



2024 Taipei and Lyon Workshop

Cultivation

May 31st to June 1st, 2024, at Institute of Ethnology, Academia Sinica, Taiwan

This workshop will explore diverse cultural concepts, styles, and practices of cultivation in religious, ideological, and technical terms. We define cultivation as a cultural program that develops and internalizes socio-cultural concepts and capabilities through the practice of, for example, music or ritual performance, calligraphy, AI processing, or body and mind exercises. We invite you to write about implicit or explicit forms of cultivation that are key to our understanding of the cultural world we live in.

In particular we will look into following:

1. How are these cultural programs designed?
2. How do participants experience these programs?
3. How are diverse technologies, whether Foucauldian “technologies of the self,” particular forms of knowledge and skill, or science and devices, used to make these programs possible?
4. How do such practices facilitate developing one’s self and habitus or influencing society?
5. How do developments in artificial intelligence reflect cultural ideas?
6. How does an individual develop his/her own cultivation practice?

A. Schedule:**May 31st (Friday)**

Time	Chair	Presenter & Topic
9:00 ~ 9:20	Registration	
9:20 ~ 9:30	Opening Remarks IOE Director, Dr. CHANG, Hsun Announcements	
9:30 ~ 10:20	Salomé Deboos	Body-Mind Cultivation: Interfaith Connections between Neo-Shamanism, Daoism, and Drama Theory Hsun CHANG
10:20 ~ 10:40	Coffee break	
10:40 ~ 11:30	Mei-Chun Lee	Representations of AI and Robotics as “Cultural Programs” ? Lionel OBADIA
11:30 ~ 12:20	Mei-Ling Chien	Self-Improvement Technologies and Their Bias Wei-wen CHUNG
12:20 ~ 14:00	Lunch break	
14:00 ~ 14:50	Tasaw Hsin-chun Lu	Becoming a Tea Art Practitioner in Taiwan by Learning and Performing the Sense-scape of Tea Shuenn-Der YU
14:50 ~ 15:40	Wei-wen Chung	Understanding Chinese Glyphomancy through Calligraphy Liang TING
15:40 ~ 16:00	Coffee break	
16:00 ~ 16:50	Hsin-Wen Hsu	Weaving “Golden Triangle”: Materiality, Body Technology, and Sounds of the Thai-Myanmar Yunnanese Musicking in Taiwan Tasaw Hsin-chun LU

16:50 ~ 17:30	Break	
17:30 ~	Dinner	

June 1st (Saturday)

Time	Chair	Presenter and Topic
9:00 ~ 9:20	Coffee and Tea	
9:20 ~ 10:10	Pi-Chen Liu	Religious Identity of Land? From Fantasy to Practice: the Case of Zanskar Salomé DEBOOS
10:10 ~ 10:30	Coffee break	
10:30 ~ 11:20	Shuenn-Der Yu	Ecology, Trauma, and Domination: Healing the Collective and Otherness Lucas LARTIGUE
11:20 ~ 12:10	Lionel Obadia	Techniques, Terroir, and Re-Imagining Taste: The Durian Plantations of Hakka Small Farmers at Balik Pulau Mei-Ling CHIEN
12:10 ~ 13:30	Lunch break	
13:30 ~ 14:30	Shuenn-Der and Salomé	General Discussion and Concluding Remarks
15:10 ~ 15:30	Coffee break	

B. Abstracts

Body-Mind Cultivation: Interfaith Connections between Neo-Shamanism, Daoism, and Drama Theory

Hsun CHANG
Academia Sinica

There is a long tradition in Chinese religious history where Buddhism, Daoism and Confucianism, together with shamanism, communicate and appropriate each other's teachings to build new sectarian religions or just appeal to their own believers' interests. Religions in Chinese culture emphasize daily practice more than doctrinal arguments, thus we see that the Confucian practice of sincerity and righteousness of mind 誠意正心, the Taoist practice of introspection and repentance 靜思首過, the Buddhist practice of meditation 參禪打坐, and shamanism's abstention 坐禁, all emphasize physical training to achieve spiritual transcendence. Many believers are affiliated with more than one of these religions and intermingle their various body-mind techniques.

