

# DIALOGUE AMONG CIVILIZATIONS AND GLOBAL DEMOCRACY

**Editor: Giovanni Pampanini**

**Authors:**

**Faten Adly**

**Enrique Del Percio**

**Babacar Diop**

**Daniel Gakunga**

**Vicent Garces**

**Margarita Kozhevnikova**

**Paulo Lima**

**Marco Mazzone**

**Niranjana Radhya V.P.**

**Padmashree R.P.**

**Giovanni Pampanini**

**Abdallah Saaf**

**Ryo Sasaki**

**Guido Veronese**

*STANDARD EDITION*



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*DIALOGUE AMONG CIVILIZATIONS AND  
GLOBAL DEMOCRACY*

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The Authors: Faten Adly, Enrique Del Percio, Babacar Diop, Daniel Gakunga, Vicent Garces, Margarita Kozhevnikova, Paulo Lima, Marco Mazzone, Niranjana Radhya V.P., Padmashree R.P., Giovanni Pampanini, Abdallah Saaf, Ryo Sasaki and Guido Veronese.

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## About the editor

The 2005-2007 vice president of the World Council of Comparative Education Societies, Giovanni Pampanini (Palermo, Italy, 1957) coordinates the “*Lê Thành Khomei*” *Atelier* since 2020, an international and interdisciplinary group devoted to Global Democracy. He is the recipient of the 2008 Honorary Citizenship of Bahia Blanca, Argentine for his cultural merits and the 2014/2015 Asolapo/UNESCO Prize for Peace Education. Among his publications: *‘Un mare di opportunità’. Cultura e educazione nel Mediterraneo del III millennio* (as editor and contributor, Rome: Armando, 2000), *Iluminismo pedagógico* (Buenos Aires: Altamira, 2008), *Interculturalism, Society and Education* (as main editor and contributor, Rotterdam: Sense, 2010), *Right to Education and Global Democracy* (Bangalore: The National School of Law in India University, 2015), *The Orbital Classroom. Global Teachers committed to Global Democracy* (as one of the editors, Tehran: Nahj al-Balaghah International Research Institute, 2017), and *Uniting Nations. A Theory of Global Democracy* (Dakar-Paris, L’Harmattan, 2019).

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Universidad de San Isidro Dr. Plácido Marín

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## *Introduction*

Giovanni Pampanini

This book is both academic and committed. Its authors hail from diverse countries, including Argentina, Egypt, India, Italy, Japan, Kenya, Morocco, Russia, Senegal, and Spain, representing various disciplines such as Economics, Education, History, Law, Literature, Philosophy, Psychology, and Sociology. Despite their differences, they share a common concern: the world, already strained by the Cold War, has entered an era of economic globalization marked by increased phenomena such as war, migration, poverty, and environmental threats, undermining collective intelligence.

Old paradigms in International Relations—namely Realism, Centre/Periphery, and Liberalism—have lost their relevance. In contrast, new ideas have emerged, debating a Clash of Civilizations *versus* a Dialogue among Civilizations.

The book's editor, a disciple of Lê Thành Khôi, Emeritus Professor of Comparative Education at La Sorbonne, was a young educator when the Madrid Peace Process in the Middle East broke about. In the 1990s, he worked diligently to establish a network of Mediterranean educators, culminating in the formation of the Mediterranean Society of Comparative Education (ME.S.C.E.) in 2004. Inspired by intercultural education, Giovanni advocated for the 13th World Congress of Comparative Education Societies to be held in Sarajevo, focusing on Intercultural Dialogue. This event, realized in September 2007, set a record for participation in Comparative Education with over 800 delegates from 72 countries.

Towards the end of the 20th century, significant cultural stakeholders envisioned a unified world. Mikhail Gorbachev emphasized interdependency over mere economic globalization. Initiatives like the World Parliament of Writers, led by Eduard Glissant, and Hans Küng's advocacy for a “World Ethic” at the World Parliament of Religions in Chicago, furthered this vision alongside philosopher Peter Singer's idea of “One World” with a Global Ethic. Additionally, Raul Fornet-Betancourt organized world congresses on Intercultural Philosophy, while Jürgen Habermas and David Held discussed the emergence of “World Domestic Policy” and Global Democracy.

A chorus of voices—including Nobel laureates Nadine Gordimer and Amartya Sen—culminated in the UN General Assembly's adoption of the “Dialogue among Civilizations and Cultures” motion in November 2000. However, the 2001 Twin Towers attack and the subsequent “War on Evil” in 2003 dampened enthusiasm for this new utopia, prompting Giovanni to recognize the need for a richer theory of Global Democracy centered on the “dialogue among civilizations.” In the following decade, he collaborated with prominent figures, including economist Samir Amin and UN Special Rapporteurs Vernor Muñoz and Kishore Singh, to explore this concept. Their discussions spanned global venues, from Beijing to Nairobi, creating a robust theoretical framework for Global Democracy.

