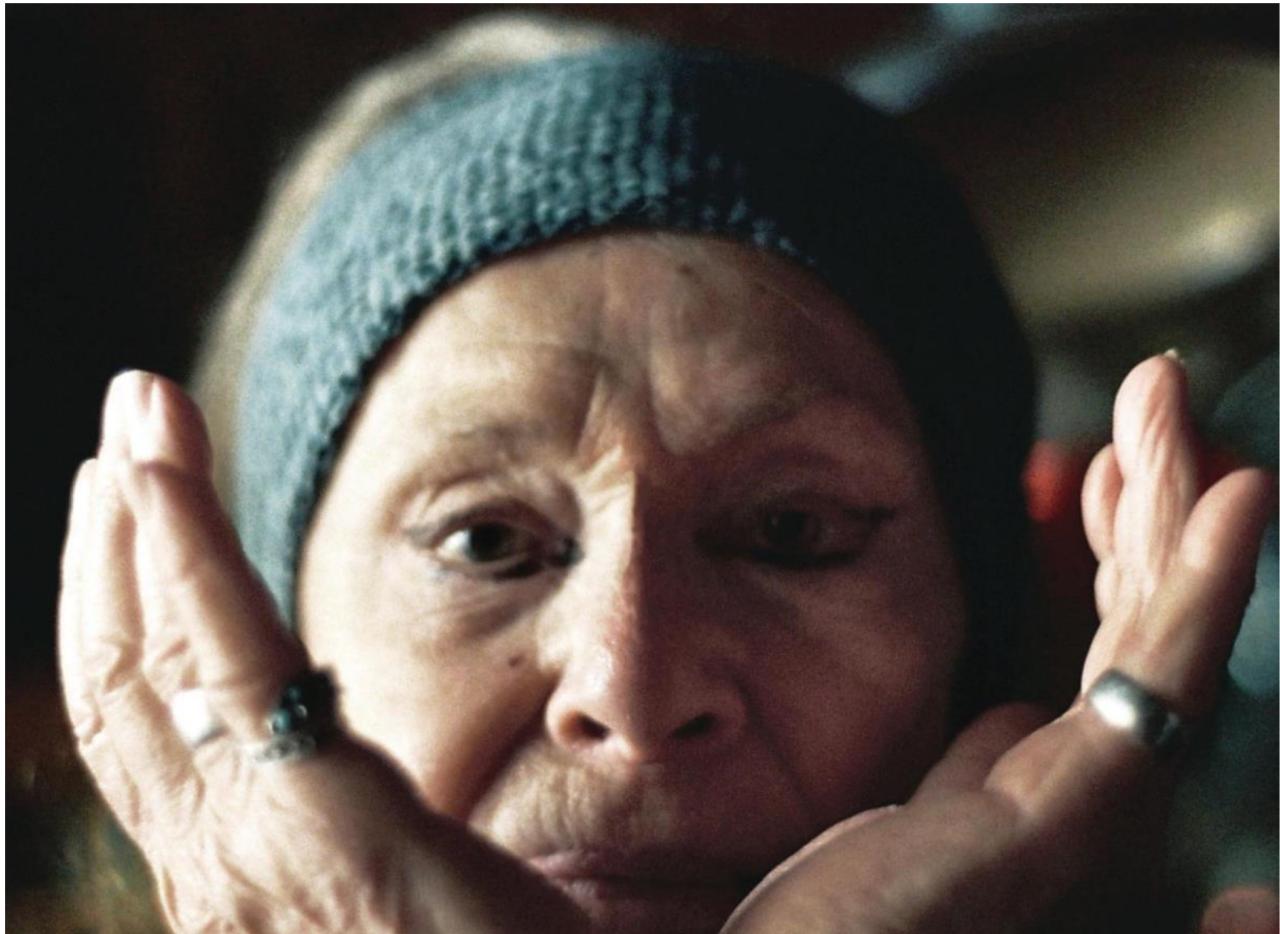
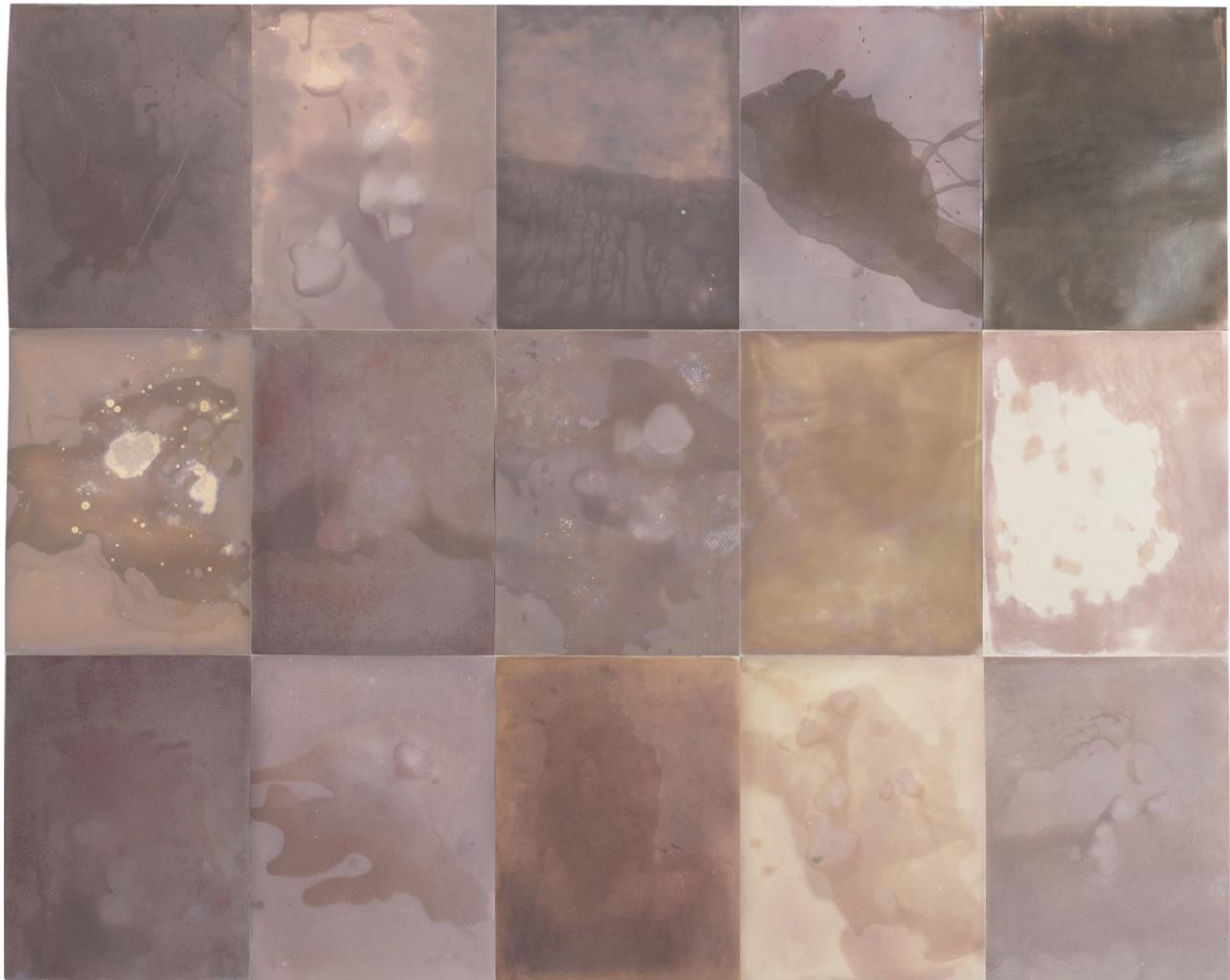
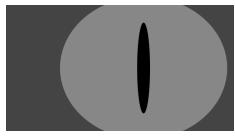


