Archeological Tourism and Community Participation: A Study on National Monument Engenho São Jorge dos Erasmos Ruins

Madalena P. Aulicino and Beatriz H. Barbosa
Escola de Artes, Ciências e Humanidades of the Universidade de São Paulo, São Paulo, Brazil
Email: mada.lzt@usp.br, bez.lena@gmail.com

Patricia A. Coutanceau
Université Paris 1 Panthéon-Sorbonne, Paris, France
Email: patricia.aulicino@gmail.com

Abstract—This paper discusses the relation between archeological tourism and community participation, focusing on Engenho São Jorge dos Erasmos Ruins in the City of Santos, State of São Paulo. The central issue was to identify changes arising from the presence of University of São Paulo through actions of the Culture and Extension Rectory at the Site, in regard to leisure and tourism activities developed at the site, in addition to community participation in the process. Considerations were made on relevant themes, such as tourism, leisure, culture, heritage, archeology and community participation, and the very history of the Engenho (Sugar Mill) and a field survey was developed using interviews with groups of residents, workers, visitors and a manager. Among other things, the authors concluded that the presence of the University of São Paulo contributed to developing leisure and tourism activities at the Engenho and efforts were made to involve the community via local public schools.

Index Terms—archeological tourism, community participation, and historic/cultural heritage

I. INTRODUCTION

The relations among leisure, tourism, historic sites and local communities are multiple and complex, involving issues of use, exploration and preservation, especially in the case of Brazil, a country that still seems to build its identity, based on its history. In that sense, this survey was developed with a view to identifying the relations between USP and the daily life of Vila São Jorge residents in the City of Santos (State of São Paulo) in the process of decision making/implementation of activities connected to the valuation of historic/archeological heritage, combined with policies of preservation, leisure and tourism of Engenho São Jorge dos Erasmos Ruins.

Two assumptions were established: the first is that the presence of University of São Paulo has contributed to encouraging the development of leisure and tourism activities with the participation of the local community in the planning and use of the space where the ruins are located. The second is that leisure and tourism activities combined with education proposals are developed at the Engenho with a view to preserving archeological heritage.

The bibliographic survey focused on themes such as leisure, tourism, culture, heritage, archeology and community participation, and the field survey included interviews with four groups of people connected in any manner to Engenho dos Erasmos: two residents, two sugar mill workers, two visitors and a University of São Paulo manager.

Results show that the presence of University of São Paulo was a watershed moment in regard to leisure and tourism activities developed at the ruins, but that local community participation is still limited, with efforts mainly in the sense of involving public schools in the region. On the other hand, the presence of investigators of the most diversified areas, such as historians, archeologists, architects, geographers and educators with the most varied backgrounds is constant.

II. TOURISM, LEISURE AND CULTURE

Tourism and leisure areas are closely connected and related to the cultural dimension and both provide people with different experiences from those of daily activities or family environment; tourism is an integral part of leisure and a fundamental contemporary element to discuss such sphere of human life [1]. On the other hand, leisure should be understood as culture experienced during periods of time that are free from obligations to which we are usually subjected, such as family, professional, and social obligations, among others [2]; leisure has been historically generated and is also a period of time that focuses on experiencing values that contribute to changes of a moral and cultural nature, combining aspects of time and of attitude. Leisure is then seen as a comprehensive, but also specific, phenomenon, because it goes beyond daily and usual dimensions/restrictions, and involves free time for free-choice actions.
This happens in a generalized urban-industrial way of life, using online media communication that consists of variables in an environment where leisure is more and more seen as a product that is subject to market laws. And one may wonder: is it possible to be free and to make free choices under such conditions?

This is what Ansarah [3] comments when highlighting the difficulty to fulfill free leisure time, and Marcellino [2] completes such statement by saying that it is necessary to find alternatives offered by leisure, and it is also important to distinguish the areas covered by cultural contents of leisure, even formal guidance offered by recreation companies. As a matter of fact, if leisure is characterized by cultural contents, a similar condition is found in tourism because tourism is a path of access to culture, and this, in turn, attracts tourism [4]. And if culture, refers to a complete way of life, both leisure and tourism are involved by this way of being and way of living and may imply knowing/exploring cultural contents of one’s own culture or other cultures, respectively [5].

