



In the past 10 years, over 100 scholars and 200 research students have been involved in the APHELEIA seminars, also preparing publications. APHELEIA started as an EU funded project, becoming an International Association in 2018, that eventually became a member of the International Council for Philosophy and Human Sciences (CIPSH). It intervened in the UNESCO project "Broadening the scope of sustainability science" and became relevant in the conceptualization of the new programme BRIDGES (of UNESCO). Its members have been active in several projects, among which the establishment of UNESCO and CIPSH chairs, new Master and PhD programs and relevant initiatives such as The Jena Declaration.

In 2023, the APHELEIA seminar will occur from the 22nd to the 31st march, in Mação (Portugal). This will be the 9th edition of this series, and the 10th anniversary of the beginning of the APHELEIA networking.

The Seminar will focus the theme "Adaptation and Transformations: community-based practices", aiming to bridge, from an interdisciplinary and transdisciplinary framework, theoretical approaches

and academic and community based practices, through time, from prehistory to the present. The programme will include debates and a later publication that may bring forth some key projects, networks and approaches, attempting not only to describe specific site-based contexts, but to attempt to understand convergences, similarities, possible patterns and trends. We also aim to promote further collaboration across those projects and networks.

The various days of the programme will devote attention to adaptations and transitions from the remote prehistoric past to contemporary contexts, and to specific programs or strategies, such as BRIDGES (with UNESCO, the *International Council for Philosophy and Human Sciences* and *Humanities for the Environment*), The Fifth Element project (with the *Club of Rome*), the TriaLogos project (led by APHELEIA), Cultural Landscapes and conflicts (with DYCLAM +), early human adaptive human strategies (with IMQP) and beyond.

During the seminar, participants will also be invited to attend a first General Assembly of the APHELEIA International Association for Cultural Integrated Landscape Management.

PROGRAMME

Wednesday, March 22

Opening session

9h30 Opening

9h45 Luiz Oosterbeek – Continuity and change: drivers for understanding when and how cultures become “something else”

10h15 Hugo Gomes, Sara Garcês et al. – *TURARQ – Archaeology and Tourism for understanding culture and environment interactions*

10h45 Coffee-break

11h15 Marco Martins – *Transformational Education for Sustainable Tourism Targeting Preteens*

11h45 Hermínia Sol, Manuela Sofia Silva – *Ridepooling with Saramago: Literature and Transmedia interweavings in Médio Tejo*

12h15 Debate

13h00 Lunch

14h30 Inês Câmara (coord.): *Mediation and heritage interpretation Workshop*

16h30 Fernando Coimbra: Video – *Sounds and images of Late Prehistoric funerary places in Portugal*.

Thursday, March 23

IMQP – Early Human adaptations

9h30 Marta Arzarello – *Darwin vs societies: natural or societal selection?*

10h00 Robert Sala-Ramos – *Connexions et déconnexions, adaptations et extinctions au Maghreb*

10h30 Debate

10h45 Coffee-break

DYCLAM+ – Cultural landscapes transformations

11h15 Robert Belot – *How to make community of (with) diversity? The European project and the fiction of historical and cultural heritage*

11h45 Adrian Corpadean, Mihaela Oprescu – *Transformations of Romanians' perceptions of Ukraine amid the Russian aggression: a multi-angle analysis*

12h15 Debate

13h00 Lunch

BRIDGES workshop

14h30 Steven Hartman, Juan Carlos Galeanos (coord.): BRIDGES Workshop

(to be completed)

Friday, March 24

BRIDGES

9h30 BRIDGES session

(coord. Steven Hartman) (to be completed)

13h00 Lunch

14h30 Pedro Cura, Rodrigo Santos: Archaeo Park of Mação – field workshop (crafts and prehistoric cooking)

Saturday, March 25

Site-based experiences amidst complex adaptation

9h30 Piero Dominici – *Healing the Fractures. Educating towards Unpredictability to Inhabit Hypercomplexity*

10h00 Luis Santos – *The Highlands.3 project. Inclusive sustainable development in Highlands a new perspective into the planet's last natural stronghold*

10h30 Debate

10h45 Coffee-break

11h15 Marta Aguiar – *Experimenta Paisagem: Practices and methods of territorial transformation with the community*

11h45 Davide Delfino, Enrico Rinaldi – *Museums in post-pandemic social transformations in the local communities. Addresses for the educational and territorial network activity of the Regional Directorate of Museums of Molise (Italy)*

12h15 Debate

13h00 Lunch

APHELEIA International Association

14h30 APHELEIA General Assembly

Sunday, March 26

TRIALOGOS

Nuno Guimarães da Costa (coord.): *Cultural landscapes management: adaptation and transformation for sustainability. Bridging past, present, and future to build more sustainable societies: culture landscapes and its communities as pathways to imagine alternative realities.*

- 9h30 Plenary session, in which representatives of potential sub-projects will present 'their' cultural landscape and respective community(ies);

10h30 Coffee-break

- 10h45 Break-out session in which discussion groups will be formed by sub-project with the aim of structuring possible approaches to each community;
- 12h00 Plenary session of feedback and sharing of ideas, where one representative per sub-group will share the outcome of the discussion;
- 12h45 Wrap-up by reflecting on the contributions for the advancement of the TRIALOGOS project.

Speakers: Nada Elias, Maryam Rashidi, Margalit Berriet, Judite Nascimento

13h00 Lunch

The dawn of art

14h30 Film: HANDPAS

17h00 Nada Elias: WS on Biological Anthropology

Parallel session:

(14h30 TRIALOGOS closed working session)

Monday, March 27

Post-industrial adaptations

9h30 Ivo Bohac – *Račice Castle, change of function over the centuries and historic restoration*

10h00 Helena Zemankova – *Brno - Industrial city under reconstruction*

10h30 Debate

10h45 Coffee-break

THE CLUB OF ROME

11h15 Carlos Alvarez Pereira – *The Fifth Element. Beyond the limits, could we learn what we already know?*

13h00 Lunch

Schools and landscapes

14h30 MRIR presentation: *Rescued Memories, Reconstructed Identities – Memórias Resgatadas, Identidades Reconstruídas* (Coord. Ana Isabel Madeira)

16h00 Bridging languages – *Paths are to be pursued – a performance by pupils of the Schools of Tomar* (coord. Sílvia Ramadas)

17h00 Nada Elias: WS on Biological Anthropology

Tuesday, March 28

Practices and mindset

9h30 John Crowley – *Community-based energy practices as a dimension of socio-environmental transformation*

10h00 Celeste Afonso - *ECOC 27: the participatory process of communities involved as the drive to transform the cultural paradigm*

10h45 Coffee-break

11h15 Júlio Silva – *Memories for Saramago*

11h30 Student's presentations

13h00 Lunch

European projects

14h30 Luís Santos, Laurent Caron: WS on Horizon Europe

17h00 Nada Elias: WS on Biological Anthropology

Wednesday, March 29

Heritage, Communities and History

9h30 Nada Elias – *Communities settlements and usage of the landscape during prehistory in Qadisha valley (Qadisha Valley research project)*

10h00 François Sémah – *Towards a better involvement of communities in the conservation of the Sangiran Early Man World Heritage Site (Java, Indonesia)*

10h30 Debate

10h45 Coffee-break

11h15 Maurizio Quagliuolo* * – *Scenarios for the next future: communities at work*

11h45 José Subtil* * – *Theology, Justice and Communities: social regulation in the Ancient Regime, the Iberian case (16th and 18th centuries)*

12h15 Debate

13h00 Lunch

14h30 Student's presentations

** Online

Thursday, March 30

CIPSH and UNESCO chairs roundtable

9h30 *Transformation processes – facing times of uncertainty, anxiety and utopia*

Participants: Luiz Oosterbeek, Hsiung Ping-chen* *, Helena Marujo* *, Lúgia Afonso, Emmaline Rosado González, José Eduardo Franco

11h00 Coffee-break

Knowledge, creativity and transformation

11h30 Renaldas Gudauskas – *Strategic transformation focused Knowledge organization: Case study of the National Library of Lithuania*

12h00 Patrick Degeorges – *The arts of transformative experiences*

12.30 Debate

** Online

13h00 Lunch

14h30 Student's presentations

Friday, March 31

9h30 Student's presentations

13h00 Lunch

14h30 Student's presentations

16h30 Closure

Abstracts of invited speakers

Adrian-Gabriel Corpădean is an Associate Professor and Dean of the Faculty of European Studies at Babeş-Bolyai University, Cluj-Napoca. His research priorities include the European integration of the Western Balkans and the management of European resources in the broader region. He is professionally active in the areas of European Communication and is the leader of various research projects in his field of expertise. Dr Corpădean is fluent in English, French and Italian and benefits from ample international experience in terms of publications (over 65 authored), conferences and development projects. He is part of the editorial teams of several international journals focusing on EU integration studies, such as *Synergies Roumanie*, *Studia Europaea* and *Modelling the New Europe*.

Mihaela Oprescu is a Lecturer and Vice-Dean of the Faculty of European Studies at Babeş-Bolyai University, Cluj-Napoca. She specialises in EU Law and International Law, and teaches courses on such topics at the Bachelor's and Master's levels. She is the author of several international articles and has participated in multiple international conferences on such topics as the legal prospects of the EU integration of the Western Balkans and Eastern Europe, and is a member of an Exploratory Research Project on this subject, sponsored by the Romanian Ministry of Research, and of a Jean Monnet Centre of Excellence. Dr. Oprescu is fluent in English and French.

Adrian Corpădean, Mihaela Oprescu

Transformations of Romanians' perceptions of Ukraine amid the Russian aggression: a multi-angle analysis

In the past, Romania cultivated less than constructive economic and political ties with Ukraine, for a variety of historical and cultural reasons, marring the relations between the two neighbours. However, amid Russia's war of aggression against Ukraine, Romanians' perceptions towards this country have undergone swift and massive transformations, in synergy with the reactions of NATO and the EU, but also due to a genuine feeling exhibited by the Romanian people, of solidarity and understanding. This research attempts to decrypt the concrete factors that have prompted this rather unexpected attitude, manifesting itself at societal level, as well as through the support endeavours Romania has been implementing during the protracted crisis. From humanitarian aid to assistance at the level of foreign affairs, we will analyse the breadth of such initiatives and emit predictions on their durability and intensity.

Ana Isabel Madeira

Rescued Memories, Reconstructed Identities – Memórias Resgatadas, Identidades Reconstruídas

The Research Project MRIR aimed at contributing to the exercise of active citizenship and to the construction of lifelong learning processes, supported by the exploration of local memory and historical heritage related to education and schools in rural areas. The project constituted a Memory of Education at the local level, identifying the material and immaterial heritage associated with Education (buildings, iconography, biographies of pedagogues and teachers, school museums, local and regional press, school statistics, study visits) and was directed to the production of local history curricula and to the organization of a teacher training program involving local actors (citizens, experts in local history, teachers and researchers) and institutional partners (Universities and Higher Education Institutions, Local Development Associations and School Association Training Centers), from the geographical area of Pinhal Interior Sul.