Figure 4: « Il n'y a plus beaucoup de gens pour parler. Les gens d'aujourd'hui sont spéciaux. On dirait qu'ils ont peur, peur de respirer, ils sont claustrophobes, ils sont paniqués. Et toi, as-tu peur ? »

### 1.5 Je suis l'eau · Alessandra Carosi

**Keywords:** Emotional Landscapes, Ecological Transformations, Abstract Photography, Emotional Ecology, Photosensitive Experimentation

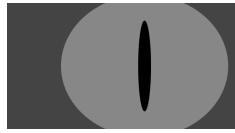
In my artistic exploration, I delve into the realm of emotional landscapes through the unconventional use of sea water on photosensitive paper. This experimentation constructs a geography of the sensitive intricately linked to water's salinity, revealing the hidden narratives beneath our world's surface. Water, as a vital life element, holds a profound story of Earth's evolution within its depths, marked by centuries of geological and ecological transformations. Embracing the concept of water as a living, alchemical and dynamic entity capable of conveying diverse emotions, I challenge traditional landscape representation by venturing into abstraction.



**Figure 5: Je suis l'eau - Photograms, unique pieces**

Utilizing sea water infused with salts and minerals as a medium on photosensitive paper, I disrupt conventional boundaries, resulting in uncategorized images that beckon viewers to a reality where the lines between dimensions blur, and emotions take precedence. These images serve as portals to emotional landscapes—hidden narratives and submerged currents of sentiment flowing beneath the visible world's surface. Through my experimentation, I aim to reveal these concealed emotional landscapes, highlighting the intricate interplay between water's salinity and the human experience, making visible the interconnection between internal microcosm with universe macrocosm.

This project represents a profound intersection of the tangible and intangible, the scientific and emotional. It embarks on a journey to construct a geography of the sensitive intimately connected to water's salinity, transcending conven-



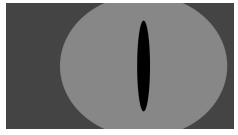
tional landscapes and entering the realm of abstraction. By working with analogue processes and natural materials like saltwater, I intentionally juxtapose emotional landscapes with the environment. This intentional blend captures the essence of emotional experiences while weaving a narrative that resonates with surrounding ecological shifts. The work fosters a multi-dimensional connection to ecology through art, encouraging viewers to creatively reflect on emotions and the natural world.

## **1.6 Retribution and Reform: the interconnected impacts of European Agricultural Policy on our microbial and human selves · Gabrielle Dyson**

Hidden within the intricate web of European agricultural policy lies a cold reality: concentrating land ownership and overbearing capitalist-industrial approaches to food production perpetuate a cycle of harm to both human and non-human populations, in particular to our inner microbial ecosystems. Gabrielle Dyson delves into the interconnected relationships between modern European agricultural practices, the degradation of soil and human microbiomes, and the resulting damages to health and biodiversity. Consequently, she calls for retribution from the major entities driving these trends.