Since 2007, new developments have arisen, such as the formation of BRICS, the global financial crisis, and social movements like the Indignados and Occupy Wall Street. Political shifts in the Americas, intensified US-China trade competition, the emergence of ISIS, and the Russia-Ukraine conflict have all contributed to a heightened sense of global insecurity. The third decade began with the COVID-19 pandemic, further migration crises, and ongoing geopolitical tensions.

In this context, Giovanni, as coordinator of the “Lê Thành Khôi” Atelier for Dialogue among Civilizations and International Relations in Catania, Sicily, organized an International Conference. Supported by IL NODO, a socio-educational cooperative working with migrant youth, Giovanni invited distinguished authors to engage in a dialogue addressing war, migration, poverty, and environmental issues. This group includes notable academics and engaged thinkers: Faten Adly from Cairo, advocate of academic freedom; Niranjana Aradhya, coordinator of Right to Education policies in India; Enrique Del Percio, Rector of Universidad San

Isidro, Buenos Aires; Babacar Diop, holder of the ISESCO Chair of the African Renaissance; and Vicent Garces, former European Parliament member and economist; Daniel Gakunga, former President of AFRICE at Nairobi University, who is a scholar deeply rooted in the traditional Bantu civilization; Vicent Garces, a former European Parliament member and economist at the University of Valencia, founder of the Fundación Asamblea de Ciudadanos y Ciudadanas del Mediterráneo (FACM); Margarita Kozhevnikova, an independent scholar from St. Petersburg, coordinator of the “Declaration on Human Education for the 3rd Millennium,” linked to His Eminence the Dalai Lama; Abdallah Saaf, a prominent scholar in Law, a former Moroccan Minister of Education and current President of the Centre d’Études et Recherches en Sciences Sociales (CERSS) in Rabat, the most active academic center in Arabic countries; Guido Veronese, a psychologist and psychotherapist at the University of Milan-Bicocca with extensive experience assisting in Palestine.

Two brief contributions in this volume come from Paulo Lima, a renowned Brazilian journalist, environmental activist, and educator in the Paulo Freire tradition, and Marco Mazzone, a full professor of Philosophy of Language at the University of Catania, where he innovates academic curricula in the Humanities.

The structure of this book is as follows: five chapters, four of which address key issues on the global agenda: war, migration, poverty, and environmental threats. The fifth chapter focuses on encouraging individuals to reclaim their intelligence to understand and navigate the world amidst pervasive irrationality and decline in the public sphere.

This book is a selection of the papers delivered at the International Conference on DIALOGUE AMONG CIVILIZATIONS AND GLOBAL DEMOCRACY held in Catania, Italy, from 27th November 2023 to 1st December 2023. Giovanni Pampanini, who served as its scientific responsible, thanks Fabrizio Sigona, President of IL NODO, socio-educational cooperative based in Catania, and the staff (in particular, Irene Tribulato and Tommaso Pezzino) for sponsoring and organizing the International Conference, and Melita Cristaldi, the coordinator of the “Rita Atria” Global Teacher Center in Catania, for her fundamental cooperation in the making of it. A special thanks goes to Alberto Mascena, psychologist of the Bicocca University, Milan, Gianluca Cantisani, President of the Movimento Volontariato Italiano, Rome, and Biagio Guerrera, President of Associazione Musicale Etnea, Catania, for their important collaboration.

Giovanni Pampanini’s books on Global Democracy:

- *Right to Education and Global Democracy*. Bangalore: The National School of Law in India University, 2015.
- *Right to Education and Globalization*. Foreword by Camilla Croso, Coordinator of the Global Campaign for Education (as editor and author). Catania: A&G-CUECM, 2015.
- *Talking about Global Democracy. A collection of short essays on History, Philosophy, and Sciences of Politics* (as editor and author). Catania: A&G-CUECM, 2017.
- *The Orbital Classroom. Global Teachers committed to Global Democracy* (as co-editor and author). Teheran: Nahj al-Balaghah International Research Institute, 2017.
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- Economics and the Theory of Global Democracy. *Poliedro. Revista de la Universidad de San Isidro*, Buenos Aires, A. IV, No. 13, March 2023, pp. 33-50.