In that context, how to perceive the issue of cultural and historic heritage of a society or a community, under the perspective of its usufruct, its experience by the very group or by visitors in general?

III. HISTORIC/CULTURAL HERITAGE AND TOURISM REQUIREMENTS

‘Heritage’ refers, among other things, to the sense of something being owned and belonging to a certain group or community and, in turn, it always preserves preservation and protection rules. According to Rodrigues [6], it may take several meanings and it originally referred to the material property of a family; it was in the eighteenth century in France that the government took the first steps to protect valuable monuments enacting specific laws and establishing agencies, and such monuments eventually became, by extension, the set of cultural assets of nations. Therefore, those actions became the beginning of what we now refer to as landmarking (historic assets certification process).

As one can conclude from what has been stated, tourism activity is a significant possibility of approximation with Cultural Heritage. Another idea involving Cultural Heritage is the role of identity strengthening that awareness and sharing of such heritage may provide. Heritage refers to people, the origins and history of a community [7]. It is necessary to preserve heritage to strengthen the identity of people and places, first of all, and if there is tourism potential, recreational use [7]. In other words, there is a relation between heritage and tourism, oriented to strengthening one’s own cultural identity. Such relation among culture, heritage, tourism, and identity is also expressed by Ortiz [8]. In 1967, the dictatorial Government was concerned with national integration and that both communications and tourism were tools for such integration that had culture as their main instrument.

The proximity between cultural/historic heritage and tourism activity is clearly illustrated. The values impregnated in things of the past have to be broadly publicized to the local people for them to be able to recover pride for something that belongs to them and that is valued by them. Liking and loving are fundamental aspects for the existence of care [9], this is especially important in the case of Brazil, a country where the colonial mindset still seems to be very present with valuation of what comes from abroad to the detriment of what is national or domestic. Tourism activity may become (is it not so?) an important tool to know, recognize and get identified with the whole cultural/historic heritage of the Brazilian nation.

IV. ARCHEOLOGICAL TOURISM AND MARKET SEGMENTATION

The idea that market segmentation is key to the success of a company is almost consensus, to the extent that, according to Biagio [10], for example, no business enterprise can serve all types of clients and those who try to do so run the risk of serving none; the same author also comments that “market segmentation may have four different levels: segments, niches, local areas and individuals” (p.121). In other words, what is important is the consumer dimension and location, and in the individual dimension one has to consider the intensive use of technology, with Web inquiries/purchases, in addition to factors that may influence purchase decisions of a personal or social nature by consumers, among others.

As an economic activity, tourism is subject to the same guidelines, i.e., it must also consider market segments in different dimensions and characteristics, taking into account variables that impact the consumption of tourism goods and products, including, according to Rabahy [11], socioeconomic factors (population, income, prices, etc.); cultural and psychosocial factors (such as reasons for travelling, promotion and advertising, etc.); technical factors such as mechanisms of State intervention and the very development of the transport system, in addition to tourism infrastructure and tourism operators.

Amidst such considerations one may think of the cultural tourism segment, where archeological tourism could be included; however, although not questioning the role of segmentation, as already mentioned, from the analytical perspective, it is very difficult to establish strict limits among several tourism practices, to the extent that tourism activities are viewed as cultural experiences, as already mentioned. Therefore, it does not make much sense to see cultural tourism as a market segment, and it is always very difficult to measure and quantify the tourism experience to seek to determine which variable had a heavier weight when selecting a destination: the psychological, social or personal variable, among others. Not to mention that in the very business tourism segment, cultural experiences may occur, whether or not connected to attracting clients.

In any case, as a rule, one can always seek to identify the main motivation in the practice of tourism, and this should be important in the case of archeological tourism. One should always be aware of the difficulty to develop
cross-disciplinary studies that may leave much to be desired when considering deeper analysis, for example. Anyway, it is necessary to provide definitions such as in the case of archeology that, according to Funari [12], was formed in the midst of the nineteenth century Imperialism, where European powers sought to make a fortune by exploring other territories. The origin of the word is Greek, arkaioiologia and means the study of ancient civilizations through monuments, utensils and documents found in excavations [13]; however, according to Mello [14], in a broader definition, one may state that archeology refers to the study of societies through the material culture produced, which also includes current societies.

Dunnell [15], on the other hand, sees archeology as a science of artifacts and their relations, involved by the universe of culture, and the term artifact may apply to any occurrence with a physical attribute that might result from human activity.