From land theft across the Global South to weakening food security and microbiodiversity decline in the North, modern agricultural systems inflict both tangible and intangible losses on lands and bodies. These losses prompt us to call for retribution for damages. European agricorporations' production practices are known to disproportionately harm minority groups such as women, indigenous people, and the poor. Looking closer, past the visible victims of productivist food systems, we observe vast populations of microbes living symbiotically in the environment and within our bodies. When it comes to crop and livestock production, industry tends to treat bacteria, fungi, viruses and other environmental microbes as redundant actors, at best, and undesirables at worst. This mischaracterization has shaped a devastating pattern of chemical and mechanical decimation of soils and our own microbiomes. In particular, while the links between pesticide use, human microbiomes, and health are still being explored, the damaging effects of pesticides on women's health, for instance, are of major concern.

With an embodied approach drawing on feminist political



ecology, this work presents a compelling claim for damages of 780 billion euros, considering the quantifiable consequences of agricultural policies on microbial biodiversity and human health. By quantifying the monetary value of harm inflicted, we challenge Europe's largest agroindustrial groups to be held accountable for their role in exacerbating global inequalities, harming our health, and degrading the living ecosystems we rely on. We urge rapid European policy change to transform our food systems so that they allow us to bring food to our tables by prioritizing food security, biodiversity, health, and social and environmental justice.

## 1.7 Navigating Social Interactions, An Experimental Inquiry · flcalb

**Keywords:** Trust, Strategic thinking, Behavioral economics, Social interactions, Experimental design

Understanding interconnected crises necessitates an appreciation of the complexity inherent in underlying social interactions.

Accordingly, employing objective indicators to describe social interactions offers a valuable approach for identifying channels conducive to mutual understanding and coordination.

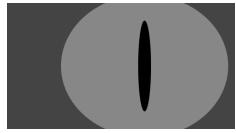
To foster cooperation and collective action, we analyze two key dimensions in social interactions: strategic thinking—an essential skill for predicting others' choices and achieving successful social outcomes—and trust, which forms the foundation of the social contract and is necessary for social cohesion.

We delve into strategic thinking by examining cognitive empathy, affective empathy, and reflection abilities, shedding light on the cognitive processes underlying trust and trustworthiness in fiduciary interactions. To this end, we elicit paradigms that enable the quantification, parameterization, and thorough investigation of social decision-making and complex interpersonal phenomena.

Our experiments entail interactive games that facilitate the exchange of insights, challenge conjectures, and explore incentives, thereby stimulating cognitive reflection and intuitive thinking. Through live feedback and anonymous questionnaires, choices are aggregated, displayed, analyzed, and rewarded. Leveraging a custom digital platform, our experi-



Figure 6: Test the Discourse.



ments feature coordination and anti-coordination games, ultimatum, dictator games, stag hunt, public good games, beauty contests, prisoner's dilemma, culminating in a revisited trust game.

Participants are reminded to anticipate intense emotions and unusual behaviors during the experiment.

This contribution challenges and tests formal assumptions, models, and theories—including theory of mind, kindness-reciprocity theories, and menu dependence—along with their fundamental economic implications. Curious to discover possible unexpected outcomes that depart from conventional expectations?

## 1.8 Pulse · Giorgio Funaro

'Pulse' is an audiovisual installation centered around a singular core element: the impulse in the human central nervous system. Its primary aim is to trace the physical and chemical journey of this electronic impulse through an immersive voyage and an abstract representation and reinterpretation by the artist, elevating its concept to a symbol of creation. The subject is personified by a cluster of particles exhibiting behaviors and forms influenced by flows and forces, metaphorically depicting various phases of the impulse, such as reception through receptors or a human body's response through an action. The intermediate stage of processing the received stimulus is narrated through the rhythmic play of lights emitting luminous signals typical of an analytical phase.



Figure 7: Pulse, sensing human body receptors.

Approximately four years after its creation, the artist intends to take the project to the next level by shifting the focus to a perceptual level. Attention now turns to how a specific stimulus is perceived and its consequences in the cerebral sphere of our consciousness. Additionally, the exploration extends to what happens with variations in states of consciousness—how the same stimulus is perceived in different emotional internal states.

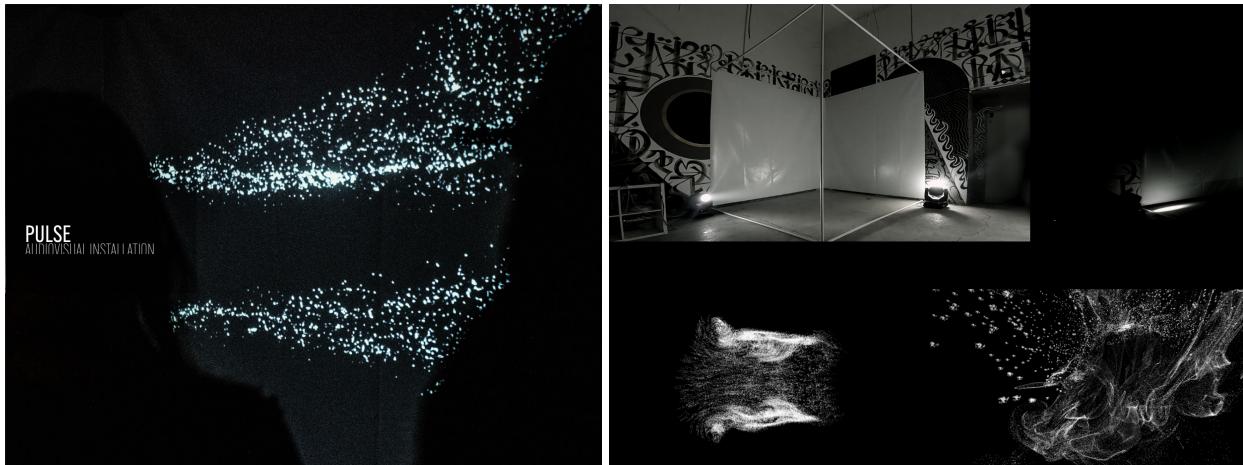


Figure 8: Pulse, an audiovisual installation.