Carlos Alvarez Pereira is Vice President of The Club of Rome and one of the Hub Directors in the UNESCO BRIDGES Sustainability Science Coalition. Having been a researcher in systems dynamics and an entrepreneur in the digital sector, he promotes a mindset shift towards equitable wellbeing within a healthy biosphere. With a background in Aerospace Engineering, he has been a lecturer and researcher in Applied Mathematics at the Polytechnic University of Madrid (UPM), and the founder of a non-profit research organization specialized in complex systems and AI. Carlos advises the UNESCO Chair of Global Understanding for Sustainability at the University of Jena, the International Bateson Institute and the Montpellier Institute of Advanced Studies on Transitions (MAKIT). He is also a lecturer on Circular Economy at EPFL (Switzerland).

Celeste Afonso is executive director Bridges in Culture, Lda; Coordinator of Bissau's candidacy to UCCN; Coordinator of the Request for Inventory of the Feast of Crosses guardão and Barro Negro de Molelos, Tondela, to INPCI; Coordinator of the Municipal Strategic Plan of Culture Vila Real 2030 and member of the team to prepare the candidacy of Vila Real to CEC27.

Davide Delfino is an archaeologist, specialist in European protohistory, PhD in "Quaternary: materials and culture" for Universidade de Trás-os-Montes e Alto Douro, he has worked for a long time in research on field (hill forts of Tagus valley) and museology (study and enhancement of collections in the creation of Iberian Museum of Archaeology and Arts of Abrantes). Is archaeologist for Regional Directorate

Carlos Alvarez Pereira

The Fifth Element. Beyond the limits, could we learn what we already know?

The 5th Element is a programme of the Club of Rome that seeks to ask better questions for the future of humanity and learn from communities acting by themselves towards equitable wellbeing within a healthy ecosystem. It intends to catalyze the conditions for people to liberate from constraining frameworks and engage in their own learning processes for regenerative change. Ultimately, it looks for a new symbiosis of traditional wisdom, leading edge science and humanistic practices, enabling the emergence of desirable futures in a pluriversal world. This workshop is an open invitation to discuss what is emerging at this critical moment of humanity and explore how we could learn at last what we have known for so long.

Celeste Afonso

ECOC 27: the participatory process of communities involved as the drive to transform the cultural paradigm

Portugal will host the European Capital of Culture in 2027. In November 2020, GEPAC launched a call for applications. Twelve applications were submitted: Aveiro, Braga, Coimbra, Évora, Faro, Funchal, Guarda, Leiria, Oeiras, Ponta Delgada, Viana do Castelo and Vila Real. These twelve applications assessed to the pre-selection phase of the competition corresponded to twelve cities and their surroundings areas (districts, intermunicipal communities, regions) covering (almost) the entire national territory, continental and insular. The competition process was an opportunity for cities to develop a long-term municipal strategic plan for culture and to strengthen cultural strategies in their socio-economic development. In an unprecedented approach, each city-region implemented collaborative and holistic practices, in a bottom-up model, involving their communities throughout the strategy and programme building process, reflecting, intervening and transforming the cultural landscape and ecosystem. In the 1st phase, strategic development processes structured from culture changed our national cultural policy paradigm. After this profound change, what kind of country are we today? What is the impact on the long-term national strategy when the country thinks and transforms itself from culture and identity? How does the outreach advocated by each city-region in its bid book impact the whole country?

Davide Delfino, Enrico Rinaldi

Museums in post-pandemic social transformations in the local communities. Addresses for the educational and territorial network activity of the Regional Directorate of Museums of Molise (Italy)

of Museum for Molise and director of the Samnite Museum and Museum of Pistilli Palace in Campobasso.

Enrico Rinaldi is an archaeologist, specialist in monuments restoring, PhD in "History and conservation of arts and architecture" for Università di Roma III, he was responsible for a long time for restoration and accessibility of, among others, Archaeological Park of Pompei, Archaeological park of Ostia. Is Director of the Archaeological Park of Sepino, Director of Regional Directorate of Museum for Molise and Regional Secretary for Molise of the Ministry of Culture.

Fernando Coimbra has a PhD in Prehistory and Archaeology (University of Salamanca); Post-doc in Rock Art (University of Coimbra). Guest Professor at the P. I. of Tomar where he teaches "Archaeoacoustics and Rock Art" in the Master course - Prehistoric Archaeology and Rock Art. He coordinated two international symposia about Archaeoacoustics and Neuroscience (2018 and 2019). Key-note speaker on the International Symposium "Music, Sound and Wellbeing" (University of Eastern Finland, Joensuu, 2021).

François Sémah is a Quaternary geologist and prehistorian, specialized in rock magnetism before undertaking excavations in South Pacific and in insular Southeast Asia. Researcher at CNRS, he later joined the Muséum national d'histoire naturelle as professor, and successively headed the department of Prehistory and that of Academic training programs. His work in Java, including various conservation projects, ranges from the discovery of archaeological horizons linked to *Homo erectus* (around c.800 kyears) to pre-Neolithic cave sites, including the oldest cave occupations dated to around 100 kyears and the period that witnessed the replacement of *H. erectus* by *H. sapiens*.

Regional Directorate of Museums of Molise (DRM- Molise) it's a branch office of the Italian Ministry of Culture in the region of Molise. After the difficulties that the pandemic has created both for the physical attendance of museums, castles and archaeological areas and for the planning of territorial networks, the work done in 2022 will be presented regarding: resumption of educational services and collaboration with schools and universities and creation of a partnership network with various regional institutions. These actions, which continue in planning for 2023, are aimed at experimenting with new strategies both in museum education and in creating a territorial synergy.

Fernando Coimbra

Sounds and images of Late Prehistoric funerary places in Portugal

This is an excerpt of a larger documentary (forthcoming) about sonorities and images of Late Prehistoric funerary places in Portugal. In this example it is possible to hear the resonance produced by replicas of Neolithic ceramic drums inside the prehistoric hypogea of Carenque and Quinta do Anjo, both nearby Lisbon. The documentary is authored by awarded Portuguese movie maker Raul Domingues.

François Sémah

Towards a better involvement of communities in the conservation of the Sangiran Early Man World Heritage Site (Java, Indonesia)

Known for around one century, the rich *Homo erectus* yielding "Sangiran Early Man" site is inscribed on the World Heritage List since 1996. Despite governmental continuous efforts and development initiatives, it still faces numerous threats of natural and anthropic origin. Being the most populated WH site related to ancient human history, the involvement of communities cannot be avoided on the long term in order to secure its protection and conservation. We present here some promising small scale initiatives that might contribute to identify the best ways to reach such a goal.

Helena Zemankova

Brno – Industrial city under reconstruction

At the beginning of the 19th century, the construction of large factories radically transformed the medieval image of the city Brno. What remains of this prosperous era? Today, there are remarkable architecture of villas of Jewish manufacturers, as the famous villa Tugendhat (on UNESCO World Heritage List), and a lot of abandoned factories, attractive for their development potential.

Hermínia Sol is an Assistant Professor at the Polytechnic Institute of Tomar (Portugal), where she teaches Language and culture related subjects as well as Screenwriting. She obtained her BA in English and Portuguese Studies from the University of Coimbra (Portugal), her MA in Women's Studies from the University of Limerick (Ireland) and received her PhD in American Literature from the University of Coimbra (Portugal). She is the Deputy Director at IPT's Technology, Restoration and Arts Enhancement Center (TECHN&ART) and a researcher at the University of Lisbon Centre for English Studies (ULICES). The study of narratives, both written and cinematic, has been central to her academic work. As such, she has been conducting research into the dialogue between cinema and literature, travel literature and storytelling. Recently she has also embarked on projects regarding the role of memory in cultural heritage preservation.

Manuela Sofia Silva is an Assistant Professor at the Polytechnic Institute of Tomar (Portugal), where she teaches Language and Literature. She holds a PhD in Literature and Culture – specialization in Comparative Studies – from the University of Lisbon, where she also completed her Master of Arts in French Studies. She is a Researcher at the Centre for Technology, Restoration and Arts Enhancement (TECHN&ART). Her research interests include women's education, women's authorship, the dialogue between literature and culture, and creative writing.

Inês Bettencourt da Câmara co-founded Mapa das Ideias in November 1999. Her activity at Mapa das Ideias thrives on the overlapping of different areas such as Education, Mediation, Marketing and Management for the fields of Culture, Heritage and Citizenship. Her primary focus relates to marketing and project development, being also responsible for the creative department, as well as the consultancy and research sector. Inês is also quite active as a lecturer and trainer, both in academic and non-academic settings.

Hermínia Sol, Manuela Sofia Silva

Ridepooling with Saramago: Literature and Transmedia interweavings in Médio Tejo.

The centennial of the Portuguese Nobel Prize laureate for literature José Saramago's was duly celebrated, in 2022, with a surge of events and projects across the country. Prompted by this atmosphere, the R&D unit TECHN&ART has been developing a project that seeks to explore the usage of transmedia scenarios as alternative narrative paths to tour some specific premises located in Médio Tejo that have been visited and are described in Saramago's travel memoir *Viagem a Portugal* [trans. *Journey to Portugal*]. While transmedia storytelling has been predominantly associated to fictional contents within the entertainment industry, this project aims at testing its potential as a didactic tool as well as part of a virtual tourism apparatus. With this purpose in mind, a multidisciplinary team was assembled and a prototypical scenario was drawn having the churches of São Vicente and of Santa Maria do Castelo as reference. An online platform is being developed to lodge place-related media -- such as old and recent photos/videos, podcasts, newspaper articles, social media challenges, amongst other possibilities --, to allow the visitor a number of different experiences while navigating the transmedia scenario. The traveller is then invited to roam over Médio Tejo spots, mentioned in the author's text, guided by Saramago's subjectivity drawing them closer to his perceptions as narrator and traveller himself. Despite the differences that the landscape has endured in the last 40 years, the project proposes an immersive experience within the local culture. Furthermore, while exploring less touristy places in a less travelled Portugal, the project wishes to contribute to its affirmation and enhancement while contributing to further the tourists' travelling education.

By making these scenarios available to the general public, the project envisages to engage travellers/tourists into a covert learning process, which will include Saramago's approach to Portugal's Catholic identity and, ultimately, help raise awareness regarding cultural heritage preservation. Concurrently, this will enable the team to test the semantic potential of multimodal experiences having non-fictional content as the source for narrative creation.

Hugo Gomes, Sara Garcês,

TURARQ – Archaeology and Tourism for understanding culture and environment interactions

Missing abstract

Inês Câmara

Mediation and heritage interpretation Workshop

The Louvre defines "mediation" as the tools and resources used to create a relationship between the visitor and a museum object. Exhibitions and catalogues are essential elements, but the term is especially relevant when applied to guided tours, workshops, community-based projects and games in the museum. As an important museum and heritage function, mediation and interpretation represent many narratives and forms of people participation. During this workshop, we will discuss the concepts of mediation and heritage

Inês is also the Chairperson of Culture Action Europe Board since mid-2021.

interpretation and experiment through a practical exercise using object-based learning methodologies.