In the case of this survey, we opted for a broader definition, considering that reality as a whole not always fits into parameters of concepts established by researchers to explain it, and therefore, archeology was used here in the sense of studying artifacts, traces of ancient, but also current, societies.

Those historic and archeological artifacts or traces are important tools in the process of education, in addition to representing elements of identity, because they are still roots of societies in historic, cultural, social and economic terms, as stated by Manzato [16]; in addition, according to Ghetti [17], the Brazilian archeological heritage operates as an axe where archeological survey practices provide the community with the feeling of belonging to a location, and the right of each individual to take possession of their Cultural Heritage.

Also, as already mentioned, this is especially important in the case of Brazil, a country where a colonial mindset seems to reject the process of identification/valuation of one’s own culture, and such relation of belonging to the locality and historic heritage would be the link to the existence of archeological tourism, and might contribute to strengthening such identity that seems to be so weak in the Brazilian nation.

This may be determined [12], in the very archeology model that was developed in Brazil, with parameters imported from the United States or Europe, and with marginal performance in terms of national culture, although in recent years, one may identify its growing insertion in the Brazilian society and even in the international community. This is a result of the involvement of archeologists with groups of interest, such as ethnic minorities, such as Indians, for example, in order to favour rooting identification processes and supplement information on culture, artefacts or traces of a remaining community, therefore generating benefits both to extending knowledge and to strengthening the very identity.

And in that context, one could think of tourism practices that favour educational and training motivations based on contacts with archeological sites, therefore developing, as already mentioned, feelings of belonging, of identity and practices/values of protection and preservation, obviously, always within the limits of each archeological site, and always involving the sense of belonging or local communities, in order to develop/strengthen collective and common heritage awareness.

Actually, archeological sites are open-air museums, providing experiences that involve senses and possibilities of involvement often broader than traditional museums; and Ghetti’s [17] words, supplement that idea, to the extent that “issues relating to cultural/archeological heritage and local population life are interconnected and derive from ideas about the concept of citizenship” (p.1), a concept that has to be so strengthened as in the case of the Brazilian people.

Finally, it is never sufficient to remind that leisure and tourism practices may lead to direct economic benefits, in terms of employment, taxes, investments, and even marketing for companies.

V. ENGENHO SÃO JORGE DOS ERASMOS AND THE UNIVERSITY OF SÃO PAULO

The word “engenho” is used to name the great sugar producing property, consisted basically of two major sectors: agricultural - formed the reeds - and beneficiation - the house-the-mill, where sugar cane was processed into sugar and brandy. Engenho São Jorge dos Erasmos Ruins are located in the City of Santos, south coast of the State of São Paulo, and 72 km away from the Capital City of São Paulo. It is considered as a National Monument, it started to be researched in the mid-1990s and up to 2002 visits were restricted to researchers, from 2003, a more pedagogical and educational concern was established, enabling approximation among culture, history and the memory of the Engenho (Sugar Mill) [18]. Fig. 1 shows an aerial view from the site, with the ruins at the right and the new building to research support at the left side of the image.

Figure 1. Aerial view from Google Earth.

The Engenho is part both of the history of the foundation of the City of Santos and the history of economy and sugar cane production in the country [18]. Its construction dates from the first half of the Sixteenth century and remained in operation up to mid-seventeenth
century, under management of Erasmo Schetz who belonged to the family owning the main commercial companies of Antwerp therefore it became known as Engenho dos Erasmos (Erasmos’ Sugar Mill) [19].

The Engenho’s contribution to the then colony of Portugal was notable because it supplied a large portion of the Captaincy of São Vicente (a captaincy was the unit that resulted from the first administrative division in Brazil – [13]) with sugar and created an active economic cycle that involved production, marketing, flow and distribution of merchandise. The site included several constructions such as residences, administrative facilities and even senzalas (slave quarters, where slaves were kept); however, from everything, only the main house of the Engenho remained as shown by Fig. 2, because it was built in semi-worked stone blocks also in the internal divisions, this rocky material assured its permanence for over four centuries up to our days [20]. The University of São Paulo received it by a donation in 1958 with USP, some educational, cultural and leisure activities started to be developed mainly with children in the region, with a view to building/developing environmental and historical preservation attitudes, being considered as the Advanced University Culture and Extension Base [18].