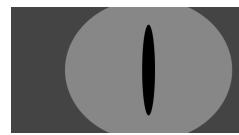
### 1.9 Moon Module · Hugues Genevois, Laurence White-Bouckaert

Moon Module is an improvisational electroacoustic music duo, presenting a unique fusion of art and science in performance. A French composer and a researcher in musical acoustics, we seamlessly blend expertise to explore the intersection of music, technology, and innovation.



Figure 9: Moon Module, since 2012

The performance is live music, featuring improvisation and original compositions, coupled with the exploration and de-



velopment of cutting-edge hardware and software instruments. Notably, the performance incorporates *the Karlax*, an instrumental interface enriched with a multitude of sensors. Mastery of the Karlax with of gestures ranging from subtle nuances to expansive movements combines expressivity and intuitiveness, shaping the artistic intentions of both performer and composer.

Moon Module emphasises the intrinsic relationship between gesture and sound. To add an extra layer of depth and immersion into the performance, we may delve into the exploration of dynamic spatialisation of sound by leveraging the Karlax' capabilities, if venue and material configurations permit.

Showcasing the convergenve of the artistry of composition and the precision of scientific exploration, our contribution exemplifies a harmonious integration of artistic expression, scientific inquiry, and technological innovation, opening the Moon Module for a captivating and innovative experience at the interface of electroacoustic music.

## 1.10 Aligning Automated Decision Making with European Values · Claire Ganois

Visions of fully automated futures, entailing an absolute delegation of agency and, subsequently, responsibility, has captivated the imaginations of techno-optimists since the inception of cybernetics<sup>1</sup>. In present times, technology and automated systems, are increasingly permeating our socio-political systems, assuming roles historically held by religion by enacting a 'self-determination from the outside' (Konior, 2019).

AI decision systems are occasionally envisioned to venture into moral situations, and even automate fairness and justice<sup>2</sup>, by resourcefully leveraging de-biased dataset, aligned metrics, self-regulating feedback loops and monstrous model sizes<sup>3</sup>. This contentious perspective has enticed various scholars to investigate whether computational models can effectively encapsulate and uphold certain ethical principles and moral values<sup>4</sup>, alongside the so-called value alignment problem<sup>5</sup>.

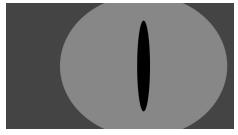
In recent studies, Large Language Models (such as ChatGPT) have been recognized for acquiring a coarse computational model of the world, including a conceptualization of human

<sup>1</sup>Wiener [25]

<sup>2</sup>Mehrabi et al. [15] and Bird et al. [5]

<sup>3</sup>Bender et al. [4]

<sup>4</sup>Savulescu and Maslen [18], Allen, Smit, and Russell [17], and Jiang et al. [12]



identity and behavior<sup>6</sup>, coined as *Homo Silicus*<sup>7</sup>. In this context, we may ponder whether these foundational models could serve as stochastic moral guardians, holding us accountable to our own values.

<sup>6</sup> Biblioteca [14] [8]

Beyond the technical pitfalls of alignment via gradient descent, context-specificity, and representational premises, we must consider the socio-political implications of automating moral assessment for our European democracies, as well as the shift from an environment characterized by individual human biases to one dominated by algorithmically determined and collectively adopted biases.

Our story begins by looking at historical and ideological ties of fully-automated decision-making, followed by reviewing contemporary AI literature around alignment, and moral AI. Throughout this journey, we will critically conceptualize—and computationally experiment with—the possibility and implications of aligning AI systems with European values.

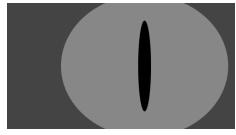
## 1.11 Power to Words · Amir Issaa

*Power to Words* lies at the intersection of rap, a potent linguistic medium articulating the intricacies, contradictions, and pressing issues of a society undergoing profound transformation. This contribution delves into rap as both a form, employing metrics and rhetorical devices to articulate thoughts, and as content, narrating the complexities of contemporary life—addressing discrimination, integration, gender dynamics, urban transformations, and climate change. The thematic underpinnings showcase a profound engagement with current affairs, emerging languages and concepts.

As a medium of communication among citizens, the approach employed in this exploration is inherently intersectional.

The contribution is conceived as an interactive exchange, to touch and examine both specific themes, such as the tenets of the Italian Constitution, and broader dimensions like post-colonialism, gender identity, and gentrification.

Beyond merely deconstructing rap as a genre, this analysis positions it as a powerful communication tool for citizens. By highlighting the redemptive power inherent in this musical genre, seeking to harness the transformative potential of art, participants engage in a creative writing phase followed by collective sharing and reflection on the significance of words,



fostering an awareness of language impact.

This contribution positions rap not only as a cultural phenomenon but as a transformative force capable of reshaping discourse, perspectives, and societal narratives.

## **1.12 Encoded in Writing, or Philosophical Interfaces for Coordination · Andrés León Baldelli**

**Keywords:** Cooperative games, dichotomies, free software, and the role of philosophy in the development of interfaces.

Who cares to question the channels and the structures through which we relate as well as the interfaces we use to connect? The task opens to a fresh look at social and economic constructs as well as to revisit development narratives.