Ivo Boháč

Račice Castle, change of function over the centuries and historic restoration

The offered topic does not deal with the transformation and adaptation of the community, but with the transformation of the object - the area in response to changes in ownership and changes in priority functions. It is a manor house with a history of 800 years. The history of the manor begins at the beginning of the 13th century, it was transformed from a noble house into a military fortress during the Hussite Wars. In the course of the following centuries, it returns to its residential function and also takes on a representative role. In the first half 20th century, it briefly returns to military function as the seat of the General Staff of the Czech Army. After the Second World War, the state acquires the seat and locates the school facility here. The boarding school ends its activities in 2014. The castle is bought by a private investor and currently, in parallel with the historic restoration, the area is being transformed into a hotel resort with the inclusion of the function of presenting the historical building to the public through tours and exhibitions.

John Crowley is Chairman & CEO of the PHGD Group, which brings together a cluster of companies addressing the various dimensions of consultancy on social transformations as well as a range of renewable energy solutions. Before founding the Group, he spent 18 years at UNESCO, leading the Section for Research, Policy and Foresight from 2014 to 2021. He was previously responsible for ethics of science and technology and for global environmental change. Before joining UNESCO, he worked as an economist in the oil industry (1988-95) and as a research fellow at the French National Political Science Foundation (1995-2002). From 2002 to 2015, he was editor of the UNESCO-published *International Social Science Journal*. He is the author of *Sans épines, la rose. Tony Blair : un modèle pour l'Europe ?* (Paris: La Découverte, 1999) and editor of *Tony Blair, le nouveau travaillisme et la troisième voie* (Paris: La Documentation française, 1999), *Pacifications, réconciliations* (special issue of the journal *Cultures & Conflits*, Paris: L'Harmattan, 2001), and *Rethinking Human Security* (Paris/Oxford: UNESCO / Wiley-Blackwell, 2008, with Moufida Goucha). He has published a further 100 academic articles and book chapters, mainly on political theory and comparative politics.

John Crowley

Community-based energy practices as a dimension of socio-environmental transformation

The lecture will review current trends in energy decentralization, including both production and consumption management, in order to understand the social dynamics and the systemic effects of energy autonomy. It will be argued that more decentralized energy systems can be not just more technically robust, but also, in the right conditions, create favourable social conditions for community resilience.

José Subtil is a Professor of the Autonomous University of Lisbon (UAL) where he was Elected President of the Scientific Council (2010 to 2016 and 2019 to 2022). Graduated in History from the Faculty of Letters of the University of Lisbon, Master in History of the 19th and 20th centuries from the Faculty of Social and Human Sciences of the New University of Lisbon. PhD in Modern Political and institutional History and Aggregate in the History Group, Discipline of Institutional History and Modern Politics, by the same Faculty. He was Professor of the Polytechnic Institute of Viana do Castelo where he was part of the General Council as an elected member. Held several public positions, especially, in the last ten years, as Deputy Secretary General of the Ministry of Finance (1997-2000), being responsible for the installation of the Central Library and the Contemporary Archive of the Ministry of Finance. Was member of the Reform and Reinstallation Commission of the National Archives and Director of Services of the Portuguese Institute of Archives (1990-1992). He was National Coordinator of the Accreditation Commission and member of the Direction of the National Institute of Accreditation of Teacher Training. In his publications, stand out ten books, participation in twenty-five chapters of books, dozens of articles in national and international journals, hundreds of conferences, doctoral and master's theses guidance. He received four public praises.

José Subtil

Theology, Justice and Communities: social regulation in the Ancient Regime, the Iberian case (16th and 18th centuries)

The historical process and the human will have had diverse configurations. Sometimes the historical process was not conducted by the will of men and, other times, the use of freedom or the lack of it conditioned the life of communities. During the Ancien Régime, the instruments of analysis of the society were theology and law, which made these discourses (biblical and *ius commune*), a powerful political device of regulation of the established order. This communication intends to characterise this modern paradigm and the possible ways that were found to manipulate and transform it, after the Enlightenment and Liberalism.

Júlio Silva

Memories for Saramago

The project, "MAS" I MEMÓRIAS DA AZINHAGA POR SARAMAGO builds from an invitation launched to the working group by the José Saramago Foundation (FJS) to create eight short films inspired by the book "As Pequenas Memórias" (*The small memories*), by José Saramago, with a view to raising the awareness of the general public for the connection between the nobelized writer and the parish of Azinhaga. MAS aims at investigating the work "The Small Memories" as an object of construction of cultural memory, in view of two main objectives: 1) Contribute to the dissemination – and consequent appreciation – of Saramago's artistic heritage; 2) Preserve and promote the cultural heritage of the Azinhaga region, also contributing to its valorization and consequent identity construction.

Luís Filipe Neves Carreira dos Santos completed his Ph.D. in *Biologia Evoluzionistica e Ambientale* from the Università Degli Studi di Ferrara in 2008, his MSc in Computer applications to Archaeology from Universiteit Leiden in

Luís Santos

2002, and his BSc Hons. in Environmental Biology from Edinburgh Napier University - Merchiston Campus in 1998. Currently affiliated Investigator of Universidade de Coimbra's Centro de Geociências. Participated as Researcher in several European financed projects, currently the national coordinator for Highlands.3 project. Leads the research and innovation office at Instituto Politécnico de Tomar. Nominated consultant of two Biosphere Reserves, Boquilobo, and Tejo. Currently a member of the co-management of a Nature reserve. Published several research articles, editor, and peer reviewer for several journals.

Luiz Oosterbeek is a Professor at the Polytechnic Institute of Tomar. President of the International Council for Philosophy and Human Sciences and UNESCO-IPT chair holder "Humanities and Cultural Integrated Landscape management". Member of the Portuguese Academy of History. Pursues research in archaeology, heritage and landscape management in Portugal, Africa and Southern America. Prizes and awards: European Commission, Brazilian Lawyers Bar, Portuguese Ministry of Culture, Gulbenkian Foundation, Foundation for Science and Technology among others. Author of over 300 papers and 70 books. Invited Professor in several Universities in Europe, Africa, Brazil and China. Vice-President of HERITY. Vice-Director of the Geosciences Centre of Coimbra University.

Marco Martins was awarded with the PhD in Tourism Sciences by the Université de Perpignan Via Domitia (France) in 2012. Now he is a researcher at the Polytechnic Institute of Tomar/ CGEO. In the past he was an invited lecturer in several higher education institutions in Portugal. He is an editorial board member in the Journal of Advanced Research, a published author

The Highlands.3 project. Inclusive sustainable development in Highlands a new perspective into the planet's last natural stronghold

The HIGHLANDS.3' goal is to contribute to Inclusive Sustainable Development in Highlands (ISDH) through collective and impact-driven Research & Innovation (R&I), based on capacity building, sharing of local-global knowledge, experience, and tools. It will drive a co-innovation process through secondments and research and innovative sessions (R&IS) involving public/private and non-academic partners, to build a shared vision of ISDH, enhance the capacities of researchers, managers, users, policymakers, thus bridging the gap between research and development.

Luis Santos, Laurent Caron

WS on Horizon Europe

This workshop will take you through the process of designwriting a proposal, with a focus on Horizon Europe programme funding. From the first steps of proposal development in developing an understanding of the objectives for the applying programme to the actual call and its overall connection to the EU-level strategies and policies. This workshop will provide useful information for the conceptualisation of the overall project proposal and its different sections.

Luiz Oosterbeek

Continuity and change: drivers for understanding when and how cultures become "something else"

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Marco Martins

Transformational Education for Sustainable Tourism Targeting Preteens

Sustainable tourism education is an issue of extreme importance, especially for young adolescents, ages 10 to 12. Despite little intersection between middle-school education and tourism education, these two fields can become natural allies. Today's preteens not only influence their parent's tourism choices but will shape tomorrow's tourism, both as tourists and as hosts. Theory-based approach to the study of

and reviewer for several leading Journals.

Marta Aguiar (architecture, Faup, 1995). is founder of [MAG – Marques de Aguiar office](#), based in Porto, which implements projects and works leading to the transformation of places, through processes of people involvement and promoting a long-term perspective. An approach that develops the Manuel Marques de Aguiar legacy ([Serralves, 2018](#)), integrating different instruments of architecture, understanding and artistic creation. The creation of [Experimenta Paisagem](#) simultaneously highlights the overall vision that MAG imprints on each project – with the creation of MEP, an open museum without walls that intensifies the enjoyment of heritage and contemporary creation – but also highlights its role in the project of multidisciplinary equipment and the integration of different design and communication tools. Artistic creation stands out (contemporary works of art on the routes around Cortiçada and Linhas de Água, works at the XIII Bienal de Havana), architectural works and projects, and curating exhibitions.

Marta Arzarello is a professor of Prehistory at the University of Ferrara. She is the coordinator of the Erasmus Mundus master in Quaternary and Prehistory and she has published more than 200 scientific articles. Her main research topic is the evolution of technical behavior during Lower and Middle Palaeolithic.

Maurizio Quagliuolo has achieved the Bachelor degree in Humanities with specialization in Archaeology (110/110 *cum laude*) at the University Sapienza in Rome, then obtaining a two-years Cultural Heritage Management Master degree at the Universidad Complutense de Madrid and recently (2019) the EC Certificate in Artificial Intelligence: Implications for Business Strategy, at MIT - Massachusetts Institute of Technology. Archaeologist, museologist and cultural heritage manager with 40 years experience, followed 950 projects in Italy and Abroad visiting 38

education for sustainable tourism in middle schools suggest that empowering middle-school individuals is halfway to achieve tourism sustainability goals.

Marta Aguiar

Experimenta Paisagem: Practices and methods of territorial transformation with the community

Experimenta Paisagem (experience landscape) is a territorial development platform that carried out an anchor project between 2019 and 2021 to transform landscapes burned by cyclical fires into a landscape of enjoyment and sharing, communication and representation of its cultural and natural values.

Concrete cases of the Experimenta Paisagem method are presented highlighting the involvement of people and places in the works and projects which manifest themselves as long-term economic, community and territorial development instruments.

Marta Arzarello

Darwin vs societies: natural or societal selection?

Our complex societies undoubtedly influence how natural selection operates today. During prehistory, the emergence of "communities" made up of more and more individuals undoubtedly constituted an important step in terms of adaptation to the environment. For more than 2 million years, species belonging to the genus *Homo* have shown to have a sense of belonging to a "group". In this context, we will attempt to define when the social organization began to influence the typical mechanisms of natural selection.

Maurizio Quagliuolo

Scenarios for the next future: communities at work

The uncertain future and the recent transformations in society, safety, economics, cultural trends and technology are affecting our day by day life. To pursue an acceptable quality of our existence, several reactive experiences are being put in place by local communities. Two examples from Italy, strictly linked to past history remains, will be presented.