A. Leisure and Tourism Activities at the Engenho

Although under USP administration since the 1950s, it was only in 2001 that educational, leisure and tourism activities started, and owing to the presence of the Atlantic Forest and several historical and social characteristics present at the Engenho, cross-discipline became the main characteristic of the activities developed, involving notions of biology, history, leisure, education and sociability, among others. One of the actions thus developed was a project developed at Escola Estadual Gracinda Maria Ferreira, located in the proximities and that had the Engenho as a central theme for the development of activities that contemplated material culture as a vehicle of communication and information of the past and present; it was based on a context that integrated education and archeology [21].

In 2003, with a view to involving the local population, a video was produced as a documentary, with the participation of a group of students of said Escola Estadual, in addition to local residents, taking most of those involved in the project to rediscover the property, attributing a new meaning to it in the dialog between the present and the past [21].

In addition, in 2004, was set up Educational Program Vou Volto (I Go and Return), the result of the convergence of interests between the Government of the City of Santos and São Vicente and USP, through the Extension Rectory that generated the systemic educational action involving elementary school students of public schools, educators of the Engenho and teachers assigned by the Office of Education, whose main objectives were to contribute to building/developing preservation awareness as a responsibility of all, in addition to encouraging the feeling of belonging of the cultural asset, also disseminating such attitudes among families and friends of the persons involved [21].

In the case of the tourism activity, it is reported that as of 2010, some activities started to be planned and the Engenho is already considered one of the tourist attractions of the city, and some monitored tours to the Ruins have been conducted, but not yet in a systemic manner.

What we may conclude here is that it is possible to identify reports of actions oriented to leisure and tourism practices at the Engenho, which involve not only the University of São Paulo but also the Government of the City of Santos and of São Vicente, a neighbouring city to Santos in an area very close to the ruins.

B. Tourism and Community Participation

It has already been proved that tourism activity may generate development for the cities based on some indicators, such as taxes and jobs in the services sector [22], among others; in addition, also according to Aulicino [23] tourism activity may also generate regional development through space concentration of jobs in the same services sector.

However, it is not possible to assess the repercussions of tourism activity only based on such indicators, because there are other variables involved, both by the dimension of exploration, that when potentiated, may generate negative impacts of several natures, and: environmental commitment, inflation, real-estate market speculation, homelessness of the local population, in addition to changes in cultural practices and consumption habits, among others.

In addition, although cities and regions may benefit, one cannot forget that the first beneficiary should be the local community or else the presence of tourism will compromise its positive impacts to start with.

In that sense, the same local community must be the first to be questioned both about the insertion of the tourism activity and about the dimension that it is probably taking.

And such community participation issue becomes a more complex problem in the case of Brazil, a country will no apparent tradition of community organization, where for a number of historic/cultural factors, there was overvaluation of the executive branch because of concessions in terms of social rights - that refer to participation in the collective e wealth – in favour of a
political action that seeks to negotiate directly with the government, without the mediation of representation [24]. And this has also and obviously contributed to the precariousness of the citizenship development of the Brazilian people and their fragile community organization, which is also reflected in terms of values, because it usually seems that the local community does not participate or want to participate in anything, always trusting in the government as the great provider. Some initiatives in recent years, have sought to change such characteristic, such as the Ministries of the Cities, in the federal sphere and the election in 2013 of the members for the Municipal Participative Council of São Paulo, but there is still a long and difficult way to go through; it is as if the Brazilian people did not identify with their own culture, its traditions, without being proud of themselves, of their history; this is maybe a trace of the deeply rooted colonial background that ends by reflecting on the disregard and devaluation of historic sites, such as the case of Engenho dos Erasmos.

Although located in a coastal city, where tourism activity has a significant role, also for historic issues, the Ruins are not known by local residents that hardly participate in activities developed at the Engenho that remained deactivated for a long time, and it was the presence of University of São Paulo that made a difference. In addition, “making clear the social interest in the valuation and preservation of the archeological heritage available for tourism purposes encourages collective engagement in preservation movements” [25]. In other words, the local community gains both with the strengthening of its identity and citizenship and assimilates values of care and preservation of cultural/historic heritage that belongs to them.

