

Editorial

SOUTH-NORTHERN MIRROR. CULTURAL HERITAGE AND DEMOCRATIC CHALLENGES

In 2016, a cooperation agreement was signed between Univille, Joinville Region University,¹ and Friedrich Schiller University in the city of Jena in Germany,² which is one of the oldest universities in Europe. This international agreement, which was signed by the President Prof. Dr. Sandra Aparecida Furlan and by Prof. Dr. Nikolaus Knoepffler³ representing the German university, mainly involves the “Institute for Applied Ethics” (Lehrstuhl für Angewandte Ethik-Ethikzentrum), directed by Professor Dr. Nikolaus Knoepffler, and the Institute of Education and Culture (“Institut für Bildung & Kultur”), directed by Professor Dr. Ralf Koerrenz.⁴

In the process of internationalization of the graduate studies program in Cultural Heritage, Prof. Ralf Koerrenz served as a visiting professor at Univille, in Joinville, from September 13 to 28, 2019, and was one of the speakers at the VI International Interdisciplinary Meeting on Cultural Heritage (VI ENIPAC) that took place on September 18-20, 2019. In addition to these activities, he gave several lectures to students from various undergraduate courses, in particular Language and Literature, History and Psychology, and served as a visiting professor in the Cultural Heritage and Society program.

At that moment, the idea of organizing a joint international publication came up. Thus, as a result of the partnership of the Master’s and PhD program in Cultural Heritage and Society with Professor Koerrenz, we have jointly organized this publication by researchers from Univille, and invited authors, as well as researchers linked to the Institute of Education and Culture (“Institut für Bildung & Kultur”) of the Friedrich Schiller University.

As a material expression of the partnership between the aforementioned universities, we make this work available to researchers and specialists, as well as to readers interested in the topic of Cultural Heritage. Thus, this special issue of *Revista Confluências Culturais* is a visible sign that marks the consolidation of this partnership.

The thematic focus is Cultural Heritage in its most distinct facets, i. e., it is an interdisciplinary perspective which is characteristic of topics related to cultural heritage. This topic covers issues related to heritage such as some aspects of democracy in the context of the helplessness of vulnerable people, human fragility, colonization and decolonization, especially in their interrelationship between the northern and the southern hemisphere.

In this context, this publication discusses issues such as the repatriation of goods from museums, both in countries considered central and peripheral, viz. countries located in the southern hemisphere. In addition, this volume also deals with issues of power, violence and aspects of cultural, social and economic dependence, as well as the legacy of slavery in Brazilian culture and contemporary messianisms found in Brazil.

Aspects of the traditional knowledge of the Atlantic Forest are discussed. The peoples living in it find themselves in an ambiguous reality between exploitation and liberation, produced by the traditional knowledge of this region of Brazil. Thus, we look at the memories – as well as their erasure – of the conflicts between native people and European immigrants in the Joinville region, in the State of Santa Catarina, Brazil.

¹ Available: <https://www.univille.edu.br/> Visited: 17 may 2021

² Available: <https://www.uni-jena.de/en> Visited: 17 may 2021

³ Available: <https://www.uni-jena.de/en> Visited: 17 may 2021

⁴ Available: <https://www.ibk.uni-jena.de/> Visited: 17 may 2021

Thus, it is possible to perceive the unity in the diversity of the articles presented. This cohesion is also shown in the articles by researchers of the University of Jena. Initially, there is a discussion of post-colonial efforts in Burkina Faso in Africa and then of the postmodern conception of education and culture, with a view to a post-colonial pedagogy in the context of a democracy inspired by the complex of the Hebrew tradition's thought. Democracy is based on the education of its citizens, in particular on training in the face of the new challenges of education in the digital age. Education is understood as "Bildung", as a web of meanings and knowledge, which triggers the process of deconstructing models of colonialist thinking.

Last but not least, attention is drawn to the democratic culture that has the ability to speak and listen in the encounter with the other and to establish plural networks of dialogue between human subjects and non-human subjects, those living beings found in nature that must be treated with dignity.