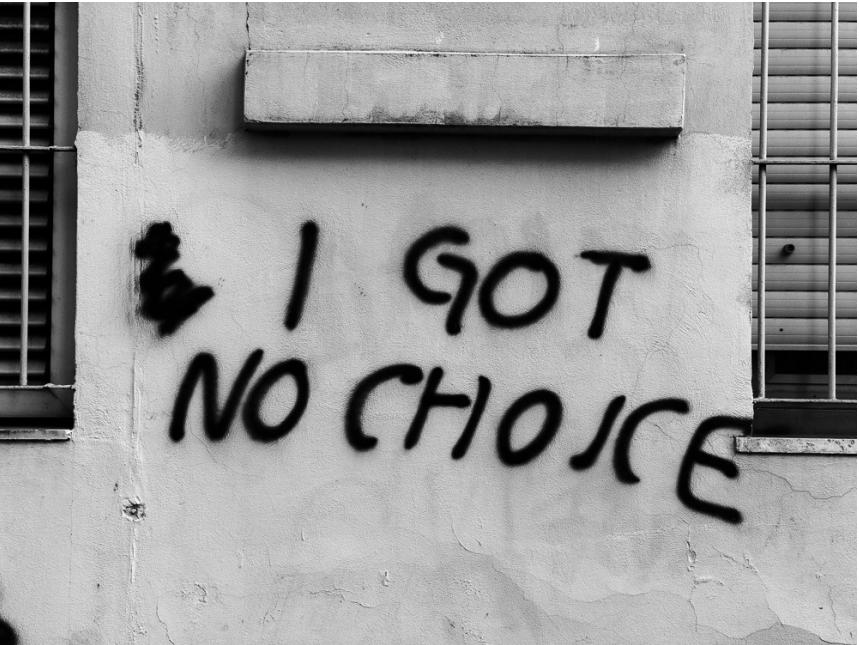
What are the necessary conditions towards group-decisions which represent, constructively, the widest and most diverse preferences? We present a suite of digital interfaces which are multi-purpose, parametrisable, and inclusive by design, and set-up minimal conditions which facilitate the process of taking difficult multi-stakeholder decisions, as an intuitive collective experience.

Unsurprisingly, few efforts have focused on the construction of a theory of information enriched by the complex behaviour and expression of the boundaries of society, at least in a systematic way.

In the context of the Conference, we test our interactive digital platform as a framework to discuss one form of communication, the ‘written’ one: seen in two polarised forms. Whilst the academic discourse is communicated in writing *horizontally*, communication in the urban context is predominantly vertical. In times of polarisation of political discourse which pulls and pushes a progressive multiplication of divisions into an apparently irreversible social fragmentation, our platform guides through a visual exchange of perceptions along a dark photographic journey across the urban experience of Europe (cf. Paris and Rome in figure 10).

[256] -- “It is the right of more, of all, to write, show and be seen instead of none or a selected few.”

— Sabina Andron,  
(Happening Now)  
<https://sabinaandron.com>



**Figure 10: Writing, polar forms.**

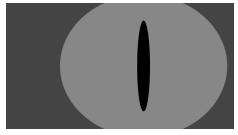
The urban landscape confronts *in writing* two modes of communication. On the one hand, there is “just writing on the wall”, a spontaneous expression, a rebel act, a quest for emerging identity, an attempt to improve artistic decor, or a long-term memorial. On the other hand, vertical writing is corporate advertising. The latter, employs crafted principles to instil, to stimulate, to sell. Ahead of the crystallisation of an idea, before buying a product, advertisement occupies and impinges on the citizen’s mental space.

Unraveling a narrative embedded within the city’s streets involves dealing with uncertainty entangling individual emotions, understanding, and group influences. As a conceptual framework to grasp ‘the rebellious’, take it as a game: identity-embracing acts that manifest in the public spaces of European cities. But what about advertisement?

Through this dialogue, we aspire to spark a deconstructive discourse that challenges prevailing notions of communication and competition as well as of public and private space, embracing the disorderly elements that contribute to the organic emergence of spontaneous expression and cross-boundary coordination.



**Figure 11: Connecting code to action.**



## 1.13 Rethinking Solutions for European Management and Policy: an Economic Theology approach on shared European spiritualism · Graziano Mazza

**Keywords:** Economic Theology, Management, European animism, Stakeholder theory Economic theology is the science that studies the forms of interaction between theological imaginaries on one side and economic thought with its economic-managerial practices on the other. It identifies inherent and implicit theologies in economic concepts, institutions, and practices, as well as the role of economic terminology within theological thought<sup>8</sup>. This religion's multidimensional and polysemic nature as the ancestor of economics<sup>9</sup>, has its set of practices and values in the sacred, divine, and ultimate sense<sup>10</sup>, making religion as a key lens on economic practices. The theological turn knows an increase of interest in the management field, and the seeming inevitability of secularization gave a boost to entrepreneurship<sup>11</sup>. Theological studies established a new insight on social science intuitions<sup>12</sup>. The Mediterranean Sea has historically been a hub of changes, and multi-level effects of religion, including the role of values, communities, and people<sup>13</sup>. This contribution will enlarge to conceptual and methodological research under the optic of Economic Theology. It includes qualitative methods and ethnography, to explain the contribution of animist Europe to the fundamentals of management studies. These symbols express a constellation of meanings, all independent but interconnected<sup>14</sup>. Realizing that a synthetic overview of managerial thought is impossible<sup>15</sup>, organizations use language to create and communicate meaning that targets the stakeholders. The reconstruction of a non-anthropocentric language aims to share and redefine common understanding<sup>16</sup>. Considering the expressive and instrumental aspects of ritual in business<sup>17</sup>, the ritual officers try to generate values. The contribution proposes holistic settings for enterprises, stakeholders, and policymakers in continuity with European shared values. The fragmentation of thoughts is a point of strength for Europe if reworked as a factor of homogenization of the roots. Internalizing competencies further entangled the transition and change within a social and economic context, making it more eclectic<sup>18</sup>.