C. The Survey at Engenho dos Erasmos: Leisure, Tourism, Preservation and Community Participation

Based on the survey design, themes such as archeological tourism, leisure, culture and community participation, among others, were approached and two assumptions were proposed, as follows: 1. The presence of USP contributed to encourage the development of leisure and tourism activities that count on the participation of the local community of Vila São Jorge in regard to the planning and use of the space where Ruins are located; and 2. Leisure and tourism activities, combined with education proposals are developed at the Engenho, with a view to a preserving and safeguarding the archeological heritage.

Having that in mind, steps were established for the field survey that included interviews with four groups of people that have directly or indirectly some relation with the Engenho, being two residents, two workers of the Engenho, two visitors and a manager; a total seven interviews were conducted; residents and workers of the Engenho were subjected to the same script, whereas the two visitors and the manager were subjected to specific scripts.

Although the interview scripts were different, some points coincided and therefore, a joint analysis will be presented, pointing out peculiarities, when necessary.

In the case of what is understood as tourism, residents and workers pointed out economic and financial benefits, in addition to the importance of history and geography to develop the activity, whereas the manager highlighted the link between tourism and cultural assets, although he has pointed out the technical nature of tourism courses, as compared with history courses, for example; however, the visitors pointed out for tourism, the possibility of visiting new places and cultures, but in a pleasurable and programmed manner. In other words, in the understanding of what tourism is, the presence of economic, financial, historic, cultural, discovery and pleasure became clear.

In relation to the knowledge and motivation to visit the Engenho (those questions were not applied to the manager), one of the residents answered that although living very near the Engenho, he knew nothing about it and had never been there, whereas another was aware of the existence of the Engenho, but had never managed to visit it, because it is always closed. Visits are conducted daily and are free of charge, and must be scheduled by phone or email, but this is not informed at the entry and the gate is always closed, which may keep visitors away [18]. The two Engenho workers already knew it before working there and pointed out both how it was treated carelessly before (probably before the presence of USP), and the importance of knowing the past, to be proud and value what that is their own and that care will depend on the liking and love that one has towards the location. And although the visitors, one of them already knew about the existence of the Site and the other did not, but was very excited with the visit. What we can conclude here is that although leisure and tourism activities are scheduled/developed at the Engenho, there is no information or publicity.

The publicity theme guided the next question, about improved publicity of the Engenho and an increment to visitation. Residents found improved publicity essential and workers said the Engenho is being publicized, and there is also a project to change the entrance to a more visible location, but in spite of all this, publicity has to be improved because history belongs to all Brazilians. Visitors also pointed to the need of improving publicity, in addition to the gate that is always closed, the absence of signalling and more playful motivating practices. The manager pointed out that the Engenho is not just any tourist attraction, because it is mainly the base for studies and surveys; more publicity would lead to more visitation and more qualified employees would be required to meet such increased demand. And although he has stressed that there is no concern with the number of visitors, one cannot deny the right to take advantage of their historic heritage/cultural, because, [17], archeological survey practices should provide the local community local at least with a feeling of belonging to a place.

In fact, the words of visitors, workers, residents and manager are coherent, because although the Engenho has
been rescued by USP, as an advanced basis of Culture and Extension, it is hardly known and publicized for the lack of sufficient public funds for its publicity and extended services.

In regard to the issue about participation in an activity developed at the Engenho, residents were emphatic in responding negatively; one of the visitors, however, pointed out that he participated in a monitored visit, but it was conducted by a security guard of the ruins, with limited knowledge on the site. On the other hand, according to the manager, in spite of the reduced staff, eight projects are being developed at the Ruins that combine education and preservation and reach different audiences.

In the question relating to the inquiry to the local population about how they would like the Engenho to be used, the manager argued that the Engenho had been abandoned for a long period of time; it later received the intervention of engineers to build the Advanced Culture and Extension Base, but indifference had been generated in the population and that was difficult to revert. To seek to demystify bans in relation to the Engenho, a project is being developed with children and adolescents, for the Engenho to be publicized among family members. On the other hand, the manager recognizes the need to improve communication and inquire the population, to be aware of their expectations in relation to the space and to develop closer ties with local residents.

In addition, although the Engenho is open daily for visitation, the absence of information at the entrance and the closed gate intimidate local visitors.

