

## **The Manchester Manifesto**

**24<sup>th</sup> International Congress of the History of Science,  
Technology and Medicine, Manchester, July 21–28, 2013**

We are bringing to you the Manchester Manifesto, which has been endorsed by more than 1800 participants from 58 countries as the final document of the 24<sup>th</sup> *International Congress of the History of Science, Technology and Medicine* held in Manchester, UK, July 21–28, 2013, which was the largest Congress ever. The main theme of the Congress was “Knowledge at Work”, where the worlds of work in the fields of science, technology, medicine, philosophy, and religion from many diverse corners of the world were focussed and promoted together at the same place of the City and the University of Manchester. The Manifesto appeals for integration of the research and education prospects of the all fields as being encompassed by the DHST (Division of History of Science and Technology) towards the public good throughout the whole world. A great academic achievement of the Manchester Congress is the methodological principle of putting science back in history of science, technology, and medicine. New functions important for development and progress of science, technology and medicine were formulated by the Manifesto, aiming at the greatest public good in the human family’s many languages. These functions with two concluding declarations of the Manifesto will together serve for better communication and circulation of science, learning and spreading out of the scientific methods, discussing the content – context controversy issues, practice vs. theory, and related technology applications in society. They also revive understanding and challenging of the authority of science, technology, and medicine in order to uphold bridges between different cultures and styles of thinking in the world, due to interests of global betterment and new prospects of science and technology with respect to present time. The functions of the Manifesto are leading up the level of beauty, good, and spirit of past in the history of science, technology, and medicine to be deliberated to younger generations. History of science has to be studied as the social-cultural phenomenon but simultaneously as the epistemic practice, according to the happy formulation that exclusively bears the Congress itself: “Knowledge at work”.

A draft of the Manifesto was preliminary prepared afore the Congress in Manchester at July 2013, for participants and media. Text was discussed and updated by the DHST General Assembly held on July 24, 2013. The Manifesto was sent to the National Committees in February 2014 by Secretary General Catherine Jami and President Efthymios Nicolaidis, where the final redaction was made by the new DHST Executive Committee elected for the period 2013–2017.

We are hoping deeply that Manchester Manifesto due to its inherent excellence and ethics will be interesting to scientists, professionals, scholars, and wider public in Croatia and abroad, by enriching a common horizon of life and working to all.

**Tomislav Petković**

## Manchester Manifesto

On the occasion of the largest global meeting of historians of science, technology, and medicine we, the officers and members of the Division of the History of Science and Technology of the International Union of the History and Philosophy of Science and Technology affirm the following:

- (1) Science, technology, and medicine have been abiding features of humanity for millennia and are integral parts of society and culture throughout the globe.
- (2) Scientific, technical, and medical literacy is a public good.
- (3) We support the study of nature and strive to render it comprehensible to the scientific community and to the wider public through conscientious scholarship and public outreach activities in the human family's many languages.
- (4) Historical scholarship on science, technology, and medicine should seek a full and nuanced accounting of the growth, progress, problems, and prospects of these essential human activities. This supports awareness that science, technology and medicine, when rightly prosecuted, are a public good.
- (5) Historians of science, technology, and medicine can build bridges between different cultures through collaboration and examination of different perspectives, heritages, and styles of thinking.
- (6) An understanding of the history of science, technology, and medicine enhances the teaching of general history as well as the teaching of the methods and context of science, technology, and medicine.
- (7) The artifacts of science, technology, and medicine constitute an essential material heritage of humankind. These materials must be preserved, interpreted, and further developed by professionals with a deep knowledge of their cultural significance.

Therefore, in the interests of global betterment and putting knowledge to work, the united participants of the 24<sup>th</sup> *International Congress of History of Science, Technology, and Medicine* held at Manchester, UK, in July 2013 declare:

1. The history of science, technology, and medicine should be supported and financed regularly and continuously by state and private institutions to ensure that younger generations are familiar with their scientific, technological, and medical heritage as interpreted by appropriately-trained historians.
2. The history of science, technology, and medicine merits prominent integration into the curricula of high schools, colleges, and universities. Local and national practices should guide this integration.



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## NOTES TO CONTRIBUTORS

### **General information**

*Synthesis philosophica* only publishes thus far unpublished papers in English, German and French. The journal publishes both papers that are reviewed and those that are not subject to the reviewing process. The papers that are subject to review are accepted for publication only once they receive two anonymous positive reviews.

Reviewed papers are categorised in the following way:

- *original (scientific) paper* presenting new and thus far unpublished results of scientific research;
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If the bibliographic details of the works quoted or referred to in the text are not inserted in the form of footnotes, authors are required to list all the cited literature containing all the necessary information about the same at the end of their papers.