This paper will show how, since 1990, the body-mind cultivation of a group of female believers on a Daoist pilgrimage in contemporary Taiwan has combined traditional religious practices with the western drama theory of Jerzy Grotowski. These believers are familiar with Grotowski's theory and draw on it intentionally in their pilgrimage. On this same pilgrimage, other female neo-shamanist seekers pursue the practice of their own teachings. We conclude that interfaith programming provides nourishing personal space for meditation and reflection and contributes to the greater mission of pursuing peace and sustainability through multifaith dialogue, relationships, and cooperation.

Representations of AI and Robotics as “Cultural Programs” ?

Lionel OBADIA
University of Lyon 2– Lumière

I will tackle the issue of representations and practices of digital technologies, AI and robotics in an anthropological perspective. On the grounds of a fieldwork conducted in laboratories in France (as compared with Japan), I will expose the ethnographic approach to a “robotic culture” and the way it is “cultivated” in this particular social

milieu made of scholars who design and develop robots, actors of private sector, political institutions and producers / promoters of imaginary frameworks. I will discuss the relevance of the concept of “cultural technology” in the case of “digital technologies

Self-Improvement Technologies and Their Bias

Wei-wen CHUNG

National Chenchi University

Self-improvement technologies, spawned by the rise of AI, has been all the rage. I propose to explore whether these technologies can cure what ails our body and soul. To be specific, I will address the following questions: First, I will investigate how these technologies make inroads into the self-improvement community? What is the extent to which the digital revolution may provide a fertile ground for their adoption? Second, I will delve into the epistemological assumptions underlying these technologies and “new” self-cultivation practices and point out to their limitations. More importantly, I will attempt to argue that these technologies may not cure what ails our body and soul.

Weaving “Golden Triangle”: Materiality, Body Technology, and Sounds of the Thai-Myanmar Yunnanese Musicking in Taiwan

Tasaw Hsin-chun LU

Academia Sinica & National Taiwan University

This workshop explores a novel manifestation of “*dage*” in Longgang, Taiwan, a local dance genre traditionally practiced by diverse ethnic groups along the Thai-Myanmar borderlands. The immigrant community in Taiwan has ingeniously fused attire, music, and dance elements from multiethnic backgrounds to craft a distinct “*dage*” performance style. Drawing from my four-year immersion as a musician and dancer in this community, I will scrutinize how the cultivation process intertwines diverse cultural frameworks to cultivate fresh cultural perspectives. By examining the sensory aspects of dance movements and costume crafting, I will demonstrate how the cultivation process reveals the intricate mechanisms shaping the fusion of “*dage*” styles across cultures. Using the symbolic analogy of “weaving,” I will delve into the unfolding process of embodied cultural conceptualization. Through the exploration of

the remarkable blend of cultural elements, this workshop seeks to shed light on the dynamic trajectory of cultural transformation and cultivation in the context of transnational migration.

Becoming a Tea Art Practitioner in Taiwan by Learning and Performing the Sense-scape of Tea

Shuenn-Der YU
Academia Sinica

Taiwan's tea community invented the concept of *chayi*, or tea art, in the mid-1970s, to stress how Taiwanese practices of tea appreciation and connoisseurship in everyday life differed from Japan's religion-like tea philosophy and highly structured tea ceremony, called *chadao* in Chinese. This paper explores how this divergence has actually developed to the present day, as *chayi* practice, despite its emphasis on a spontaneous, improvisational, and easy-going style, has come to also include bodily discipline and moralistic thought, parallel to those of Japanese *chadao*. I would argue that recognizing a tea art sense-scape is key to understanding Taiwan's tea art. As tea practitioners learn sense-making via material culture, bodily movements, tea-tasting and ritual pacing, they immerse themselves in a long-term process of making sense—of what elegant taste is and how it should be nurtured as well as who they are and who others are. Learning and performing the sense-scape of tea is a crucial part of constructing a lifestyle in Taiwan with tea at its center.

Understanding Chinese Glyphomancy through Calligraphy

Liang TING
National Taiwan University

Chinese society has long embraced the practice of glyphomancy, i.e., knowing a person and their destiny by analyzing the component parts of a Chinese character they write. This practice derives from the idea that handwriting reflects one's character, an idea rooted in the traditional program of self-cultivation in which *yi* 意 (intentionality) unifies one's body and mind and allows one to attain moral achievement by practicing calligraphy. With practice being the key, the way one executes calligraphy is the same as how one conducts affairs in the real world. That connection allows the diviner to

inspect a person's character and fortune. In turn, properly practicing calligraphy allows those who do not know themselves to begin to shape their destinies.