We see, therefore, that there is a red thread that runs through the articles pointing to the common Heritage, which is humanity and the most varied forms of life as an inalienable heritage. In this work, we find multifaceted and interdisciplinary points of view from the most diverse places of speech, knowledge and experiences. Although each author carries their own assumptions, they are all focused on what is common, which is the "South-Northern Mirror. Cultural Heritage and democratic challenges".

In the light of all that has been said, we thank the colleagues for the texts made available and express joy and gratitude for the completed project, enabled with the support of Editora Univille. I am especially grateful for the partnership with Prof. Dr. Ralf Koerrenz and his attentive ears and decolonial stance in the northern hemisphere, and his openness to hear and see the complex realities of the southern hemisphere.

We wish the readers a fruitful reading. Perhaps new perspectives on horizons not yet perceived will be opened up.

Prof. Dr. Euler Renato Westphal
Editor

Joinville, Brazil, July, 2021

Editorial

ENLIGHTENMENT AS A MISSION. ON THE RESPONSIBILITY FOR BILDUNG AND CULTURE

The cooperation of the Friedrich Schiller University Jena with the University in Joinville can today look back on a tradition of more than ten years. Especially the cooperation between the Institute for „Bildung und Kultur“ and Prof. Dr. Euler R. Westphal has proven to be very fruitful. Thus, several publications have been published both in German and English. For example, Westphal's book “Protestantische Orientierungen in einer postmodernen Kultur” was published in Jena as early as in 2015. In 2019, the English-language “Secularization, Cultural Heritage and the Spirituality of the Secular State” appeared in a book series that is also headed from Jena. Conversely, it was a pleasure for me that in “Revista Confluências Culturais” 2020 my contribution “A memória reprimida e aproximações pós-coloniais: história da pedagogia como patrimônio cultural” was published in Portuguese.

The Friedrich Schiller University in Jena (<https://www.uni-jena.de/en>) is one of the oldest Protestant university foundations. Founded in 1558 in the spirit of Martin Luther, it is today a part of the Coimbra Group of the oldest university foundations in Europe (<https://www.coimbra-group.eu/>). The University of Jena is located in Thuringia, an area that once formed a part of the former GDR before 1989. The university has about 17,500 students and houses ten faculties ranging from theology to law, economics, biology, physics, chemistry, and medicine. Jena is known for its graduate academy with its excellent support for young scientists.

One of the university's focal points is Humanities and Cultural Studies, which include the Institute for “Bildung und Kultur” (Bildung and Culture). Academic thinking about education and the specifically German anthropological concept of “Bildung” has a long and significant tradition. Thinking about Bildung always involves an analysis of the connection between culture and anthropology. In this context, the philosophy of the Enlightenment that emphasizes both the freedom and the responsibility of the human being, is of central importance.

The Institute understands Enlightenment, especially with regard to “Bildung”, as a process and a mission. All people were and are collectively involved in this process. It describes the possibility of individual autonomy, of a self-determined life. At the same time, however, it is the task and challenge for each individual person to think of himself or herself in the framework of said self-determination and to act accordingly. The idea and the practice of this kind of „double autonomy“ in turn find their expression in a comprehensive understanding of “Bildung” in the context of “Culture”. Coming from this anthropological standpoint, „Kultur“/“Culture“ puts itself into practice in manifold forms of political, social, economical, and aesthetical Bildung. The backdrop is formed by the constant idea of a fundamental possibility to shape one's own life, the political, and social environment - thus “culture”: The place of natural forces, factual constraints, and fate is then taken by a perspective highlighting the ability to shape the conditions of human existence.

Jena is a special place for the intertwined relation between Bildung and culture. From today's point of view, Jena can be interpreted as a large laboratory, where appropriate ideas and practices of a contemporary educational reform were intensively debated. All this took place against the background of various impulses that are closely linked to the European Enlightenment at the beginning of the 17th and the course of the 18th century. First and foremost to be named are the impulses of freedom and quality that, despite the actual socio-historical limits and restrictions, nevertheless necessitated a certain form of self-

reflexivity. What one can and should be and become depends - at least according to an as universalistic understood guiding idea - increasingly on oneself, on one's own decision and creative power. This basic constellation, however, points to an elementary change or a far-reaching increase in meaning in a certain perspective of the human: the role and function of learning changes fundamentally. With reference to other human beings, especially the coming generation of children and adolescents, the topic of "education" as a question of appropriate models of learning control becomes a permanent subject. With regard to one's own freedom and autonomy, however, the newly accentuated understanding of a leitmotif that got handed down from mysticism and is now reshaped towards self-reflexivity moves into the center of consideration: Bildung.