Countries. He has edited 24 volumes and written more than 76 articles on his academic subjects of research in Italian, English, Spanish, Portuguese and French. He is a member of the Board of the *Fondazione ENOTRIA ONLUS per la ricerca e le tecnologie innovative nei settori Beni Culturali, Ambiente e Turismo* and Secretary-General of HERITY, International Organization for Quality Management of Cultural Heritage.

Nada Elias

Communities settlements and usage of the landscape during prehistory in Qadisha valley (Qadisha Valley research project).

The Qadisha Valley is a Unesco world heritage site mainly because of the presence of one of the oldest Christian monastic settlements in the world in terms of history, architecture and adaptation to the landscape. Most of these settlements are located in natural caves on the slopes of the valley. The fertile landscapes, the presence of a big river as well as the natural caves have probably lead human communities to settle in the valley since prehistory. However, only one page of the history of the valley is visible: the Christian monastic settlements. Nevertheless, did other communities settled in the valley or lived at some point in human history? These questions led us to propose a prehistoric survey project in the valley in order to shed the light on the prehistoric human occupation. In this presentation we will show why we decided to propose a prehistoric survey in the valley.

Nuno Guimarães da Costa

TriaLogos. Cultural landscapes management: adaptation and transformation for sustainability. Bridging past, present, and future to build more sustainable societies: culture landscapes and its communities as pathways to imagine alternative realities

Unbeknownst or simply forgotten outside the limits of some restricted academic or intellectual circles, both current and ancient cultural landscapes testify the possibility of alternative modes and models of existence that respect the balance between humans and nature without sacrificing the wellbeing of any of the species inhabiting it. In a context of limits to growth, imposed by the dangerous pressure we are currently exerting on the Earth system, contrasting with the evident need for eradicating poverty and sub-human living conditions in large parts of the world, these examples of sustainable interaction between the eco- and anthropo-systems provide powerful depictions of potential, feasible alternatives. In this session, we will not only be introducing some of these examples but, more importantly, discussing how we could re-interpret them in order to foster contemporary societies grounded on a new logic of sustainability.

Patrick Degeorges is a Philosopher, president of the French Committee of the Club of Rome, member of the Michel Serres Institute, advisor on

Patrick Degeorges

The arts of transformative experience

sustainability issues to France Stratégie and UNESCO, Patrick Degeorges has co-founded HAGRATH in 2020 as a company to design transformative practices to make Peace with the Earth. Until 2021, he directed a transdisciplinary training program, the Anthropocene Curriculum, at the "Ecole Normale Supérieure" and then at the "Ecole urbaine de Lyon". From 2005 to 2010, within the French Ministry of Ecology, in charge of the management of large predators (bear, wolf, lynx), he developed an operational knowledge of wildlife conservation, and he continues to work in this field today. From 2010 to 2017, as a senior advisor on emerging and strategic issues within the French Ministry of Ecological Transition, he was directly involved in the design and implementation of biodiversity and climate change adaptation policies, both at the national and international levels.

Piero Dominici (PhD), Associate Professor, sociologist, philosopher, Educator and Systems Thinker, is Scientific Director of CHAOS (2011) - International Research and Education Programme on "Complex Human Adaptive Organizations and Systems" - and Official Delegate to UNESCO. Fellow of the *World Academy of Art & Science* (WAAS), UN Expert and invited speaker, he is Director (Scientific Listening) at the Global Listening Center. Vice President of the *World Complexity Science Academy* (WCSA) and Member of the International Political Science Association (IPSA), he teaches *Public Communication, Sociology of Social Complexity, Global Networks and Security and Intelligence. Complex Systems and Networks*, at the University of Perugia and he is a referee for prestigious scientific journals worldwide. As scientific researcher, educator, author and international speaker for almost thirty years, his main areas of expertise and interest encompass (hyper)complexity, complex systems, transdisciplinarity and knowledge sharing in the fields of education, higher education, systems theory, technology, intelligence, security, citizenship and communication. Member of the MIUR Register of Revisers (Italian Ministry of Higher Education and Research) and Fellow of the *New England Complex Systems Institute* and of *European Complex Systems Society*, he is also standing member of several of the most prestigious national and international scientific committees. Author of

Responding to the challenges of the Anthropocene is not simply about finding a technocratic solution that will stabilize the Earth-System in order to restore a « safe operating space for humanity ». It is about humans being transformed by the new reality in which they find themselves, as much as it is about the Earth's future being conjointly transformed in the process. Such transformation requires learning, not in the sense of increasing knowledge, but in the sense of being open to becoming other, by creating connections and possibilities for registering and enacting the world in new ways. This presentation will report an on-going inquiry into the "arts of transformative practices", based on shared experiences conducted within diverse hybrid research collectives that have "learned to be affected" by the conditions of the Anthropocene.

Piero Dominici

Healing the Fractures. Educating towards Unpredictability to Inhabit Hypercomplexity

When speaking about foresight, we need to keep in mind that emergencies and black swans are intrinsic parts of the complexity we inhabit: our job is to learn how to cohabit with black swans, how to cope with complexity, by learning how to *expect the unexpected* rather than trying to predict the future or manage complexity. The very idea of "managing complexity" is a contradiction in terms. We need to go beyond black swans, accepting emergency as an integral part of emergence, which is the spontaneous, uncontrollable and unpredictable self-organization of life. Life and the organization of life - their non-linear and unpredictable evolution - life and the social in all their forms, in ecosystems, in the so-called 'living organisms' and 'complex adaptive systems', are not 'parts' or pieces of an object or puzzle to be recomposed following more or less defined and accepted rules and principles. One of the most fatal errors we are making is to confuse complex and complicated systems. In a complex system, there is no such thing as an external observer. We are all observer/participants. The act of observing has an impact on what is being observed, and at the same time, the observer is changed as well. The ability to identify, recognize, and investigate the connections, the correlations and the interactions between the interconnected and interdependent parts that constitute the systems should be the primary function of education: educating to see and make connections, systemic connections. In particular, we must rethink the trajectory of education for the future, empowering our students to be able to inhabit the future in all of its complexity.

What is urgently needed is a systemic vision and a renewed dialogue and contamination between knowledge and skills, between the humanities and the sciences, between technology and culture, rationality and creativity, form and substance, and above all, between the human and the technological. We need to heal the artificial fracture separating these concepts into false dichotomies. What we consider today to be the limits of the fields of knowledge, to be the **borders** between

numerous essays, scientific articles and books.

Renaldas Gudauskas received his graduate diploma in Library and Information Sciences at Vilnius University. In Saint Petersburg's Institute of Culture he defended his doctoral dissertation in Social Sciences. In 1996–1998, Prof. Renaldas Gudauskas was Advisor for Information and Communication to the President of Lithuania; in 1998–2000, Vice-Minister for information and informatics at the Ministry of Public Administration; in 2001–2005, Advisor to Prime Minister of Lithuania for science, education and information society development. In 2010, Prof. Renaldas Gudauskas became Director General of the Martynas Mažvydas National Library of Lithuania. In 2012, he was member of the Management Committee of The European Library; in 2012–2018, President of the Bibliotheca Baltica Association; in 2003–2007, Director of UNESCO International Centre of Knowledge Economy and Management of Vilnius University. Currently he is a board member of the association "Bibliotheca Baltica" and Member of Lithuanian National Radio and Television council (since 2022) and a member of the Lithuanian National Commission for UNESCO. He has been awarded the Cross of the Knight of the Order for Merits to Lithuania.

Robert Belot, Professeur d'histoire contemporaine à l'Université Jean Monnet (France), titulaire du module Jean Monnet « HISTOREUPA », directeur du master Erasmus mundus DYCLAM+. Derniers livres parus : *Patrimoine, Péril, Résilience*, Paris, Maisonneuve&Larose/Hémisphères, 2022 (co-dir. Philippe Martin); *The rebirth of Europe after the war. Hopes, divisions and failure among the French Resistance*, Lausanne, Fondation Jean Monnet pour l'Europe, coll. Les Cahiers Rouges, 2022.

knowledge and skills, between rationality and creativity, can and must become **openings**, passageways, pathways, opportunities.

Renaldas Gudauskas

Strategic transformation focused Knowledge organization: Case study of the National Library of Lithuania

We live in a constantly transforming society, and, therefor National Library of Lithuania is also constantly transforming. Over the hundred years of its existence, the National Library of Lithuania built a large repository of human knowledge. The Library's collection of knowledge and its human experience holds unique intellectual value. Currently the National Library of Lithuania is an open national memory institution which is responsive to public needs and which contributes to implementing the country's innovation policy, increasing its competitive advantage, and building Knowledge Society. The National Library is developing its activities in several strategic directions, namely: culture, education, science, and economy. The presentation will explore content related to strategic trends and contemporary services in a modern knowledge space, modeling changes in the activities of the dynamic, proactive, flexible and adaptable organization. As digitisation possibilities are increasing, managing of digital complexity is greatest challenge of transformation focused Knowledge organizations. The strategic goal of the National Library of Lithuania is to become a fully data-driven national memory institution, i.e. one that embeds analysis, data, and reasoning into the decision-making process. The future belong to Big Data analytics, Artificial Intelligence products, open acces, and sustainable organizational models.

Robert Belot

How to make community of (with) diversity? The European project and the fiction of historical and cultural heritage

The birth of political Europe is a large-scale example of "community building". In order to constitute itself as a European project, Europe began by thinking and structuring itself in terms of "communities", each community responding to the implementation of particular functions: from coal to the atom, via defense or justice. Critics of the Lisbon Treaty (signed on December 13, 2007) have generally failed to notice that it was a question of making the transition from the European Economic Community to the European Union based on the recognition of a common cultural and historical heritage and the need to finally make it a common policy. But the implementation of this policy comes up against the difficulty of creating a community by dialectically bringing together the demand for the valorisation of "diversities" and the quest for unity. One is therefore entitled to ask the question: is the "European community" an instituting fiction, or does it translate the historical reality of Europe?

Robert Sala-Ramos was born at Salt (Catalunya), 1963. Director of the Institut Català de Paleoeologia Humana i Evolució Social (IPHES_CERCA), 2015-2023. Professor of Prehistory, University Rovira i Virgili (URV). Former responsible of the Erasmus Mundus Master and Doctorate on Quaternary and Prehistory at URV (2004-2015). IP of the Archaeological Research at the region of Ain Beni Mathar-Guefaït (Eastern Morocco) and former IP of the Archaeological Research at the Orce sites (Granada, Spain) from 2009 to 2016. His research is devoted to the technological evolution, dispersal and ecology of settlement of hominin societies since the Pliocene through the Middle Pleistocene and has participated and conducted research in different archaeological ensembles in Europe, Asia and Africa. Specially he has participated in the Atapuerca Project (Burgos, Spain). All this research is regularly published in international peer-reviewed journals as well as in monographic works. He has also conducted projects of socialisation, public conferences and produced books of vulgarisation of Prehistory and Human Evolution.