This article will examine my own experience and realizations through calligraphy practice and will further interpret Shao Kangjie's (邵康傑) understanding of glyphomancy as recorded in his *Meihua Yishu* (梅花易數), published in the Northern Sung.

Religious Identity of Land?

From fantasy to practice: the case of Zanskar

Salomé DEBOOS

University of Lyon 2 – Lumière

The Zanskar Valley is located along the border between China and Pakistan, in the Indian Himalaya, at the heart of the Zanskar mountain chain. This region, covering around 7000km², has the same name as the river that winds its way through before spilling into the Indus River between Leh and Nimu. Zanskar district has been part of Union Territory since 2019, and is administered at Kargil, the capital of the Ladakh Autonomous Hill Council. This valley, which is surrounded by passes and rises to between 4600m and 5300m, is sparsely populated. The 13,849 inhabitants (official census of 2011) are mostly Buddhist (93%) along with the Sunni Muslims (7%) living in Padum, the capital of the ancient kingdom of Zanskar. Once the valley became part of Union Territory, the central administration in New Delhi called for a new landowner census to support the implementation of land reform. Therefore, territory where *zanskarpas* (Buddhists and Muslims) used to graze their livestock as well as the *khar jing* (literally 'castle fields') which are used and cultivated by Muslims but formerly belonged to the king of Padum, are both under pressure from the central state to be shared and/or sold to Indian citizen who are mostly Hindu.

In this paper, I will present how the redistribution of landed property is strengthened by a religious identity-building process. To better understand this, I will focus on how cultivating social status and religious achievement contribute to the possibility of rebirth in a better life from the Hindu point of view, because "a culture is firstly a form of cult" (Hocart, 2005: 12) and Zanskar Valley is also known as *yar lha*, the land of spirits.

Ecology, trauma, and domination: Healing the collective and otherness

Lucas LARTIGUE

The period humanity is currently going through is marked by a set of deep crises in which social gains and environmental disasters are mixed. Climate change is so important and directly attributable to certain human actions that we no longer hesitate to talk about a new geological era, the Anthropocene. IPCC scientists draw new scenarios every year in which the global temperature of the Earth continues to rise, promising an almost unbearable future for a large part of the human population. In addition, environmental collectives are experiencing increasing repression and face sometimes violent policing techniques that cause many injuries. In this general context, it is not surprising to see much anxiety about the future, including what is now called eco-anxiety. The anthropological study I am conducting proposes to follow a local branch of the international organisation, Extinction Rebellion, to examine how climate activists heal their bodies and minds through their engagement. Convinced that a system change must be accompanied by a logic of care towards humans and non-humans alike, the members of Extinction Rebellion have proposed a “Regenerative Culture” that is appreciated across the eco-militant community. According to that discourse, everyone should feel included in the movement, take care of each other, avoid conflicts and connect with others, with nature and with the greater world beyond the self. This fairly broad definition of care includes many practices ranging from medical care of injuries received during protests, to the organisation of talking circles and the cultivation of empathy to heal trauma, the practice of collective meditation time, and even the creation of a “spiritual” group identity.

Here, care is to be understood as a practice directed towards the individual as much as towards the collective and society itself since it is also a question of extracting oneself from relations of domination – humans over nature and men over women – oppositions considered responsible for the current situation. Regenerative Culture thus joins a feminist approach to the struggle and goes beyond the framework of care alone by proposing, for example, chosen non-mix space reserved for women and gender minorities. Finally, my research also describes the recent emergence of a group of eco-feminist neo-witches exclusively composed of women that tends toward reactivating the symbols of witchcraft used in the age of witch hunts.