At the same time, the idea that both its content and its form can and should constantly be challenged, is already inherent in the project of Enlightenment. In this respect, the Enlightenment project is self-reflexive and depends on comprehensive individual educational processes and interpersonal understanding of the groundwork of culture. Thus, it has also experienced a series of critical questionings aimed at its intrinsic dangers, at the dialectics of its modes of action, or at the limits of the social as well as technical "feasibility" of conditions of existence. In our world at the beginning of the 21st century, for example, the notion of autonomy has come under considerable pressure: Facing apparent ruptures and transformation processes, the program of the Enlightenment seems to lose its ideal-typical guiding, orientating, and corrective function. Accelerated digitalization and the changing media landscapes raise the question of whether it is still possible to meaningfully speak of freedom and autonomy. For those said reason, the examination of the concept of Bildung is central to the 21st century present. Ironically, the experience of one's own life as externally determined, remotely controlled, and hardly influenceable arises from a cumulatively saturated stock of facts and knowledge about political and social interrelationships. Analyzing the foundations of a specific connection between Bildung and culture is of fundamental importance in this situation.

In Jena, from early Enlightenment impulses on, those innovative patterns of interpretation were sought and alike models of action for humans to communicate about and among themselves developed. The necessity of such communication grew within a special mindset that had gradually been introduced to humans since the early Enlightenment: Freedom and an associated or resulting compulsion to choose self-interpretation and (within the framework of economic possibilities) options for action. Pointedly: Since then, man has been living in a single, unique experiment, in a kind of laboratory in the wake of the Enlightenment. In this context, the clarification processes in 18th century Europe are of fundamental importance insofar as paradigmatic possibilities for dealing with freedom (up to its conscious negation as an expression of a "free" choice) were formulated during this period. Even though the political, socio-historical, and economic conditions were by no means synchronous with the possibilities of freedom imagined for decades or even centuries, there was no turning back from the insight that the individual interpretation of oneself (in or despite all economic bondage) depended at least to a certain extent on oneself. The fundamental idea of the possibility of freedom was inescapable, the escape route back into unquestionable and fixed unambiguities was blocked. Especially the fields of education and Bildung, where despite the factual unavailability of the human being the enabling of freedom and its controlled restriction are the core of the didactic difference, reflect the diverse ways of negotiating Enlightenment's appeal to freedom in manifold variations: from idealistic exaggerations of freedom in a certain educational ideal to its almost complete negation in conceptions of formation education.

Bildung is comprehensively linked to active cultural appropriation of the individual. In today's debates about the connection between life course and learning in the horizon of culture, it is assumed that man - in the midst of all factual dependencies - shapes his life path as a learning path under the claim and the condition of a critical-reflective use of reason. He can do it, he may do it, he must do it. Linked to this, in an exaggerated form, is an idea of Bildung as self-formation, in whose background the ideal of the rational and autonomous subject becomes the guiding standard. Regarding our present, two things are to be noted in all simplicity: On the one hand, such an emphasis on individual autonomy in the present conception of education is closely related to the cultural and social philosophy of Western societies, which are understood as ideal-typical associations of free, rational humans. The question of how and by what means a person is indeed enabled to exercise reason on his or her path through life results to a large extent from the proclamation of freedom, maturity, and autonomy. On the other hand, especially in today's Western context, the questioning of those ideas (and consequential costs) of freedom are discussed critically. The spectrum of objections to Bildung as self-formation ranges from references to findings in neurosciences and evolutionary research, economic entanglements and dependencies of the individual to philosophical and theological queries about the logical and religious legitimacy of notions of autonomy.

Against this background, I am very pleased that cultural scientists from Jena and Joinville reflect together in this issue on cultural heritage and the challenges of contemporary responsibility for culture.

Prof. Dr. Dr. Ralf Koerrenz
Jena, Germany, July, 2021