<sup>8</sup>Schwarzkopf [20]

<sup>9</sup>Agamben [2, 1]

<sup>10</sup>Mathras et al. [13]

<sup>11</sup>Smith, Gümüşay, and Townsend [21], Schmitt [19], Durkheim [9], and Weber [23, 24]

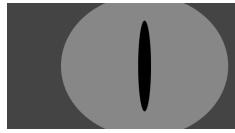
<sup>13</sup>Mauss [14]

<sup>14</sup>Crosthwaite, Knight, and Marsh [6], Ahlstrand, and Lampel [16]

<sup>16</sup>Ergene, Calás, and Smircich [10]

<sup>17</sup>Turner [22]

<sup>18</sup>Deleuze and Guattari [7]



## 1.14 We Are Enough · Roger Niyigena Karera

This presentation delves into the connection between arts and introspection of contemporary society. Inspired by the expression ‘We are enough’ we engage with the audience with its profound implications. These three words, laden with historical and societal baggage, challenge the prevailing stigmas faced, today, by black individuals in the European continent. The urgency implied by ‘we are enough!’ calls for emancipation in the face of persistent traumas and Western influences.

Framed within the global context of challenges such as financial globalisation, climate emergency, the COVID-19 pandemic, and economic recession, ‘We are enough’ invites new visual representations to reflect on historic, economic, social, and environmental issues. Eight core concepts — awareness, multiple identities, self-acceptance, we are (who) we are, renaissance, dreams, safe place/community, unity and pride — help us guide our reflection and serve as lenses for critical examination.

We open to a series of multi-sensory experiences, incorporating photography, painting, art installations, digital art, performances, workshops, art books, live performances, and more. Established and emerging artists provide a platform for collective introspection, encouraging both individual and societal connected action.

This experience aligns with a vision that emphasises the development of local art scenes over an obsession with international acceptance under market constraints. Inviting all to play a role, this initiative echoes Jacques Attali’s message for artists to pioneer their destinies, urging African youth to shape their future.

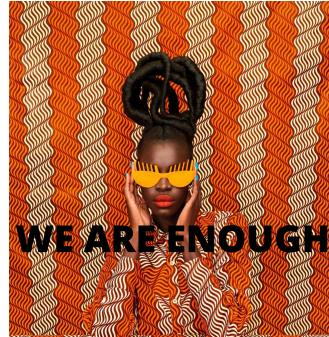


Figure 12: We are enough.

## 1.15 Cultural Systems and Political Body. Diversities as the driver of a truly European identity? · Francesco Raneri

The ‘gash’ is what separates the us from the other, thus making it possible to distinguish the other and, contextually, identify oneself. The advent of the Westphalian State stemmed from the spatial cut that allowed the internal depoliticization and neutralization as well as the dislocation of “conflict without limits” in the elsewhere. The State is therefore that territorial manifestation of power that has allowed the forma-



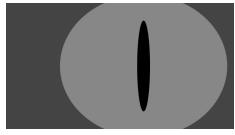
tion, on the narrow European space, of a political multiverse enabling the elaboration of an exceptional cultural pluralism generally understood as that set of collective ways of living proper to a people.

Common cultural references, then, lead to the identification of an individual in a given collective value system, resulting in turn in the structuring of a society; the social body becomes a political body whose power is synthesized through the mechanism of sovereignty. Europe, from Westphalia to post-modernism, has accordingly been dissected internally by multiple political bodies, each characterized by its own identity cultural elaborations. Cultures are in fact instrumental to political structuring. Hence, it is not possible to argue for the existence of a European culture as a single and immutable entity, as it is, if anything, constituted by a multiplicity of local, regional, and national cultures, which have undoubtedly evolved over time and space due to changes in collective sensibility, or again due to historical events, or through encounters with different cultures and knowledge systems. Cultural expression is thus, in general, not a fixed, stable and perpetual conceptual universe. European cultures, in particular, are historically permeable to conditioning, and Europe is a complex of cultures shaped by the fusion, collision, conditioning and confrontation with the knowledge, rites, religions and sciences of Eurasia as a whole. European identity, therefore, is actually made up of a multiplicity of ever-changing diversities.

Cultural sharing enables a process of collective identity construction, subsequently transforming a social body into a political entity. In the context of this conference, we reflect on the inclusiveness of our own cultural diversity - across political boundaries - in order to collectively redesign our relationships, to elaborate a shared social value system all individuals can identify with. There is an urgent need, in other words, for the multiple social bodies that make up the European Union to become one cohesive political build.

## **1.16 Engagement with the Sea · Antonia Taddei**

We contemplate the personhood of ecosystems like rivers, lakes, and seas. This presentation explores the concept of granting personhood to a Bay, integrating perspectives from Arts, Sciences, and Law. Scientific insights underscore the urgent need for enhanced protections, while the legal dimension opens avenues for ecosystem defense in court, citing the



precedent of the River. The artistic facet offers a unique ritualised walk to engage with the Sea. In the pursuit of granting personhood to ecosystems, we explore proposals for personhood as a defense strategy, referencing the existing precedents.

