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**RESUMOS
ABSTRACTS
RÉSUMÉS**

Guilherme d'Oliveira Martins

Centro Nacional de Cultura

Da disciplina à alegria do conhecimento

La cause des Humanités doit être défendue avec élévation et intelligence et démarcation nette de tout “réquisitoire anti-moderne contre les méfaits de la société technique et industrielle”, comme l’a dit Vítor Aguiar e Silva, avec une préoccupation d’ouverture de nouveaux horizons pour la science comme culture et pour la culture comme dialogue entre les différents savoirs. Le retour des Humanités obligé à comprendre cette relation personnelle unique et fort singulière. Il ne s’agit pas de revenir ou de reculer, mais d’avancer considérant les enjeux permanents de la dignité humaine – dans un complexe labyrinthe de multiples et nouveaux défis, qui nous permettent de voir la variabilité d’un kaléidoscope qui représente l’incertaine et imprévisible réalité qui nous entoure.

João Almeida Flor

University of Lisbon Centre for English Studies (ULICES/CEAUL)

The Malaise

Em Portugal, o mal-estar que rodeia as humanidades clássicas e modernas deriva da reduzida importância que lhes é atribuída na política sócio-económica. Numa concepção imediatista, utilitária e instrumental do saber, é dada prioridade à investigação aplicada nas ciências ditas exactas, amiúde em prejuízo da reflexão teórica e da investigação fundamental. Além disso, a proliferação e o cruzamento de múltiplos modelos e paradigmas epistemológicos na cultura pós-moderna dão lugar a uma fragmentação do campo de trabalho e a micro-especializações que afectam a unidade disciplinar, a leitura integrativa e a visão holística do objecto de estudo. A consciência do valor transdisciplinar do saber e a recuperação da memória na cultura (inter)nacional devem constituir objectivos primordiais das humanidades futuras.

Ângela Fernandes

Centro de Estudos Comparatistas, Faculdade de Letras, Universidade de Lisboa

A construção do saber nas Humanidades: serenidade e inquietação

In this essay, we consider the way the Humanities deal with the main issues concerning the process of building knowledge. We comment both Giorgio De Chirico's painting *The Serenity of the Scholar* (1914) and the short-stories "O dia do grande frio", by Maria Ondina Braga (1974) and "La busca de Averroes", by Jorge Luis Borges (1949), thus discussing how these works represent the stance adopted by scholars and researchers, and eventually arguing that, from a humanistic perspective, knowledge always grows from continuous disquiet.

Maria Luísa Ribeiro Ferreira

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**Três olhares femininos sobre as humanidades: Hannah Arendt,
Martha Nussbaum, Rosi Braidotti**

Mon texte présente les thèses de trois femmes philosophes du XX et XXI siècles sur l'importance des sciences humaines et du rôle qu'elles devront occuper dans l'Académie. Hannah Arendt nous montre l'apport des humanités pour une éducation qui vise l'excellence. Martha Nussbaum considère que l'étude des textes classiques contribuera pour la formation d'une mentalité critique, essentielle pour un engagement politique. Rosi Braidotti part d'une condition post-humaine et nous propose une nouvelle façon d'interpréter les humanités dans un univers anthropologiquement décentré. Ce sont trois visions différentes mais qui se rencontrent sur le rôle futur des sciences humaines dans l'enseignement universitaire.

António Carlos Cortez

Poeta e ensaísta / crítico literário

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Colégio Moderno

As Humanidades: a razão do discurso, o discurso da razão (apontamentos sobre a importância da literatura)

The return to the Humanities imposes itself in a time that, like ours, is fast and fragmented, shows the validity of Ortega y Gasset's theses regarding the concept of "mass man". The Humanities, as disciplines of discourse, and in particular the discipline of Portuguese, are a code that diverges from the standardized code of apolitical and sterile man-mass, victim of the asphyxia of immediacy and profit, of the ferocious pragmatism that bestializes it. In a school context it is urgent, therefore, to restore the centrality and textuality of the classes, valuing literature and related areas in the teaching of language and culture. It is our intention, in this essay, to problematize and articulate these and other issues (educational reform, literary curriculum and canon, alienation of the younger generation, dilution of memory), defending the importance of the Humanities, the mastermind of the construction of a conscious citizenship.

Tiago Mesquita Carvalho

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Dos números à letra até às inúmeras letras

This paper presents the knowledge and goal driven features that sciences and humanities courses generally present at the university level. These features will draw upon the author's experience whilst being a former student of both courses and being acquainted with the subject matters and with both teachers and students imaginaries and expectations. After sketching some similarities and differences between these two types of endeavors, the paper concludes by outlining the threats and dangers of the current outstanding success of scientific and technological applications in everyday life smothering the power of the spoken and written word that have been part of every human culture.