Steven Hartman is Founding Executive Director of the BRIDGES Sustainability Science Coalition in UNESCO's Management of Social Transformations programme, based at the BRIDGES Flagship Hub in Arizona State University's Julie Ann Wrigley Global Futures Laboratory. He is also Visiting Professor in the Faculty of History and Philosophy, University of Iceland. Dr. Hartman's work addresses integration of the humanities in global change research, and collaboration among social and human scientists, artists, education specialists and civil society in efforts to meet sustainability challenges of the present and foreseeable future. Dr. Hartman is a member of the Scientific Steering committee of the Integrated History and Future of People on Earth (IHOFPE). He is co-editor-in-chief of *Ecocene: Cappadocia Journal of Environmental Humanities* and senior co-editor of the series *Global Challenges in Environmental Humanities* (Bloomsbury Academic). He also serves on the editorial board of the series *Future Humanities* (Wiley).

Robert Sala-Ramos

Connexions et déconnexions, adaptations et extinctions au Maghreb

La région des haut-plateaux et lacs salés du Maghreb, entourée par les grandes chaînes de l'Atlas et une unité physiographique qu'aujourd'hui reçoit des influences de la Méditerranée et se présente complètement déconnectée du centre du Sahara et des régions sub-sahariennes. Une telle situation a aussi été décrite au site d'Oued Rabt, au Maroc Oriental, âgé de 550 k où un fleuve écoulait dans une région à paysage très aride et où des influences méditerranéennes ont été détectés pour un pays, par contre, sans connexion avec le Sahara à cause de l'aridité. Au contraire, aussi au Pléistocène moyen, le site de N'Gaous – Kef Sefiane, à la région du Hodna, à l'Algérie nord orientale est placé dans un territoire marqué par les formations travertiniques dans un paysage très humide attestant un période humide dans la région, cette fois probablement pendant une phase de Sahara Vert. Ces situations sont, les unes, défavorables aux mouvements des populations humaines nord – sud et est – ouest, marquant des marginalités et relations sur des régions réduites, tandis que les autres sont favorables à des mouvements de longue distance et des influences en provenance de l'intérieur du continent.

Steven Hartman

BRIDGES

Missing abstract

Abstracts of Students

Aimée Grâce MUSABWAMANA (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

Analyse du système de gestion des risques liés aux catastrophes naturelles : cas d'éruption volcaniques du Nyamuragira et du Nyiragongo

Nyamuragira et Nyiragongo sont deux volcans actifs de la République démocratique du Congo (RDC) dont l'activité éruptive pose des risques importants à long terme pour les populations des villes de Goma en RDC, Gisenyi au Rwanda et leurs environs. Cette partie communément appelée Rift Albertin, est aussi sujette à des tremblements de terre. Un centre de recherche publique « *Observatoire Volcanique de Goma* » a été créé pour assurer la surveillance de tous les phénomènes sismiques et volcaniques pour diminuer la vulnérabilité de la population. Cette institution fait des recherches pour amener les informations scientifiques et fiables qui sont utilisés par des leaders dans la prise de décision. De nombreuses Organisations Non Gouvernementales (ONGs) nationale et internationale ainsi que le secteur privé travaillent main dans la main pour trouver la meilleure solution. Mais malgré tous ces efforts fournis dans les mesures de gestion des risques liés à ce phénomène, l'éruption de ces deux volcans continue de menacer la vie de la population dans cette région notamment les pertes des vies humaines, végétales et animales, destruction des maisons d'habitation, les écoles, des hôpitaux, entre autre (exemple de l'éruption volcanique récent de 2021). Cette synthèse a pour trois buts principaux (1) de faire comprendre les espaces volcaniques et les conséquences d'éruption de Nyiragongo et Nyamuragira sur la vie humaine de la population dans la région de l'Est de RDC et de l'ouest du Rwanda, (2) Identifier le rôle des pratiques locales dans l'adaptation aux conséquences liées à l'éruption volcanique, et (3) proposer des solutions possibles et applicables au niveau local en se référant sur les bibliographies sur les autres régions volcaniques du monde entier.

Alycia Chloé VAN GELE (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

Le petit âge glaciaire et l'adaptation des communautés européennes : le cas des Pays-Bas

Le petit âge glaciaire est un épisode de refroidissement des températures survenu durant le Moyen-Âge. Ce changement climatique a entraîné des problèmes pour les populations de l'époque. En effet, des phénomènes encore inobservés à l'époque sont apparus comme le gel de *New York Harbor* aux États-Unis ou celui de la Tamise. On note aussi l'arrêt du commerce maritime dans certaines régions faute de voie navigable. Les étés sont courts et froids ce qui détruit l'agriculture et les récoltes nécessaires à la survie des populations locales. De nombreux morts sont à déplorer. Malgré tout, de nombreux historiens ont observé que le petit âge glaciaire a aussi été le théâtre de nombreuses innovations ou inventions afin de s'adapter à un refroidissement climatique qu'on pensait sans fin. En effet, en Europe, on observe l'invention ou l'amélioration de dispositifs de déplacement « hivernaux » qu'on observait jusqu'à maintenant que dans les pays les plus nordiques comme les patins, les skis ou les traîneaux. Côté agriculture, en France, on réduit les productions de vin qui ne survivent pas dans un tel climat et on développe la « cervoise » qui est plus facile à faire dans des températures froides. Afin d'affiner ma recherche toutefois, j'aimerais me concentrer sur le cas des Pays-Bas, qui par leurs paysages nord-européens de canaux et rivières ont été durement touchés par le petit âge glaciaire. Toutefois, la population a su s'adapter et à travers différents exemples d'innovation comme l'utilisation du moulin à vent au lieu du moulin à l'eau, « l'invention » du navire brise-glace ou encore l'adaptation des manières de chasser la baleine. En discutant ces différents cas vus aux Pays-Bas

à l'époque, on pourra mieux comprendre comment une population peut réussir à s'adapter et transformer son environnement pour survivre et prospérer dans un nouveau contexte climatique.

Amy Colé THIAM (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

Les Bassari, Peul et Bedik du pays Bassari au Sénégal.

Le pays Bassari est un paysage multiculturel qui abrite des communautés autochtones issues de différentes ethnies. Il se situe au Sud-est du Sénégal dans la région de Kédougou. Il est marqué par un patrimoine naturel riche et diversifié qui s'imbrique avec les pratiques sociales et culturelles ce qui donne naissance à un paysage remarquable inscrit sur la Liste du patrimoine mondial en 2012. Les communautés constituées par des groupes ethniques Bassari, Peul et Bedik, qui après de longues périodes de conflits, sont parvenus à cohabiter pacifiquement depuis le milieu du XXe siècle. Ils comptent près de cinq mille personnes réparties dans vingt-sept villages. Le site et les expressions culturelles communautaires représentent un témoignage remarquable de la spécificité culturelle et de l'interaction entre les différentes ethnies en ce qui concerne leurs pratiques culturelles, sociales, rituelles et agropastorales et constituent une réponse aux contraintes environnementales et aux pressions anthropiques qui leurs sont imposés dans le but d'utiliser les ressources limitées de la zone de façon durable et rationnelle. Ainsi, l'inaccessibilité de certains villages favorise le maintien des traditions au sein de la population. Cependant, la communauté a subi de fortes migrations d'abord chez les hommes ensuite chez les femmes, à la recherche de travail dans les grandes villes. Cette migration qui s'est de plus en plus accentuée avec la colonisation constitue l'élément déclencheur de la modernisation des populations au fil du temps et de leur ouverture au monde extérieur. Toutefois, il n'en demeure pas moins que les pratiques culturelles traditionnelles continuent de perdurer même si quelques changements liés à la présence de la religion, aux manques de ressources ou à la vulnérabilité de l'environnement sont notés. Aussi, la présence du tourisme dans cette zone constitue un facteur de changement des comportements et habitudes surtout au niveau de la construction des habitats.

Angel Gustavo RAMIREZ GRANADINO (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

Marcher sur un delta inversé: la crise multifactorielle du Venezuela et la migration du peuple Warao

Les Waraos sont l'un des deux seuls peuples indigènes à avoir réussi à apprivoiser le delta de l'Orénoque, un écosystème d'adaptation difficile qui permet aux Waraos de résister aux effets les plus dévastateurs de la présence espagnole jusqu'à une bonne partie du XXe siècle, bien qu'ils aient été contactés à l'époque de Christophe Colomb. Il s'agit d'un peuple sans affiliation linguistique connue et présentant des caractéristiques génétiques particulières qui le distinguent des autres populations autochtones de la zone circum-Caraïbe. Leur évangélisation a commencé au 18^e siècle et a pris de l'ampleur à la fin de 19^e et au début 20^e siècle. En 1966, le gouvernement vénézuélien décida de fermer le canal le plus à l'ouest du delta, sous prétexte de gagner plus de terres pour les cultures. Cela provoquera un taux de mortalité sans précédent chez les Warao et les obligera à migrer vers l'ouest et à errer dans les grandes villes du pays, avec de fréquentes relocalisations dans le delta et des mobilisations vers d'autres États du pays promues par les gouvernements régionaux. La grande crise vénézuélienne qui a débuté en 2013 trouve le delta de l'Orénoque de plus en plus pollué par l'extraction du gaz et transformé en une plaque tournante du trafic de drogue. Les pénuries alimentaires et l'insuffisance de carburant et de fournitures médicales obligent les Warao à se déplacer encore plus loin qu'auparavant, même jusqu'aux États du sud du Brésil.

Regarder vers l'avenir trente ans après un tremblement de terre. Exemple de Gyumri, deuxième ville et capitale culturelle d'Arménie

Les catastrophes naturelles constituent un risque majeur pour les territoires, leurs populations et le patrimoine culturel. Prenant diverses formes, elles peuvent provoquer des dégâts humains et matériels de grande ampleur. En 1988, une telle catastrophe est arrivée à Gyumri, deuxième ville d'Arménie. La capitale culturelle d'Arménie et sa population ont subi un tremblement de terre dévastateur dont la mémoire accompagne toujours ses habitants. L'article suivant représente les menaces de cet événement tragique et la grande volonté de la population pour s'adapter à cette réalité et surmonter toutes ces difficultés. Des pertes humaines, des milliers de sans-abris, une ville détruite à 60%... Après une trentaine d'années, cet ancien foyer culturel s'est relevé comme un phénix et continue à abriter sous son toit l'art et la culture, fidèle à son titre de la ville de traditions, de musique, d'artistes, d'écrivains, d'humeur et de joie. Membre du réseau mondial UNESCO des villes apprenantes, Gyumri est devenue une ville tournée vers l'avenir. Le présent article a pour objectif de montrer comment les Arméniens ont survécu à cette période difficile marquée aussi par le conflit du Haut-Karabakh et la crise politique et sociale, comment les habitants ont réussi à s'adapter à cette situation et à faire renaître la ville et quel a été le rôle d'autres pays et des institutions à ce sujet.

Camille BOUISSET (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

Le Havre ville martyre de la Seconde Guerre mondiale : l'adaptation de la population civile pour survivre et se reconstruire.