Crafting dreams, we explore the transformative potential of interconnectedness with the Sea, proposing individual or collective commitments to its protection. Drawing inspiration from global rituals, the protocol encourages marrying the Sea, expressing love, and fostering ecological alliances.

We extend the protocol to cover ecological alliances worldwide from Brazil to France, reinforcing them with a commitment to environmental action. How to synchronise with global events like World Ocean Day to amplify the caring wave and advocate for a change in attitudes? We explore these questions with a comprehensive engagement protocol involving scientific, artistic, and participatory elements. The process includes identifying forces, alignment, resuming workshops, preparing festivities, conducting the symbolic ceremony as an Outdoor Experience, and fostering ongoing care commitments.

Marrying the Sea becomes a symbolic act of commitment, blending tradition with contemporary environmental concerns. With a transparent trace openly and globally shared. The protocol provides a flexible framework adaptable for diverse communities, fostering a collective wave of love, care, and responsibility for our oceans.

## **1.17 The Aftermath Of Political Violence · Sophie Wahnich**

### **1.17.1 Original in French**

Nous sommes dans une période où nous avons à affronter des changements radicaux tant sur le plan environnemental que sur le plan économique et politique, nos habitudes et nos routines nos modes de vie semblent mis à l'épreuve d'une incertitude croissante et d'une violence sociale latente qui parfois explose en attentats voire en guerres difficile à juguler. Pour pouvoir affronter une telle situation il nous semble intéressant de retourner à d'autres époques de l'histoire où l'incertitude

ou la guerre civile latente ont fait perdre leur sentiment d'évidence à des sociétés entières, des pertes de ce que nous appelons ici « perte de confiance civile ».

Ce mot confiance souvent utilisé pour rassurer les dits marchés financiers, nous voulons l'examiner comme fondement des liens sociaux et politiques et examiner ce qui advient quand elle disparaît ou s'effrite, examiner quels remèdes sont pensés pour tenter de la ramener



en vue de redonner à la société une capacité à faire face aux crises qu'elle traverse sans exploser ou imploser. Nous examinerons un moment historique situé au XVIII<sup>e</sup> siècle en France en 1794, moment où l'idée d'une réparation du lien social mis à mal par la violence révolutionnaire et contre révolutionnaire, devient déterminante dans les politiques visées par les révolutionnaires radicaux.

Nous développerons un point de vue transversal sur la question d'une société fragile par manque de confiance civile. Nous interrogerons la question de la confiance et de la démocratie, de la confiance et de l'autoritarisme.

En mars 1794, chacun des révolutionnaires radicaux croit encore qu'il sera possible de « mettre enfin la révolution française dans l'état civil<sup>5</sup> » c'est-à-dire de ne plus considérer la seule observance des lois mais aussi les moeurs, la manière de vivre, de penser, de rire et de pleurer, de plaindre les malheureux et de dénoncer l'injustice. Selon eux il faut qu'une deuxième nature des révolutionnaires advienne. Car chacun le dit d'une manière ou d'une autre, il est temps de terminer la Révolution et de retrouver une société harmonieuse.

Il faut que cesse cette « machine à gouvernement<sup>6</sup> » quand il faudrait « faire une cité » dit Saint-Just. Il faut que cesse « l'ignorance des premières notions de morale publique<sup>7</sup> » car « le fondement unique de la société civile, c'est la morale<sup>8</sup> », dit Robespierre. Il faut que cesse « une chaîne de calamités » quand on voudrait

goûter « l'harmonie civile qui lie étroitement tous les citoyens par le charme d'une si belle existence, » dit Billaud-Varenne.

Or la pensée de la cité comme pensée du lien civil se consolide et se politise dans ce moment si particulier de l'après-coup de l'orage et des récifs. Comme si dans ce moment de réorganisation de l'expérience traumatique d'une Révolution faite d'affrontements violents, d'efforts et d'espoirs, ces Conventionnels avaient besoin alors de penser dans d'autres termes que ceux de la loi, comme si eux-mêmes ne pouvaient plus croire à sa seule puissance, tant la loi a été synonyme alors de contrainte. Lois de contrainte, lois de terreur.

« Vous avez voulu une république, si vous ne vouliez point en même temps ce qui la constitue, elle ensevelirait le peuple sous ses débris, (...) une république ne peut reposer que sur la nature et sur les mœurs ». Or pour fabriquer ces mœurs et l'harmonie, Saint-Just imagine « un système profondément combiné d'institutions. »

Notre ambition est in fine de montrer que les sociétés pour ne pas succomber à leur fragilité ont besoin d'institutions civiles, politiques et économiques pensées dans cette visée de garde fou et de fondement. Nous voulons expliquer que ces questions sont celles qui nous assaillent dans un contexte de grand bouleversement géopolitique et écologique, les deux étant inextricablement liés.

### 1.17.2 English version

At a time when we of radical environmental, economic and political change, our habits, routines, and ways of life seem to be put to the test by growing uncertainty and latent social

<sup>5</sup> Saint-Just Œuvres complètes, présentées par Miguel Abensour et Anne Kupiec, Paris, Gallimard, coll. « Folio histoire », 2004, discours 23 vendôse an II, p.677.

<sup>6</sup> Saint-Just, Œuvres complètes, op.cit.troisième, fragment, Institutions républicaines p.1135.

<sup>7</sup> Robespierre, 18 floréal an II. Textes choisis présentés par Jean Popieren, tome troisième, éditions sociales 1958. pp.155-180.