Manuscripts are to be sent either by post (on a floppy or compact disc with an attached printout) to the following address:

*Synthesis philosophica*  
Filozofski fakultet  
Sveučilište u Zagrebu  
Ivana Lučića 3  
10000 Zagreb  
Croatia

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The editor's office recommends referencing *by footnotes* in a way that has been standard in *Synthesis philosophica*. The first reference to a work in a footnote should have the following form:

- [for books] John Rawls, *A Theory of Justice*, Harvard University Press, Cambridge (MA) 1971, p. 43.
- [for anthologies] Julie K. Ward (ed.), *Feminism and Ancient Philosophy*, Routledge, New York–London 1996.
- [for journal articles] Hubert L. Dreyfus, “The Current Relevance of Merleau-Ponty’s Phenomenology of Embodiment”, *Synthesis philosophica* 19–20 (1–2/1995), pp. 35–50.
- [for a paper from an anthology or a chapter from a book] James Rachels, “Ethical Theory and Bioethics”, in: Helga Kuhse & Peter Singer (eds.), *A Companion to Bioethics*, Blackwell, Malden (MA)–Oxford–Carlton (VI) 2004, pp. 15–23.
- [for e-literature] Arne Naess, “Is It a Plus to Have a Definite Metaphysics in Common”, [http://trumpeter.athabascau.ca/content/v22.1special/9definite\\_metaphysics.pdf](http://trumpeter.athabascau.ca/content/v22.1special/9definite_metaphysics.pdf). Accessed on July 27, 2007.

If the title and subtitle of a cited paper or book are not already separated by a punctuation mark, in citing them the two must be separated by a full stop and the first letter of the subtitle must be written in a capital letter. For example:

- Hans Jonas, *The Phenomenon of Life. Toward a Philosophical Biology*
- Yi Junqing, “The Laborious and Painful Process of Emancipation. A Survey of the Last Ten Years of Chinese Philosophy”

The footnote of an already and previously cited work should only contain the initial of the first name and the full surname of the author, the title of the work (book or article) cited and the relevant page number/s. For example:

- J. Rawls, *A Theory of Justice*, p. 120.
- H. L. Dreyfus, “The Current Relevance of Merleau-Ponty’s Phenomenology of Embodiment”, p. 38.

In consecutive referring to the same work, the footnotes are only to contain the word ‘Ibid.’ and the relevant page number/s, as in the example below:

- Ibid., p. 112.

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# HINWEISE FÜR DIE AUTOREN

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Die Redaktion empfiehlt, *mittels Fußnoten* auf zitierte Werke zu verweisen, wie es in der Zeitschrift *Synthesis philosophica* üblich ist. Dem Nachweis eines erstmalig zitierten Werkes ist folgendes Muster zugrunde zu legen:

- [für ein Buch] Ernst Bloch, *Geist der Utopie*, Duncker und Humblot, München–Leipzig 1918, S. 123.
- [für einen Sammelband] Hans Lenk (Hg.), *Wissenschaft und Ethik*, Reclam, Stuttgart 1991.
- [für einen Zeitschriftenartikel] Richard Wisser, „Hegel und Heidegger, oder: die Wende vom Denken des Denkens zum Seinsdenken“, *Synthesis philosophica* 4 (2/1987), S. 301–326.
- [für einen Artikel aus einem Sammelband oder ein Buchkapitel] Vittorio Hösle, „Ontologie und Ethik bei Hans Jonas“, in: Dietrich Böhler (Hg.), *Ethik für die Zukunft. Im Diskurs mit Hans Jonas*, Beck, München 1994, S. 105–125.
- [für E-Texte] Jürgen Mittelstraß, „Glanz und Elend der Geisteswissenschaften“, <http://docserver.bis.uni-oldenburg.de/publikationen/bisverlag/unireden/ur27/dokument.pdf>. Eingesehen am 02. 03. 2008.

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- E. Bloch, *Geist der Utopie*, S. 32.
- R. Wisser, „Hegel und Heidegger, oder: die Wende vom Denken des Denkens zum Seinsdenken“, S. 304.

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- Ibid., S. 312.

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Si les données bibliographiques sur les œuvres citées dans les notes de bas de page ne sont pas complètes, l'auteur est tenu de citer les ouvrages mentionnés avec des données complètes à la fin de l'article.

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- [pour un livre] Simone de Beauvoir, *Le Deuxième Sexe*, Gallimard, Paris 1949, p. 78.
- [pour un recueil] Rada Iveković & Jacques Poulain (éds.), *Europe – Inde – Post-modernité. Pensée orientale et pensée occidentale*, Noël Blandin, Paris 1992.
- [pour l'article d'une revue] Manfred Frank, « Comment fonder une morale aujourd'hui ? », *Synthesis philosophica* 3 (1/1987), p. 69–86.
- [pour l'article d'un recueil ou le chapitre d'un livre] Chantal Zabus, « Encre blanche et Afrique originelle. Derrida et la postcolonialité », in : Michel Lisse (éd.), *Passions de la littérature. Avec Jacques Derrida*, Galilée, Paris 1996, p. 261–274.
- [pour la littérature sous forme électronique] Michel Foucault, « Qu'est-ce que les Lumières ? », <http://foucault.info/documents/whatIsEnlightenment/foucault.questecequeLesLumieres.fr.html>. Consultée le 14 février 2009.

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- S. de Beauvoir, *Le Deuxième Sexe*, p. 237.
- M. Frank, « Comment fonder une morale aujourd'hui ? », p. 81.

Dans les citations successives d'un texte, la note de bas de page ne doit comporter que l'abréviation « Ibid. », et la page :

- Ibid., p. 84.

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