# Chapter 1

## *War*

Input-page prepared by Giovanni Pampanini

“The world-old phenomenon of the contact of diverse races of men is to have new exemplification during the new century. Indeed, the characteristic of our age is the contact of European civilization with the world’s undeveloped peoples. whatever we may say of the results of such contact in the past, it certainly forms a chapter in human action not pleasant to look back upon. War, murder, slavery, extermination, and debauchery, - this has again and again been the result of carrying civilization and the blessed gospel to the isles of the sea and the heathen without the law. Nor does it altogether satisfy the conscience of the modern world to be told complacently that all this has been right and proper, the fated triumph of strength over weakness, of righteousness over evil, of superiors over inferiors. It would certainly be soothing if one could readily believe all this; and yet there are too many ugly facts for everything to be thus easily explained away. We feel and know that there are many delicate differences in race psychology, numberless changes that our crude social measurements are not yet able to follow minutely, which explain much of history and social development. At the same time, too, we know that these considerations have never explained or excused the triumph of brute force and cunning over weakness and innocence.

It is, then, the strife of all honorable men of the twentieth century to see that in the future competition of races the survival of the fittest shall mean the triumph of the good, the beautiful, and the true; that we may be able to preserve for future civilization all that is really fine and noble and strong, and not continue to put a premium on greed and impudence and cruelty. To bring this hope to fruition, we are compelled daily to turn more and more to a conscientious study of the phenomena of race-contact – to a study frank and fair, and not falsified and colored by our wishes or our fears”.

(from W.E.B. Du Bois, 1903, *The Souls of Black Folk*. Oxford University Press, 2008, p. 111-112).

# Faten Adly on War

Every day, people around the world dream of peace, yearning to live free from fear, tension, and concerns about an uncertain future for themselves and their children. The United Nations was established in 1945, after the devastating Second World War, to help prevent conflicts and bloodshed globally.

However, another war emerged, fueled by the sadness and anger of its aftermath. The Cold War began between the superpowers of the USA and the Soviet Union, shifting the battlegrounds from their territories to developing nations. Consequently, international politics after World War II became characterized by aggression, stress, and mutual distrust among global powers and their allies (1).

The USA has established itself as the dominant capitalist superpower, with a primary aim of maintaining hegemony over the capitalist world, including the neo-colonial territories. In seeking to contain the economic influence and strategic power of its rival, especially after the collapse of the Soviet Union, the USA engaged with developing countries that were striving for independence.

After World War II, many countries experienced liberation movements, sought independence, became UN members, and raised their voices for development. The Cold War rivalry compelled both the East and West to cultivate closer ties with developing nations, often at the expense of the other (2). However, these countries faced significant challenges, including weak economies, low capital, and inadequate human resources. Issues like poverty, ignorance, hunger, and illness hindered their independence, trapping them in a cycle of dependency on developed nations (3).

Unfortunately, these liberation movements sometimes resulted in decades of dictatorial regimes, persisting until the Arab Spring began in 2011. While the Arab Spring aimed for change, it often led to chaos in several countries, such as Sudan, Libya, Yemen, and Syria.

The term "creative chaos" originated from the U.S. response to the September 11 attacks. In 2003, the U.S. initiated a strategy in Iraq, overthrowing Saddam Hussein's regime. The U.S. targeted the Middle East, especially the Arab world, justifying its actions by claiming threats to national security. This approach left a visible trail of chaos, pushing the region into turmoil and turning it into a battleground for competing interests.

The strategy of creative chaos didn't stop with Iraq; it spread to other Arab nations during the Arab Spring, using a combination of soft power and strategic interventions. This represents a blend of classic and neo-colonialism, where powerful nations manipulate local populations to instigate conflict, not merely to overthrow dictators but to incite civil wars.

The pressing question remains: will the bloodshed in Arab and African countries ever cease? Can dialogue between civilizations yield fruitful peace? I don't have the answers, but I hold hope that future generations will find a way.

- (1) Britannica (2023), *History and Society: the Cold War: international politics* available at: <https://www.britannica.com/event/Cold-War>
- (2) Jackson R., Sorensen, G. 2003. *Introduction to international relations: Theories and approaches*. Oxford University Press, p. 203.
- (3) Carnoy M. 1990. *Education and Social Transition in Third World*. New York: Princeton University, pp. 31, 32.

## **Niranjanaradhya V. P & Padmashree R.P on War**

Since war begins in the minds of men, it is in the minds of men that defence of Peace must be constructed.

UNESCO, *Constitution*

War between countries, or among them, is often regarded as mutual aid for destruction (MAD). It is a human construct aimed at establishing hegemony, rooted in ego and power. In its most recognized form, war is a conflict between two or more political groups driven by hostilities or political differences that endure over a significant period. Historically, wars have been fought for supremacy or to establish colonies, expanding territorial rule. The rise of the bourgeoisie and capitalism throughout human history has led to numerous global conflicts, as groups built alliances to further their own interests. These conflicts have caused irreparable damage and destruction to human civilization.