**Techniques, Terroir, and Re-Imagining Taste:
The Durian Plantations of Hakka Small Farmers at Balik Pulau**

Mei-Ling Chien

National Yang Ming Chiao Tung University, Taiwan

Working with emerging theories in environmental anthropology, the anthropology of space, and multispecies anthropology, this paper presents findings gathered through fieldwork and data collection among various social actors connected with durian planting at Balik Pulau in Penang, Malaysia. Located in the southwestern area of Penang Island, Balik Pulau is a significant durian planting area, unique in terms of its landscape, environment, and ethnic characteristics. By recording and analysing the experiences of the durian planters, most of whom are of Hakka origin, this paper explores the relationships among them in Balik Pulau and the surrounding areas. The many Chinese smallholders have run their operations for generations and cultivate their durian orchards in the unique island-type geographical conditions and terroir (such as large rocks, clean water sources, etc.); the scale of their orchards is relatively small due to the scarcity of land. All these factors have made the durian business in Balik Pulau different from other large-scale plantations in Malaysia. Where Balik Pulau's durians are usually fewer in quantity, they are consistently of nice quality. In recent years, the durian growers in have begun to diversify their plantation business, for example, offering homestays and chances to eat durian in the orchard to enhance the experience. Passed down for many generations, local knowledge of durian cultivation has become deeply intertwined with the landscape, environment, and the Hakkas' lived experience. Local knowledge, human relations, a sense of community, as well as the development of techniques and varieties, and competition and support among the planters all collectively contribute to the special durian planting landscape of Balik Pulau. Life historical interviews with several owners of the orchards there amplify how durian planting and its knowledge responds to the landscape and environmental changes, and how all of these create meaning for the locality, social resilience, and ethnic identity.

C. CVs

Lionel OBADIA PhD in Sociology (1997), was Associate Professor in Ethnology at the University of Lille (1998–2004) and is Full Professor of Anthropology (since 2004) at the University of Lyon, France. He also teaches in other French universities (EHESS, EPHE, SciencePo). He is a specialist of anthropology of religion, Asian religions, and globalization. His works focus on hybridization and cultural/religious transfers. He has conducted fieldworks in France, Europe (on Buddhism in the West), Nepal (on Buddhism and Shamanism), the United States and Israel (on Jewish messianism), and South India (in Auroville). His research now explores the relationships between religions and digital technologies with fieldworks in Europe and Japan. He has published 90 papers in peer-reviewed journals ; 21 books : 12 monographs and 9 edited books ; 17 edition of journal special issues ; 52 book chapters, 107 conferences proceedings, 25 reviews. For the detail of publications see: https://www.researchgate.net/profile/Lionel_Obadia

Recent publications :

Obadia Lionel Moral and financial economics of ‘digital magic’: Explorations of an opening field, *Social Compass*, 2020, 67(1): 1-19

Obadia, Lionel (2022). (Online) Spelling the (Digital) Spell: Talking About Magic in the Digital Revolution. *Sophia* 61 (1):23-40.

Hsun CHANG received her Ph.D in Cultural Anthropology from the University of California at Berkeley in 1993 and is currently a Research Fellow and the director at the Institute of Ethnology, Academia Sinica, Taipei, Taiwan. She was a Deputy Director of the Institute of Ethnology, Academia Sinica (2011-2014), the Chairman of the Taiwan Society of Anthropology and Ethnology (TSAE, 2012-2015), and was the Discipline Coordinator of the Anthropology and Ethnic Studies, Ministry of Science and Technology (2015-2017). Her teaching and research interests include folk medicine and folk religion in Taiwan, religious revival in China, intangible cultural heritage in Taiwan and China. She has worked on cross Taiwan Strait pilgrimages since 2011, on religious transformation in Xiamen, and on interreligious dialogue in the Chinese context with researchers in the Chinese Academy of Social Science in Beijing.

Recent publications include “Between Religion and State: the Dajia pilgrimage in Taiwan”, *Social Compass* 59(3):298-310, 2012. “Multiple Religious and National

Identities: Mazu Pilgrimages across the Taiwan Strait after 1987”, (in Cheng-tian Kuo ed., *Religion and Nationalism in Chinese Societies*. Leiden: Amsterdam University Press. 2017), “Scents, Community, and Incense in Traditional Chinese Religion”, (with Scott Habkirk, in *Material Religion: The Journal of Objects, Art and Belief* 13(2):156-174. 2017). “Between Religious Authenticity and Intangible Cultural Heritage: The Cult of Mazu in Taiwan, Fujian, and Hainan Island”, (in Shu-li Wang and M. Rowland eds., *Heritage and Religion in East Asia*. London: Routledge. 2021) “The Body-Mind Practices and New Media Technologies: Two Taiwanese Walking Pilgrimages”, *1Cahiers d’Extrême-Asie* 30:251-284 (2023) Books edited by Hsun Chang include *Chinese Popular Religion: Linking Fieldwork and Theory* (Taipei: Academia Sinica 2013), *Religion in Taiwan and China: Locality and Transmission* (with Benjamin Penny, Taipei: Academia Sinica, 2017).