La reconstruction d'une société peut passer par un processus de reconstruction de l'espace urbain. C'est ce qu'il s'est produit avec la population de la cité Océane entre 1944 et 1953. Du 5 septembre au 12 septembre 1944, 80% du Havre est bombardé par les troupes Alliées afin d'être libéré de l'occupation nazie. Plus de 10 000 tonnes de bombes sont larguées, le bilan est 2 053 morts. Au total, depuis 1941, 80 000 havrais se retrouvent sans logement et 35 000 ont tout perdu. Lors de ce siège pour la libération de la ville, les risques pour la population civile n'ont pas été pris en considération. Le seul objectif était de libérer ce dernier point hautement stratégique encore détenu par l'armée du 3ème Reich. Avant ces 8 jours de terreurs, la population n'a pu être évacuée et fût regroupée dans le quartier du vieux Le Havre pendant le siège. Après une telle destruction urbaine et avoir survécu à de telles horreurs, il est nécessaire de repenser un modèle d'habitation pour apporter des solutions à la population civile. Cet article traitera de la reconstruction de cette population, en parallèle et accompagnée, par un processus de reconstruction urbaine. L'étude des nouveaux logements d'après-guerre démontre d'un modèle social de reconstruction souhaitant s'inscrire dans une démarche progressiste.

Charline FORAY (Master IMQP, MAPHAR, Instituto Politécnico de Tomar)

Danube region – Meso-Neo

The process of Neolithisation triggered a crucial shift in the lifestyle of past communities. The Balkan basin is a key area to understand how Neolithic was spread through Europe, localised in the southeast of Europe lining the coast of three seas (Black sea, Aegean sea and Adriatic sea) and delimited in the North by the Danube river. The transition of foraging to farming raises outstanding issues about subsistence systems and technology innovation especially in term of maternal behaviour. In this presentation we are highlighting new attitudes towards neonatal care. We are focusing at teeth analyses of human remains in the Danube regions where last hunters-gatherers-fisher Mesolithic communities and first early Neolithic farmers populations are documenting the chronology of occupation from 10 000BC to 5500 BC. The rich quantity of

publications in this territory gathering density and paleodemography reconstruction of population in this period, and archaeological indicators of socio-cultural changes, bring us into question about child care system and motherhood conception transformations. Studies are embracing data on stable isotopes analysis ($\delta^{13}\text{C}$; $\delta^{15}\text{N}$) and carries frequency, and detection of human teeth marks on bone spoons. Results have shown important differences in infant feeding practices, and is questioning our understanding of subsistence strategies development such as breastfeeding and weaning patterns. This presentation aim to show how important are motherhood interdisciplinarity studies when is the case of understanding mechanism of population's adaptation facing ecological and socio-cultural changes.

Crina ZUGRAV (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

Les Gagaouzes de la Moldavie et leur patrimoine entre l'orthodoxie et les origines turcs

Dans le sud de la Moldavie se trouve le peuple Gagaouze, des chrétiennes orthodoxes qui ont des origines turques. Avec des hypothèses différentes et complexes sur leur genèse et dans le contexte multiethnique du territoire moldave ils ont essayé de garder leur patrimoine à travers le fils historique. Malgré leurs efforts de sauvegarder leurs traditions, leur langue, leurs coutumes ils ont beaucoup souffert en perdant une partie de leur identité à cause des changements des différents pouvoirs politiques et des instabilités. Pendant la période soviétique, Moscou a pu atteindre son objectif désiré. La culture gagaouze se retrouvait dans l'oubli, le procès de la russification de cette partie de la Moldavie a eu un grand succès. Il manquait considérablement la notion de préservation ethnique et linguistique dans l'esprit locale. En revanche une fois avec la chute de l'URSS et la proclamation de l'indépendance de la Moldavie cela change complètement. L'élément ultime qui avait déclenché une forte volonté d'auto affirmation culturelle c'était la déclaration de la Transnistrie. De cette manière les institutions gagaouzes ainsi que le peuple Gagaouze ont réussi en 1994 d'obtenir leur autonomie en proclamant l'Unité territoriale autonome de la Gagaouzie. Ce moment a représenté dans une sorte une renaissance pour ce peuple. En présent la conscience patrimoniale joue un rôle significatif dans cette région et beaucoup du travail se fait afin de conserver le patrimoine gagouze.

Diana Haidé LÓPEZ LÓPEZ (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

Kawi Mana Kau: From the mountain to the dam

Kawi Mana Kau in wixárika or Zapote de Picachos in Spanish, is a wixárika community in western Mexico, close to the city of Tepic, Nayarit. This indigenous community is currently located around the Aguamilpa dam, but it wasn't always this way. Indigenous communities in Mexico tend to live in the most remote locations, usually very difficult to access. The people from Kawi Mana Kau used to live at the top of the mountains that cover the region. This changed in 2004, when a landslide made them move to lower lands. This event impacted their daily life, forcing them to find new alternatives to provide for themselves. Agriculture is very sensible to the soil and weather conditions, which have varied greatly moving from the mountains to the artificial coasts. The crops that they used to produce couldn't grow anymore. In addition to this challenge, being close to the Aguamilpa dam, one of the main activities for the people is fishing. Nevertheless, the level of pollution in the water has been increasing, which has reduced even more the opportunities for the community. All these changes have been noted by the government and by civil associations, trying to implement community projects that consider the new challenges they must face. These projects include professional guidance to introduce new crops, touristic and ecological projects, and a handcrafters' cooperative formed by the women of the community, which involve adaptation and transformation processes on their own.

Mobile Knowledge Traditions: Inferring Beringian Migrations through Inuit Life

This essay aims to draw upon scientific data as primary sources while using them with existing works as secondary sources to establish clearer links between climate, environment, and mobility. It also re-examines existing hypotheses with regard to the same to argue that mobilities in prehistory can be explained in terms of causes and consequences of changes in the environment and subsistence. This essay focuses on the movements and migrations of humans across Beringia ca. 40000-20000 B.P. Mobilities throughout history were enabled by humans' adaptability and driven by their quest for resources elsewhere. These extra-local adaptations are in turn afforded by continually modified knowledge systems about biotic and abiotic variables that are passed down generations and circulated amongst groups, termed Traditional Ecological Knowledge (TEK). Recent scholarly work in history has taken a dynamic turn, stressing the importance of analysing the circulation of groups, non-human and human, as well as ideas. No language, culture, belief, or behaviour is seen to have evolved in complete isolation. Interactions and networks are taken to be central to historical processes and mobilities in many ways, seen to act as their catalysts, causes and consequences. Therefore, not only do mobilities require closer inspection, but history itself needs to be also visualized in terms of patterns of movements and networks as the world becomes increasingly complex. By examining the adaptive TEKs of the contemporary nomadic Canadian Inuit and referring to reconstructions of the paleo-landscape, aspects of the Beringia migrations can be inferred.

Franklin BETT (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

From herding of livestock to a new way of life? The case of the Maasai Community in Kenya

The Indigenous Maasai Community living in the Southern part of Kenya are historically known for their nomadic pastoralism. Like other pastoralists in the country, they earn their living from herding livestock, cows, sheep and goats. This means that they constantly move from one place to another across the country in search of water and grazing grounds for their cattle. However, with the ever changing climate observed in recent years, it has become extremely difficult for them to access pasture and water from their traditional grazing grounds. In the last two years in a row, Kenya has been suffering from one of its severe droughts ever witnessed in the country. One of the communities who have been really hit by this are the Maasais, who due to lack of rains and dried up pastures, had to bear the loss of losing millions of their cattle. As one of the Maasai community leaders narrated, they had to let their cattle go so that they could take care of their starving children. Should the Maasai community give up their traditional nomadic way of life, which is the backbone of their identity, culture and livelihood?

Hakima Nabti (PhD student, AMIGO consortium)

L'art contemporain : des espaces culturels

L'émergence de la médiation soulève de nombreuses questions sur l'image de l'art contemporain que chaque acteur souhaite véhiculer. L'art contemporain peut-il se reconnaître dans la conception actuelle de la culture Algérienne, à favoriser des événements et une certaine spectacularisation, défiant parfois le contenu lui-même ? le fonctionnement des différentes formes de représentation, les conduites sociales et individuelles, les structures artistiques et littéraires obéissent-elles à la construction symbolique et matérielle régissant la vie sociale ? Où se situe l'art contemporain parmi la culture ? Evoquer les espaces culturels de l'Algérie, c'est donc convoquer les différentes rencontres, les métissages divers, les violences coloniales. À partir de

l'idée de trans-culturalité, de faire un état des lieux de la réalité culturelle algérienne marquée par de profondes contradictions, des pans mémoriels divers et de sérieuses incursions historiques.

Hasnae NADAH (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

Les nomades sédentarisés du Maroc

Le nomadisme est un phénomène ancien dans l'histoire du Maroc, il a été attesté dans plusieurs régions désertiques. Il existe quatre bassins de nomadisme : Les nomades chameliers du Sahara, Les semi-nomades du Haut-Atlas et ses bordures, Une nouvelle ère pour les transhumants des Hauts-Plateaux de l'Orientale et les semi-nomades du Moyen-Atlas et l'intensification de l'agriculture. Ces groupes nomades se caractérisent par des traits culturels et patrimoniaux qui ont été préservés et transmis de génération en génération et qui marquent leur vie (les techniques de l'élevage, les connaissances de l'environnement et du climat, la médecine traditionnelles, et des normes régissant leur vie sociale comme les rapports sociaux, le mariage, les coutumes, la langue, la musique, la danse, les jeux traditionnels et la tradition orale...). Aujourd'hui au Maroc, ce mode de vie est menacé de disparition et les derniers nomades risquent de perdre leurs traditions et leur mode de vie parce qu'ils sont menacés par des mutations suites à plusieurs problèmes (sociales, climatiques et culturelles) et ces mutations rendent leur vie de plus en plus dure. D'ailleurs, il y'a quelques tribus nomades au Maroc qui se sont sédentarisées pour pouvoir s'adapter au nouveau mode de vie et afin d'assurer leur survie et ils ont également déployé des efforts pour réussir à s'adapter tout en gardant leur propre patrimoine. Nous allons tenter donc d'effectuer une recherche bibliographique approfondie sur ce sujet et de le mieux développer.

Imene KHODJA (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

Comment l'organisation sociale des Beni M'zab et leur culture ont influencé l'urbanisme et l'architecture de la vallée des M'zab?