Based on such results, one might think about the answer to the assumptions; the first, about the presence of USP and its contribution to the development of leisure and tourism activities, may be partially refuted, because although USP has contributed to the development of those activities, there was no community participation in their planning, such participation being restricted to the school located near the entrance of the ruins.

The second assumption, however, was confirmed, because the activities developed at the Engenho are combined with proposals for education and preservation/safeguard of archeological heritage, a good beginning being to promote the feeling of belonging and valuation of the cultural and historic structure.

VI. Final Remarks

Tourism activity itself is a cultural experience; therefore one might argue that “cultural tourism” is redundant; however, one has to recognize certain specificities within such broader identification that result in subdivisions or segmentations such as archeotourism or archeological tourism. However, the consensual image of that modality is that it is not possible to provide access to the general population and that visitation must be restricted to historians, archeologists and other investigators.

On the other hand, visits conducted at a location such as that resort to education and leisure tools to publicize history and the value of heritage, being carefully monitored and scheduled and having public control. The case of the Archeological Site of Pedra Furada at the National Park of Serra da Capivara is a clear example.

In addition, society and community participation is fundamental to insert the local population in the context experienced by the tourist, generating a feeling of belonging and avoiding marginalization in relation to tourism.

The main purpose of this study was to identify transformations occurring after the presence of USP and community participation in planning/using actions of National Monument Engenho São Jorge dos Erasmos Ruins.

A bibliography was raised on relevant themes such as archeological tourism, community participation and the Engenho itself, and a survey was developed with residents, visitors, sugar mill workers and one manager.

In relation to the survey problem about the participation of the local community in the implementation of cultural and tourism activities in the Archeological Site of Engenho dos Erasmos and its relation with the presence of University of São Paulo, it is probably to find that the community does not have an active voice in the activities developed at the ruins that are mainly coordinated by USP’s Culture and Extension Rectory, in spite of efforts in that sense, such as involving public schools of the region.

The urbanization of Vila São Jorge dos Erasmos began in 1979 and today is one of the least-poor neighbourhoods of the City of Santos, with a good school and healthcare system; however, Vila São Jorge grew without really concerning about the ruins, which caused a tardy restoration process that was only designed with the presence of USP. However, archeological tourism is incipient, because tours are still undergoing an implementation phase, and community participation is equally restricted; the community, on the other hand, hopes to be able to participate.

In addition to USP, one has to point out the role and responsibility of other organizations, such as the Government of Santos and even of São Vicente, with its several Offices, in order to encourage/support visiting, improving the sense of belonging, heritage education and another view on tourism.

Some restrictions may be pointed out for this survey, including the difficulty to develop cross-disciplinary studies, such as leisure/tourism studies, especially when a specific field such as archeology is involved. In addition, in spite of the several players interviewed: visitors, residents, mill workers and the manager, two observations in each group was a small number, especially in the manager group, with only one interview.

Anyway, it was a first survey to draw attention to a local problem/possibility that is a responsibility of all citizens, because it refers to the history and past that are common and that help explain what we are today.
REFERENCES


Madalena Pedroso Aulicino was born on November 21st 1948 at São Paulo, Brazil. She is graduated in Social Sciences from the University of São Paulo (1971). She is a Master of Science in Communication Sciences from the University of São Paulo (1994) and Ph.D. in Communication Sciences from the University of São Paulo (2004). He is currently a professor of the Travel Leisure and Tourism Department of the School of Arts, Sciences and Humanities, University of São Paulo, mainly researching topics related to culture, leisure and tourism, with emphasis on the planning and for development. She participates as a faculty member of the Graduate Program in Cultural Studies, School of Arts, Sciences and Humanities, University of São Paulo.

Beatriz Helena Barbosa was born on June 23rd. She is graduated in Leisure and Tourism, Management from the School of Arts, Sciences and Humanities, USP on 2010. She has professional experience in Ecotourism and Tourist Services. She is interested in academic research related to historic preservation associated with leisure tourism activities.

Patricia Aulicino Coutanceau was born on November 1st, São Paulo, Brazil. She is graduated in Architecture and Urbanism at the University of São Paulo (2002). She has also a Master degree from the Civil engineering department of Polytechnic School of the University of São Paulo (2008), develops research on evaluation systems, performance and certification of sustainability of the built environment. She has experience in project management of corporate and hotel construction. She is currently developing her PhD thesis on risk management at Université Paris 1 Pantheon-Sorbonne.