Mei-Ling CHIEN is Professor of Anthropology at National Yang Ming Chiao Tung University. She received her Ph.D. from Institute of Anthropology, National Tsing Hua University, Taiwan. Her special fields include kinship, gender, linguistic anthropology and the anthropology of emotions. She is the author of the three books, *Sentiment and Marriage among the Miao in Eastern Guizhou* (Guizhou University Press, 2009), *Linguistic Ethnography of Kinship, Gender and Multiple Modernity* (National Chiao Tung University Press, 2009), and *Narratives of Hmub Village Life in Eastern Guizhou: Emotions, Language and Everyday Life* (National Yang Ming Chiao Tung University Press, 2022). She has edited a few book volumes including *The Hakka: Formation and Transformation* (National Chiao Tung University Press, 2010), *Global Hakka Studies: Practice and Development* (National Yang Ming Chiao Tung University Press, 2021), and *One Hundred Years of Traveling To and Fro: The Japanese Scholars and Their Field Trips to the Hakka Areas* (Taiwan Hakka Culture Development Center, Hakka Affairs Council, & College of Hakka Studies, NYCU, 2021).

Salomé DEBOOS, PhD in Social Anthropology (2007), was Associate Professor in Ethnology at the University of Strasbourg (2012–2021) and is Full Professor of Anthropology (since 2022) at the University of Lyon2, France. She also teaches in other French universities (Strasbourg, UMB, Lyon3). She is a specialist of anthropology of religion, migration. Her works focus on personal and community identity building process. She has conducted fieldworks in Indian Himalayas. His research now explores how the relationships between religions and shared land revendication, straight impact local and global policies and identity building process. She has published 11 papers in peer-reviewed journals ; 4 books : 2 monographs and 2 edited books ; 2 edition of journal special issues ; 9 book chapters, 76 conferences proceedings.

Recent publications :

Book: 2023 *Homeland or Religion? Personal Identity Building in Zangskar, Indian Himalayas*, Leiden, Brill.

Chapter: 2023. "Influences of tourism, Indian administration and army on community identity processes in Padum (Zangskar)" In *Environmental Change and Development in Ladakh, Indian Trans-Himalaya*, Blaise Humbert-Droz, Julianne Dame and Tashi Morup (eds), Coll. *Advances in Asian Human-Environmental Research*, Cham (Switzerland), Springer, pp.225-238

Lucas LARTIQUE is a PhD student at Université Lumière Lyon 2, attached to Laboratoire d'Anthropologie Des Enjeux Contemporains (LADEC), [Anthropology's Laboratory of Contemporary Issues]. My work falls within the field of political anthropology. My field research focus on the evolution of ecological movements in France, and more specifically question conflicts between activists, the State, and certain companies. Therefore, I have some interests on the process of transformation of the repression of social movements, which leads me to study the different body and mind care techniques implemented by activists. In this context, I have been carrying out an extensive ethnography with Lyon's group of the international environmental organisation Extinction Rebellion for more than three years.

Thesis defence: End of 2025.

Tasaw Hsin-chun LU is an Associate Research Fellow at the Institute of Ethnology in Taiwan's Academia Sinica, and also serves as the director of the Institute of Musicology at National Taiwan University. She received her Ph.D. in Ethnomusicology from the University of California, Los Angeles. Her research interests revolve around migration, cultural tourism, and the formation of identity, with a primary focus on Burma/Myanmar and its diasporas. In 2012, she published a book titled *Unfaded Splendor: Representation and Modernity of the Burmese Classical Music Tradition* (in Chinese) through National Taiwan University Press. Currently, she is working on her second book, *Chinatown/Burmatown Festivalscapes: Exploring Sino-Burmese Identity, History, and Culture*, scheduled for publication in December 2024.

Liang TING is a professor in the Department of Chinese Literature, National Taiwan University. He received his Ph.D. in 2003 from the Department of Chinese Literature, Tunghai University, and has taught at National Taiwan University since completing his doctorate. He is a specialist in Chinese grammatology, calligraphy, glyphomancy, Daoism and Confucianism, and studies cognition, body, self, desire, and social

consciousness from the perspectives of semiotics, psychoanalysis, and cultural studies. He published his dissertation, *The Nameless and the Correct Names: On the Development and Cultural Role of Semiotics in Ancient China*, in 2008.