Les Mozabites ou Beni M'zab sont un groupe berbère qui pratique l'islam ibadite, une branche minoritaire de l'islam qui a ses racines dans l'islam primitif. Cette doctrine a fortement influencé la culture et l'organisation sociale des Mozabites, qui sont connus pour leur mode de vie traditionnel conservateur et pour leur architecture unique. La vallée des M'zab est une région du sud de l'Algérie constituée de cinq oasis fondées par la communauté ibadite au Xe siècle. Ces cinq oasis (ksar): Ghardaïa, El-Ateuf, Melika, Bounoura et Beni Isguen, sont des villes fortifiées traditionnelles construites en terre crue. La vallée des M'zab est considérée comme un exemple remarquable d'architecture vernaculaire, avec ses bâtiments en terre et ses rues étroites et sinueuses. Elle a été inscrite sur la liste du patrimoine mondial de l'UNESCO en 1982 en tant que "ville fortifiée de l'ensemble M'Zab". C'est également une région riche en traditions culturelles et artisanales, notamment la production de tapis et de poteries. L'organisation sociale des Beni M'zab a conduit à des normes strictes en matière d'urbanisme et d'architecture, qui ont été adaptées pour répondre aux besoins de la communauté. Leur architecture particulière est caractérisée par des maisons en forme de cube construites en utilisant des matériaux locaux tels que la pierre et la terre. Cette architecture unique a été développée pour s'adapter aux normes sociales des Mozabites et aux conditions climatiques arides afin de fournir un environnement intérieur frais et agréable. La forme de cube permet de maximiser l'espace intérieur, et avec les murs épais, elle aide à réguler la température intérieure. Mon travail consistera à analyser comment l'organisation sociale et la culture mozabite sont traduites en matière d'architecture et d'urbanisme.

Tourism adaptation for preservation in the region of the Chapada dos Veadeiros

The National Park Chapada dos Veadeiros, part of the Cerrado Protected Areas listed by UNESCO, is home to several small traditional communities in addition to its rich fauna and flora. The region often faces natural environmental problems such as fires. Its biodiversity also suffers from human intervention and with the high affluence in roads. For example, landslides have occurred causing communities to be isolated for days, and animal killing is frequent due to high speed travellers. Furthermore, tourism in the area grows each year, especially with the social media diffusion made by digital influencers who frequently visit Chapada dos Veadeiros. This growth in tourism comes with problems, namely the gentrification of the region and other threats to biodiversity. Taking all of this into account, the local communities are forced to reinvent themselves in order to protect their ecosystem. Ecotourism and community based tourist practices could be solutions to resist the imperative idea of economic growth imposed on the development of the region. This work will aim at finding and discussing alternative forms of tourism in order to preserve cultural, traditional and natural aspects of the National Park situated near Brasilia, while coping with the recent and constant transformation in the region.

Juliana FREITAS MOREIRA (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

Les pratiques communautaires face aux changements climatiques et l'oublie d'un patrimoine : le cas du Jardin Secret du Poço da Panela à Recife, Brésil

La ville de Recife, dans le nord-est du Brésil, a son histoire et son paysage étroitement liés à l'eau, qui est reconnue par la population comme l'un des patrimoines de la ville. Cependant, depuis la fin du XIXe siècle, le modèle d'urbanisation de la ville a tourné le dos aux eaux, qui sont devenues extrêmement polluées. Plus récemment, la ville de Recife a été considérée par le rapport du GIEC comme l'une des 16 villes les plus vulnérables au monde aux effets du changement climatique, étant menacée notamment par la montée du niveau de la mer et les inondations, ce qui rend la relation entre les gens et les eaux de la ville paradoxale. Elle est à la fois un patrimoine, un élément oublié par le modèle d'urbanisation et une menace. Ces dernières années, des projets institutionnels et communautaires ont été mis en œuvre afin de faire face à ce contexte. L'un de ces projets est le Jardin Secret Poço da Panela, qui a transformé en 2017 une ancienne parcelle abandonnée sur les rives de la rivière Capibaribe en un espace de coexistence, de plantation d'espèces indigènes, d'éducation environnementale et en un potager communautaire. Par sa pertinence, ce projet a été intégré au projet Parque Capibaribe, une initiative de la mairie de Recife et de l'Université Fédérale de Pernambuco, qui prévoit un système de parcs intégrés sur chaque rive du fleuve Capibaribe et qui a parmi ses objectifs, la valorisation des eaux et l'adaptation climatique. Ainsi, l'article cherche à présenter les spécificités du cas du Jardin Secret du Poço da Panela et à analyser comment les actions communautaires promues dans l'espace contribuent à la reconnexion des personnes avec les eaux urbaines et à l'adaptation de la ville face aux inondations et à la montée du niveau de la mer.

Kalangi Rodrigo (Master IMQP, Università degli Studi di Ferrara)

Quantifying Past and Present: Dietary Adaptations of Sri Lankan Mesolithic Hunter-Gatherers and Aborigines

Inevitable clues of prehistoric occupation in the pristine tropical rainforests from lowlands of Sri Lanka, can be dated back to 48 000 years. Isolated 'forest' foragers, such as the *Wanniyalaeto* (or Vedda) people, reminiscent of prehistoric people of Sri Lanka, has been occupying the same

ecology since their origin. Archaeozoological and archaeobotanical evidence indicates that these hunter-gatherers exploited tropical forest resources in Late Pleistocene rainforest settings. Dietary practices are rich source of information to understand the interconnection of man and environment and cultural subsistence policies over time. However, archaeological and ethnohistorical research has yet to quantify the overall dietary reliance of human foragers on tropical forest resources through time and space. In this framework, the continuity of dietary practices are quantified while highlighting the fluctuations over time. This research strengthened when two ancient population's dietary practices are being traced in historical perspective. The study uses multiple statistical variables to quantify each population and historic period. The agents of possible dietary changes are discussed parallel to the social and cultural transformations that have been undergone with the invention of Buddhism in 250 BC.

Marguerita SAID (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

The transformation of the Lebanese coastal line; between seashore & community

Maritime cultural landscape begins at the dilatation of the water edge line into a dynamic cultural space shaped by human communities and experiences rested between the land and the sea. Our ancestors had their own way of shaping their lives in settlements, from which our modern lives are derived from, and sometimes still affected by them. In the case of the Lebanese coast, many alterations have occurred until our modern days. From sea city-states that dates back to the Phoenician time with main functions of trade through the ports, the creation of artifacts and mostly agriculture. These trading empires still exist through the archeological sites and some still functioning ports on the Lebanese coast & not for from today, the relationship between the locals and the waters was still so deep because the majority of the coast was for settlement purposes & the majority of this shoreline was still reserved for agricultural activities next to these settlements. Today, the Lebanese people are more disconnected from the sea than any time before, because of the privatization of the coast & the corruption through resorts & luxury development that led not only to an existential social rupture but also an environmental one. This has led to having very rare public spaces in Lebanon & public beaches, without forgetting the apocalypse of the 4th of August which affected the Port of Beirut & its huge trading function through the world.

Mariana SOUZA BRANCO (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

Transformations in the West of São Paulo: railroad and its villages

"The extreme western region of the state of São Paulo, in Brazil, from the 19th century to its predecessors' time was occupied exclusively by indigenous people. The area and its rivers had already been mapped out, but only the eastern part of the state was urbanized. After the Industrial Revolution in Europe, Brazil still remained essentially agricultural, however, the forms of production and consumption had been modified worldwide and the country got the role of producer of raw materials such as sugar, rubber, and coffee. To transport agricultural production, several railway lines were built, such as the Estrada de Ferro Sorocabana, planning to connect the extreme west of the state – on the border with Mato Grosso do Sul – to the coast of São Paulo. The first urban centers of the cities in the macro-region of Presidente Prudente were formed concomitantly with the arrival of the railway line. As a solution to the problem of workers' lack of housing and to guarantee its operation 24 hours a day, the companies have built railway villages around the station, inducing a new way of life. In addition to the transformations in the form of production, the changes caused by the Industrial Revolution also echoed in the way of living, such as the mononuclear family, bringing new technologies and health concerns. This present article intends to discuss the changes brought about by the railroad in the west of São Paulo, debating its railway complex and its villages, which are cultural and industrial heritage, and need

to be studied together with the technological, economic, and social transformations that took place at the time. The villages have vestiges of the industrial culture and were witnesses of this new railway civilization, a significant phase of the evolution and progress of Brazil.

Oumaima RADHI (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

Adaptation and Transformation: The Jewish community of Djerba, Tunisia and community-based practices

The Jewish Tunisian community is one of the oldest communities in the African continent, specifically the Jewish community in Djerba, divided between two villages on the island found near the southern coast of Tunisia. It's one of the most famous Jewish communities in north Africa due to its exceptional longevity, it is said to have inhabited the territory since the ancient history (586 BC. J.-C.) and thanks to the annual pilgrimage to the *Ghriba* Synagogue bringing together visitors from all over the world strengthening its traditions. This small resilient community has survived decades of political and economic disputes, losing much of its population in after the second half of the 19th century. However, in the recent years, a much bigger threat has been increasingly menacing the world as a whole and the island specifically; climate change. The imminent threat is putting at risk not only their customs and traditions but also their livelihood. This community, as many other must adapt to the accelerating transformations to their landscape. A community-based practices needs to be implemented as a way to strengthen the community's resilience. Community-based adaptation (CBA) has the potential to support the transformation that re-shapes power relations as well as reducing climate risk. CBA to climate change is a practice that aims to accompany the local communities in the understanding, design and implementation of adaptation measures. It can include practices that goes from the simplest activities to more complex forms of social and economic resilience. What threats are menacing this community? And what appropriate community-based practices are to be implemented?

Rajib Kumar Saha (Master IMQP, Muséum National d'Histoire Naturelle)

Community based conservation of geo-archaeological settlements of the Sundarban World Heritage site, Bangladesh: the consequences of climate change adaptation in Global South

The Sundarbans (giant coastal mangrove forests) are one of the world's largest halophytic wetlands. Geographically, it is an active delta formed and still delta building process going on by the action of the Ganges, Brahmaputra and Meghna rivers those are sinking sediment-water influx into the Bay of Bengal and is considered one of the natural wonders of the world. It was declared a UNESCO World Heritage Site in 1997. The Sundarban is a sanctuary of Bangladesh's wildlife. This mangrove forest is habitat of the country's most endangered species. The roaming of the Royal Bengal Tigers is a major reason of survival of extinct trees in the Sundarban those are not persist in other parts of the country. Due to the soil salinity and other unique features, a variety of typical trees for instance trees with pneumatophores or aerial roots are found in the Sundarban. The roots of the *Sundari* (*Heritiera fomes*) have distinct characteristics that protect the soil from cyclone induce storm surges. These trees control the tidal waves caused by the daily high and low tides. The Sundarban region is the only place in Bangladesh where collecting honey from naturally produced beehives serves as a means of everyday life. The village of Bharat Vaina in Keshabpur Upazila (Bangladesh's 3rd order administrative unit) in Jashore District has a site of archeological structure about 1,500 years. Researchers have speculated that the designs of the structures and artifacts recovered at Rezakpur are similar, thus theorizing that the ruins at Rezakpur may date him 1,200 years ago. Estimation of archaeological age of this area has been carried out by examining its architectural design, size of the used bricks and other construction

materials. By direct engagement (in terms of community participation and multimodal stakeholder's involvement) will ensure local preservation practice, assist to create guidelines for sustainable conservation model and could be replicable in the global south countries facing adverse effect of climate change.

Rufus Malim (PhD student, Heritage, Universidad de Extremadura-Caceres)

Changing times and transitioning communities: How modernity and climatic change are impacting traditional modes of living in nomadic Mongolia

Mongolian herders are adapting to new ways of life to accommodate for a changing world. The traditional nomadic mode of existence was ecologically sustainable and a subsistence lifestyle. However, with modern innovations and climatic change this has resulted in a transformation in community-based practices as more people, especially younger generations, leave for the city and the better opportunities it brings. These changes have left some communities and families apprehensive about the future and their traditions. It has also led to urban growth particularly around Ulaanbaatar.