Bernardo Vasconcelos e Sousa

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O Regresso da História

Il ne fait aucun doute aujourd'hui que la "fin de l'histoire" proclamée par Fukuyama était nettement exagérée. En effet, l'histoire revient, et revient dans sa double acception, en tant que processus social et territoire de recherche et d'interprétation pour l'historien. Le poids de l'histoire et les conséquences du passé, soit il plus ou moins lointain, se manifestent dans le monde contemporain d'une façon parfois éruptive. L'histoire comme discipline devient ainsi une sorte de "science auxiliaire" pour plusieurs types de discours politiques et idéologiques.

Zulmira C. Santos

CITCEM, Universidade do Porto

**“Nós não temos a profissão das ciências nem obrigação de sermos sábias, mas também não fizemos voto de sermos ignorantes”:
“novelas” e educação feminina no século XVIII em Portugal**

Having as a main objective the study of the ways in which fictional prose in the second half of the eighteenth century incorporates issues of feminine education, this article aims to demonstrate that narrative in the second half of the 1700s in Portugal was influenced by the ideological discourse of the Enlightenment, particularly in the ‘philosophical novel’ genre.

José Pedro Serra

Centro de Estudos Clássicos, Faculdade de Letras, Universidade de Lisboa

Crise dos humanismos, esgotamento do humano?

Starting from the contemporary crisis of humanism, this article attempts to synthesize some of the fundamental moments in the history of the crisis of humanism, from Copernicus to the present social sciences. The text ends with a brief analysis of the episode of the rescue of Hector's corpse (*Il.* 24), where the irreducible recognition of the *other* arises in the consciousness of the mortality of the human condition.

Elisabete Mendes Silva

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Enlightenment *versus* Counter-Enlightenment: Isaiah Berlin's account of the role of the sciences and the humanities

In this article I intend to describe and analyse Isaiah Berlin's critical insight regarding the role of both the sciences and humanities nowadays and how the divorce between these two areas of study became clear since the seventeenth century up to the present day. Despite admiring some of the Enlightenment values, Berlin put himself firmly on the side of the Counter-Enlightenment philosophers – Vico, Herder and Hamann –, as he also denied the existence of a priori truths and axiomatic truths leading to the belief in a perfect world. This gulf will be stressed as a means to present Berlin's theories, that of agonistic liberalism and value-pluralism, always striving for the importance of both the sciences and the humanities.

Carlos Velázquez [1]

Sidarta Cavalcante Sobral Leite [2]

[1] Universidade de Aveiro, Universidade de Fortaleza – Unifor

[2] Universidade de Fortaleza – Unifor

A humanidade à sombra

La supervalorization des progrès lucratifs de la science et de la technologie a conduit à la marginalisation des humanités; cependant, cette posture déséquilibrée réclame, avec urgence, de la présence régulatrice de la réalisation humaine. Il appartient, donc, aux sciences humaines de fournir des perspectives pour cette réalisation. À travers les préceptes de la recherche qualitative du paradigme junguien, nous avons spéculé sur les conditions inhérentes qui donneraient effet au retour des humanités, en concluant que, afin de réguler les excès des applications pragmatiques de la science, il faut surmonter ses visions limitées, en replaçant les objets dans la complexité de ses contextes et considérant l'humain comme l'unité centrale des valeurs analytiques. De ce fait, les nouvelles sciences humaines, à partir de la reconnaissance des limites subjectives de chaque chercheur, deviendront le domaine, par excellence, de la pensée complexe, articulé de manière inter et transdisciplinaire.

J. A. Segurado e Campos

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Bilinguismo Literário e Política da Língua no “Século de Camões”

It is generally accepted by Portuguese scholarship that in the period between the 15th and 17th centuries there was a fashion for poets to write with similar success both in the Portuguese as well in the Spanish language. This is really true for the second half of the 15th and the whole 17th centuries, but not for the “golden age” of Portuguese literature, that is, between 1526 (Sá de Miranda’s return from Italy) and 1580 (death of Luís de Camões). Along this period only the playwright Gil Vicente is a real bilingual writer. In the work of the greatest poets of the period we can observe a struggle between the “old fashion” (the so called *medida velha*) and the new literary forms imported by Miranda from the Italian Renaissance models. The best poets, in total agreement with the grammarians F. de Oliveira, J. de Barros and P. M. de Gândavo, who vindicated the superiority of the Portuguese language, used *almost only* this one in the new style, and wrote in Spanish, in a small, even a very small percentage, of the short poems in the old fashion.