Shuenn-Der YU is research fellow in Institute of Ethnology, Academia Sinica, Taiwan. He received his Ph.D. from Department of Anthropology, University of California, Davis. His interests involve political economy, consumption and anthropology of senses and his field research has focused mostly on Taiwan and Tibetan Yunnan. He has edited a few book volumes including *Objects and Bodily Experience* (National Tsing Hua University Press, 2008), *The Shentigan Turn* (National Taiwan University Press, 2015) and *Together: Community service and Taiwan's Indigenous Society* (Institute of Ethnology, Academia Sinica 2018).

D. Discussion finale

Après avoir écouté l'ensemble des collègues et avoir eu le temps de la discussion puisque pour chaque intervention nous bénéficions de 20 à 30 minutes de discussion, plusieurs lignes de forces émergent :

Tout d'abord le fort désir de continuer à explorer ensemble ce concept de *cultivation* (engl.) tel que formulé en langue anglaise et difficilement traduisible par un seul concept en langue française tant les acceptions sont nombreuses.

Par ailleurs, la volonté partagée de laisser une trace, comme ce fut le cas par le passé avec les deux publications collectives conjointement publiée en 2018 (*Sciences and Beliefs*) et en 2022 (*Food Technologies*).

De plus, les accords ayant été signés avec l'Université de Lumière Lyon2 (incluant l'UFR ASSP et le LADEC) qui ont financé deux des billets des professeurs français (Salomé Deboos et Lionel Obadia), incluant la porteuse de l'accord Salomé Deboos, ainsi qu'un billet pour un doctorant (Lucas Lartigue), il a été convenu d'ouvrir la discussion aux collègues de l'institut de sciences politique et de l'institut de sociologie tout autant que ceux de l'institut d'anthropologie.

Enfin, de tisser du lien, pas simplement intellectuel, mais également professionnel, cela impliquant des rencontres régulières afin que le déplacement vers l'autre soit incarné. En effet, lors des discussions au moment des pauses, les affinités entre les chercheurs et leurs recherches se dessinent de manière plus claires et affirmées.

Nous avons conclu notre discussion finale sur :

Afin de construire une réflexion durable dans le temps, de doter le titre de notre future rencontre *Nurturing Cultivation*, qui est programmée pour la première quinzaine d'Avril 2025 (dates à finalisées) à l'Université Lyon2, d'un sous-titre à finaliser. Il a été convenu que les lignes directrices de la recherche de l'Université Lyon2 (travail et genre) entreraient dans les propositions de panels tel qu'esquissés puis précisés dans l'argumentaire du prochain workshop.

D'ici la fin du mois de juin, Shuenn-der YU (Academia Sinica), Meiling CHIEN (NYCU) et moi-même ferons circuler l'argumentaire pour le prochain workshop qui se tiendra à Lyon afin que les collègues puissent faire des propositions de communications. Un appel à communication sera diffusé auprès des collègues. Après réception et sélection des propositions à communication par un comité scientifique composé des représentants des trois institutions signataires des deux MOU, un premier programme sera établi.

L'ensemble des communications seront en anglais sur le model 30 minutes de présentations/ 20 minutes de discussions. Ce format permet d'approfondir le sujet et

donc contribue activement à la construction d'une réflexion collective.

Concernant la publication, celle-ci sera entièrement supportée et financée par l'Academia Sinica qui édite régulièrement des numéros thématiques. Cela implique que les charges d'édition en langue anglaise ainsi que la PAO et toute forme d'assistance technique propre aux métiers de l'éditions seront entièrement supportés par l'Academia Sinica. La publication sera conjointement portée par les initiateurs des accords de collaboration internationale (Shuenn-der YU – Academia Sinica ; Meiling CHIEN – NYCU ; et Salomé DEBOOS – Université Lyon2).

Enfin, d'un point de vue financier, conformément à ce qui est mentionné dans les accords et par principe de réciprocité vis-à-vis de nos collègues taïwanais, l'institution accueillant prendra en charge l'ensemble des repas du midi et pourvoira à l'hébergement (petits déjeuners inclus) des collègues. Les frais de transports resteront à leur charge. Un budget sera établi au plus juste dès l'automne. Les institutions sollicitées seront celles engagées dans le MOU (principalement le LADEC et l'UFR).