

(Re)Founding.

Modalities of the (re)beginning in time and in space

Organization :

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« L'étendue ne se trouve pas. Elle se fonde. » (Antoine de Saint-Exupéry, *Pilote de guerre*, 1943, p. 160)

« A Texaco, derniers venus dans la couronne des vieux quartiers, nous réinventâmes tout : les lois, les codes de l'urbain, les rapports de voisinage, les règles d'implantation et de construction. (...) Et nous voulûmes, face à l'En-ville, vivre avec l'esprit des Mornes, c'est dire : avec notre seule ressource, et mieux : notre seul savoir. » (Patrick Chamoiseau, *Texaco*, 1992, p. 348).

Questioning the way men found is tantamount to asking how they strive to give to all things, tangible and intangible, their existence and their form. The foundation evokes both temporal sequencing marking a before and an after the existence of an entity of a social nature (foundation of a kingdom, of a singular community, establishment of a constitution, of the memory to make sense of an event) and the spatial sequencing and anchoring in the land of a material creation (foundation of a building meant to last, the boundary marking the limits of a city, a neighbourhood, a house or of any space transformed into a territory when an interior and exterior are distinguished).

Pursuing the reflection inaugurated last year on the concept of «historical transition» this 13th interdisciplinary symposium of the Maison Archéologie & Ethnologie, René-Ginouvès, proposes to better define the historical, anthropological, social and legal modalities of beginnings in time and space. What principles, categories, concepts are used in the act of foundation? What cosmological or political conceptions different human societies summon and what can archaeological evidence offer to understand these concepts? What initial gestures, what ritual devices, what distinctions preside over foundation? Who are the founders, how do they impose themselves as such? And how do we view the beginning in societies where the need to found has not been felt? Moreover, un-founding might somehow become the norm in a contemporary world characterized by globalized processes, the compression of space and time, the proliferation of flows. It is also questioning the old forms of territoriality by the development of networks and the valorisation of mobility? Can we still found today? How do we do it? Why do we still do it?

Beyond the foundation, it is also the reflection on rebuilding that this symposium would like to tackle. All human societies experience crisis at one time or another and are forced to confront the question of the permanence of its underlying principles. The answers vary.

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13TH MAE SYMPOSIUM

They range from the myth of a clean slate to re-foundation as a pure act of memory going through a selection of what needs to be refounded and what doesn't necessarily need to be. We invite submission of case studies that put the regenerative power of refounding acts into perspective. When foundation can allow the creation from nothing, an empty space, total otherness, refoundation involves negotiating to some extent with the existing, however imperfect it is felt to be, and thus assigning a value to what is already there, as well as its materiality. What are the conditions that make the refoundation necessary at some point? How do we envisage it and what value do we assign to it?

What does refoundation enable us to understand about the different combinations between the will to include the social forms in a historical continuity and the axiom according to which every society evolves and consequently, history is basically the study of changes? What are the ways to deal with the inertia of the inherited space within these rebuilding processes? Is rebuilding a way to erase

and forget, or rather to remember? Or should we categorize refoundations politically by distinguishing those that aim to conserve and those that rely on mobilization in resistance or opposition to an existing order?

Abstracts of less than 350 words should be sent by the 11th of January 2016

Proposals for papers, between 250 and 350 words, accompanied by a short CV of the author should be sent to

colloque_mae_2016@mae.u-paris10.fr

The selection committee will meet in early February.

The final texts should be submitted at the end of summer 2016 for publication by the Editions de la MAE in spring 2017. There is no conference fee.

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