<sup>8</sup> Ibidem.



violence. We turn to a period in history when uncertainty or latent civil war caused entire societies to lose their ‘civil trust’. Often used to reassure financial markets. We examine *trust* as the foundation of social and political ties, looking at what happens when it disappears or crumbles, to examine what remedies are devised to try to bring it back or to feed it anew, with a view to restoring society’s ability to cope with the crises.

We will examine a historical moment in 1794, in eighteenth-century France, when the idea of repairing the social bond damaged by revolutionary and counter-revolutionary violence became a determining factor in the policies pursued by radical revolutionaries.

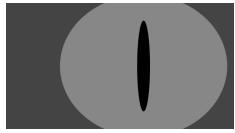
There must be an end to ‘a chain of calamities’ if we are to enjoy ‘the civil harmony that binds all citizens together through the charm of such a beautiful existence’, said Billaud-Varenne.

The idea of the city as a civil bond in the aftermath of a Revolution made of violent confrontations, efforts and hopes, lead to think in terms *other* than those of the law, as if even the members of the constituent assembly could no longer believe in its power alone. Law, then, being so synonymous with constraints: laws of coercion, laws of terror.

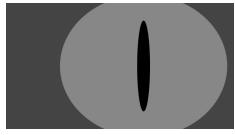
Developing a transversal point of view on the question of a fragile society due to a lack of civil trust, we examine its relation to democracy and authoritarianism. Ultimately, our ambition is to show that if societies are not to succumb to their fragility, they need civil, political and economic institutions designed to provide a safeguard and a foundation. These questions beset us in a context of great geopolitical and ecological upheaval, the two being inextricably linked.

## References

- [1] G. Agamben. *Il regno e la gloria*. Bollati Boringhieri, 2011.
- [2] G. Agamben. *What is an Apparatus?* Stanford University Press, 2009.
- [3] C. Allen, I. Smit, and W. Wallach. “Artificial morality: Top-down, bottom-up, and hybrid approaches”. In: *Ethics and information technology* 7 (2005), pp. 149–155.



- [4] E. M. Bender et al. “On the dangers of stochastic parrots: Can language models be too big?” In: *Proceedings of the 2021 ACM conference on fairness, accountability, and transparency*. 2021, pp. 610–623.
- [5] S. Bird et al. *Fairlearn: A toolkit for assessing and improving fairness in AI*. Tech. Rep. MSR-TR-2020-32. Microsoft, 2020.
- [6] P. Crosthwaite, P. Knight, and N. Marsh. “Money”. In: *The Routledge Handbook of Economic Theology*. Routledge, 2021.
- [7] G. Deleuze and F. Guattari. *L'Anti-Oedipe*. Minuit, 1972.
- [8] D. Dillon et al. “Can AI language models replace human participants?” In: *Trends in Cognitive Sciences* (2023).
- [9] E. Durkheim. *Les formes élémentaires de la vie religieuse. Le système totémique en Australie*. Alcan, 1912.
- [10] S. Ergene, M.B. Calás, and L. Smircich. “Ecologies of sustainable concerns: organization theorizing for the Anthropocene”. In: *Gender, Work & Organization* 25.3 (2018), pp. 222–245.
- [11] J. J. Horton. *Large language models as simulated economic agents: What can we learn from homo silicus?* Tech. rep. w31122. National Bureau of Economic Research, 2023.
- [12] L. Jiang et al. “Can machines learn morality? the delphi experiment”. In: *arXiv preprint arXiv:2110.07574* (2021).
- [13] D. Mathras et al. “The Effects of Religion on Consumer Behavior: A Conceptual Framework and Research Agenda”. In: *Journal of Consumer Psychology* (2015).
- [14] M. Mauss. *Sociologie et anthropologie*. PUF, 1995.
- [15] N. Mehrabi et al. “A survey on bias and fairness in machine learning”. In: *ACM computing surveys (CSUR)* 54.6 (2021), pp. 1–35.
- [16] H. Mintzberg, B. Ahlstrand, and J. Lampel. *Safari en pays stratégie*. Village mondial, 1999.
- [17] S. Russell. “Human-compatible artificial intelligence”. In: *Human-like machine intelligence*. Oxford University Press, 2021, pp. 3–23.
- [18] J. Savulescu and H. Maslen. “Moral enhancement and artificial intelligence: moral AI?” In: *Beyond artificial intelligence: The disappearing human-machine divide*. 2015, pp. 79–95.



- [19] C. Schmitt. *Teologia Politica*. Quodlibet, 2018.
- [20] S. Schwarzkopf. “An introduction to Economic Theology”. In: *The Routledge handbook of Economic Theology*. Routledge, 2021.
- [21] B. Smith, A. A. Gümüsay, and D. M. Townsend. “Bridging worlds: The intersection of religion and entrepreneurship as meaningful heterodoxy”. In: *Journal of Business Venturing Insights* 20 (2023).
- [22] V. Turner. *The anthropology of Performance*. PAJ Publications, 1988.
- [23] M. Weber. *Economy and Society, Vol. I*. Berkeley, 1978.
- [24] M. Weber. *L'etica protestante sotto il dio del capitalismo*. Bompiani, 1985.
- [25] N. Wiener. *Cybernetics: Or Control and Communication in the Animal and the Machine*. Paris: Hermann & Cie & Camb. Mass., 1948.

## 2 Contacts

### Panel Organising Committee

<mailto:social.from.scratch@proton.me>

dyson.gabrielle@gmail.com

leon.baldelli@cnrs.fr

g.mazza@parisnanterre.fr