Qianzi WANG (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

A Study of Community Engagement in the Protection of West Lake. With the Historic Urban Landscape approach (HUL)

The West Lake Cultural Landscape of Hangzhou was inscribed on the World Heritage List in 2011. Unfortunately, the local community has a one-sided understanding of the concept of heritage conservation and is only aware of tourism development and commercialization. For example, the restoration only in the West Lake scenic area undermined the ancient Chinese cultural tradition of idealized fusion of between humans and nature. After becoming aware of the problem, the local community is actively adapting and participating in the way of protection. First of all, this paper will analyze the ways of community engagement in the protection of West Lake after its inscription. And these ways can be divided into two phases by the Covid-19. Before the epidemic (2011-2019), the community completed the following adjustments. Firstly, transforming the environment around West Lake to achieve ecological sustainability. Secondly, developing traditional handicrafts to achieve economic sustainability. Thirdly, organizing various cultural, educational, and volunteer activities to enhance people's sense of identity. And after the outbreak of the epidemic (2019-present), the actions of community engagement shifted to online to expand the influence of the heritage site through the Internet. What's more, this paper will summarize the relationship among all the roles of the community (including the local government, experts, residents, visitors and civil society organizations) with schema to show the interaction of them. Finally, this paper will look at the possibilities for forms of community engagement after the opening of 2022, for example, digital heritage elements combined with people's field activities. This study will utilize the Historic Urban Landscape approach (HUL). Other research methods are literature research method and survey questionnaire method.

Sandra Selene LÓPEZ BALDERAS (Master IMQP, Università degli Studi di Ferrara)

Community-based practices: female recovery of the prehistoric construction of adobe shelters in Mexico

In Latin America, millions of people don't have access to decent housing, due to various reasons, such as reduced income, scarcity, dispossession or increase in land value, deficit in economic solvency and environmental degradation. Turning houses into a source of pollution, due to the

excessive growth of urban areas that often leads to soil erosion and emissions of CO₂. In this panorama, the link between women, housing and the environment becomes relevant, since they are agents that influence the spaces, main promoters in the protection of natural resources and have an educational role, which the long-term sustainable development of shelters depends. They are actresses who contribute to the design, construction, financing, aesthetic and ecological quality of homes, is taken up again in the following essay. From the recovery of feminine traditions related to the construction and sustainable maintenance of human shelters in Mesoamerica, such as the construction of houses from the tapial technique, with the use of uncooked earth, or adobe, stacked in layers. Locally available material, which reduces CO₂ emissions, provides thermal inertia, naturally regulating the rate of humidity, and is 100% recyclable. Characteristics that could currently help reduce the use of other highly polluting materials, such as cement. Consolidating the knowledge and construction processes of indigenous women as processes of adaptation to climate change. This essay is based on the analysis of two community organizations in the states of Puebla and Guerrero, in Mexico.

Shanty FISHER (Master IMQP, MAPHAR, Instituto Politécnico de Tomar)

Ukhahlamba Drakensberg Rock art Park: Case Study of the San Bushmen Hunter gather communities adaptative processes and techniques through rock art paintings and engravings

This paper focuses on the Ukhahlamba Drakensberg Rock art shelter, namely the Eland cave which is a hunter-gather bushmen art. The Ukhahlamba Drakensberg rock art park has recorded over 600 rock art paintings and holds pieces of evidence of the early stone age and middle age archaeology in the region, which is said to bear mainly evidence of activities of the late stone age communities that have played a part in the park's nomination as a World Heritage site. This paper will look at the Eland cave to discuss the adaptive strategies and techniques of the historical San bushmen hunter-gather societies who have weathered and moved through those spaces in prehistory times. Rock art consists of a very rare and scarce and non-renewable heritage. It is material evidence of the spiritual and aesthetical advancement of the San bushmen hunter-gather societies and also places as a medium through their cultural continuity, change, cosmology, and ways of life that could be communicated to the present and future generations hence conservation and preservation challenges are also to be taken into account.

Shubham KUMAR (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

Niti

Niti, le dernier village indien situé dans la région montagneuse d'Uttarakhand à l'altitude de 3 600 mètres est connu pour la frontière Indochine. 575 km loin de la capitale New Delhi, cet endroit est entouré de l'Himalaya et est la base de l'armée indienne pour le contrôle et la surveillance. Le Tibet est à une soixantaine de kilomètres de ce village. Les habitants de ce village n'y habitent que pour six ou sept mois vu qu'il neige fort du novembre au février. Le reste de l'année, ils résident dans un autre village où la météo n'est pas trop sévère. Ce qui rend unique ce village est la tradition et la culture. Presque tous les villageois appartiennent de la communauté « *Bhotiyas* » et leur occupation principale est l'agriculture. Au mois d'octobre, avant qu'il neige fort, il célèbre une fête qui montre leur tradition culturelle. Selon un habitant du village, Déesse change de maison d'un villageois pour aller chez un autre et chaque année c'est la même rituelle. Pendant le changement de la maison, les villageois performent une prière pour prendre la bénédiction de la Déesse. L'homme le plus vieux du village, qui est aussi le chef fait un tour du village avec les autres villageois : c'est une tradition de cette fête. Les femmes et filles se sont habillées dans leur costume traditionnelle et un repas spécial est cuisiné pour la Déesse qui contient aussi la viande du mouton qui a été sacrifié comme l'offrande à la Déesse. Les villageois

dansent et chantent pendant cette cérémonie. Ils utilisent un grand instrument de musique pour chanter. Cette fête ne dure qu'un seul jour.

Vincent Gaspar DEL CASTILLO (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

“The Filipino Spirit is Waterproof”: Community-based practices, attitudes, and beliefs in the Philippines in the face of natural disasters

According to an article published by Time Magazine (2013), the Philippines is the most exposed country in the world to storms and typhoons; this is corroborated by the WorldRiskIndex, which ranks the Philippines as the 3rd most vulnerable country to natural disasters, next only to fellow Southern Pacific island countries Vanuatu and Tonga. Due to the country's position in the Typhoon Belt, an area in the western Pacific Ocean where about one-third of the world's tropical cyclones form, the national weather bureau PAGASA expects at least 20 tropical cyclones to enter the Philippine Area of Responsibility (PAR) each year, among which ten will be typhoons and five will have the potential to be destructive. In recent history, Typhoon Haiyan, known locally as Super Typhoon Yolanda, was one of the most powerful typhoons ever recorded, and the deadliest natural disaster in the country's history, causing over 5,000 deaths and devastating vast parts of the Visayas region. For this reason, the value of resilience in the face of natural disasters has become an integral part of Filipino national identity and culture; this is perhaps best exemplified by the slogan “The Filipino Spirit is Waterproof”, a popular metaphor for how the Filipino people's strength and perseverance are impervious to the calamities that they face. In recent years, however, the public has grown increasingly critical of “Filipino resilience”: for example, a feature article by Katie Warren (2020) poses the question: Has resilience become an excuse for government inaction? Or is it truly a positive characteristic of the Filipinos?. Moreover, Ferrer (2021) questions the “romanticization” of Filipino collective resilience, while also critiquing the government's incompetence in providing concrete plans and infrastructure to address these natural disasters. In general, there has been increased awareness regarding the importance of pre-disaster preparedness, as opposed to post-disaster resilience. This article will therefore analyze the development of community-based practices, attitudes, and beliefs in the Philippines in the face of natural disasters in recent years; in particular, it will seek to explore the difficulties that the Filipino people face as they shift from a culture rooted in resilience towards one that values disaster prevention and crisis management.

Yuija XIAO (Master Dyclam +, MTA, Instituto Politécnico de Tomar)

Community participation in historic urban landscapes management in China: Rising approach to sustainable development of cultural heritage sites

Historic urban landscapes are an important part of Chinese cultural heritage, where local residents rely heavily on tourism for their livelihoods. However, with the integrative developmental challenges of rapid urbanisation and natural disasters, including heritage commodification, overtourism, gentrification, mismanagement as well as COVID-19, climate change, the preservation of historic urban landscapes becomes a major concern. It's necessary to come up with a new framework to coordinate the relationships among three major aspects of society, economy and ecology, namely the life quality of local residents, economic growth and cultural heritage conservation. In reaction to the need, some domestic experts have taken sustainable development practices of which the core is community participation in local administration. Promoting public engagement in the development of a community vision for local conservation and development has become a new way out for local governance, helping to holistically identify urban contexts as well as increase heritage values and life quality of communities, linking the past to the future. In this paper, I intend to select the Old Town of

Pingyao as a case study, due to its status as pilot town in this program and one of the first urban cultural heritage sites in China, to analyze the role of community participation in sustainable historic urban landscapes management so as to provide new management models for other similar sites.

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Geological setting and conservation of geopark site, Karangsambung, Kebumen, Central Java, Indonesia

Kebumen is an area that covers the mountains in the north to the coast in the south, has a unique geological diversity condition, exciting and international scientific value so that it is widely used as a natural laboratory for conservation, education, and research purposes. Geopark is a concept of sustainable development in a single area with a geoheritage for conservation, education, and sustainable economic development of local communities. This Karangsambung-Karangbolong National Geopark (KKNKG) is planned to be upgraded to a UNESCO global geopark. The method in this research is primary data collection through geological field mapping, and secondary data in the form of references from previous researchers. There are 30 geological protected sites in the area. In contrast, outside areas are for settlements, forests, gardens, rice fields, and other production activities that do not damage geological sites. The existence of this area is essential for science, education, and tourism because of the uniqueness of rocks and fossils, the diversity of rocks that reflects a unique geological process in the form of subduction of the Eurasian continental plate with the Indian Ocean plate at 121-55 million years ago. This research resulted stratigraphy, geomorphology, geological structure, geological history, natural resource potential and hazardous geological disasters of the research location. The geomorphology condition in the research area is believed to be reversed topographically, because it showed a massively eroded anticline which turned into anticline valley. Geomorphologically, this research location can be divided into 3 units, namely the structural geomorphology unit, the denudational geomorphological unit, and the fluvial plain geomorphology unit. By stratigraphically, this area is unique because of the presence of all types of rock (igneous, sedimentary and metamorphic), or it can be considered as a melange complex, with a block-in-matrix fabric, which the exotic block rocks were embedded inside a scaly clay formation. The geological history of this research area is estimated to have an active tectonic activity occurred from the Pre-Tertiary to the Holocene era, starting from pre-tertiary formation of early Java base rock, sedimentation phase of deep-sea avalanches (olistostrome), ancient volcano phase (OAF), structural anticline building and erosion process to becoming an anticline valley. The distribution of unofficial rock units in the research area is divided into 6 from oldest to youngest, namely metamorphic rock unit, interbedded chert with limestone red claystone unit, sandstone unit, claystone with inserted sandstone unit, breccia unit, and alluvial sediment unit.