In historical discourse, wars—whether minor or major, using rudimentary weapons or sophisticated technology—have been subjects of intense debate and analysis. However, it was in the early to mid-20th century, following the two World Wars and under the threat of nuclear, biological, and chemical warfare, that scholarship on the subject proliferated. A strong civil society movement emerged, opposing war and promoting the values of humanity, emphasizing that human civilization needs peace, not war.

The continued rise of bourgeoisie and capitalism has facilitated the emergence of world wars and the formation of global alliances aimed at territorial conquest and resource control. These wars have profound consequences, leaving lasting impacts on societies, cultures, and civilizations. The recent conflict between Russia and Ukraine, along with the ongoing war between Israel and Palestine, has resulted in widespread devastation and loss of innocent lives, including countless children.

Understanding war and analyzing its implications for humanity requires an in-depth exploration of its philosophical, social, political, hegemonic, cultural, economic, legal, technological, and psychological dimensions. However, this paper does not intend to delve into such extensive analysis.

Coming from the land of Mahatma Gandhi, who embraced non-violence as a way of life, I hold distinct views on war and violence. Gandhi was a steadfast advocate for peace and believed that war perpetuates violence and suffering. He emphasized the importance of resolving conflicts through peaceful means, guided by his philosophy of Ahimsa (non-violence).

According to Gandhi, the science of war leads to dictatorship, while the science of non-violence can foster democracy. He stated, “My resistance to war does not carry me to the point of thwarting those who wish to take part in it. I reason with them, I present to them the better way, and I leave them to make the choice”.

Rabindranath Tagore argued against nationalism, viewing it as a source of war and carnage that promotes death, destruction, and division rather than international solidarity. He advocated for a broader, more expansive vision of the world, emphasizing that science should be accompanied by philosophical and spiritual knowledge in universities. Without self-awareness, the pursuit of knowledge can lead to an endless desire for material wealth and the instruments of war, ultimately culminating in the oppression of the weaker by the stronger.

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## Enrique Del Percio on War

### *Educación para el cuidado es educación para la paz*

Más allá de las múltiples causas de la guerra, cuyo estudio tanta bibliografía ha producido desde, al menos, los tiempos de Tucídides, hay una que sobresale: la vocación imperial. Tal como explicaba Marcel Mauss en 1920 (1), tratando de entender el horror bélico que asoló a Europa, las guerras no suelen acontecer entre pueblos o naciones, sino entre imperios entre sí, entre naciones cuando una despliega vocación imperial sobre otras o como consecuencia de las secuelas dejadas por la dominación imperial cuando el imperio se retira. El imperio, para ser tal, requiere que su población comparta mayoritariamente un talante patriarcal, fálico, combativo y conquistador, estando incluso dispuesta a matar o morir por el imperio. Por eso, es necesario pensar una educación basada en el cuidado, que es exactamente lo opuesto a la conquista imperial. Cuidado de sí, cuidado de los demás, cuidado de la Casa Común. Si la mayoría percibe que allí radica la posibilidad de realizarse como persona, el peligro de la guerra se aleja. En cambio, una educación basada en la competencia, en la necesidad de vencer al otro en el terreno que sea, estimula la lógica subyacente a la aventura bélica.

En este marco se inscribe también la centralidad de la fraternidad como categoría de comprensión de la vida en común. Dada la banalización en la que ha caído el uso del concepto de fraternidad, como una suerte de ingenua metáfora de una sociedad armónica, cabe hacer algunas consideraciones y aclaraciones al respecto.

Si se entiende a la vida en común en función de un Pacto o Contrato Social, obviamente, se asume que existe un sujeto capaz de pactar. Por ende, la discusión girará en torno a quién es el sujeto del Pacto o, lo que es lo mismo, el sujeto de la historia, de la política, etcétera. Si es el individuo, entonces el valor supremo será la libertad. En sus formas más extremas se llega a negar la existencia de la sociedad (Margaret Thatcher solía afirmar que sólo existen el individuo y la familia, siendo la sociedad una mera abstracción sin existencia real). En cambio, si se niega la individualidad del sujeto, si se considera (radicalizando la célebre sentencia de Marx) que no existe la conciencia individual, sino que toda conciencia es siempre conciencia social, entonces la clave de comprensión y legitimación de toda acción política estará dada por la búsqueda de la igualdad, llegando, en las manifestaciones más extremas de esta postura (Stalin, Ceaucescu, etc.) a negar los más elementales derechos y garantías individuales pues, en última instancia, lo que se niega es la importancia del individuo. De una postura, se deriva el liberalismo clásico, el neoliberalismo y el libertarismo antiestatal. De la otra, los socialismos y comunismos de diverso calibre. Entre uno y otro de ambos extremos se ubican el liberalismo social, el socialcristianismo, la socialdemocracia, etcétera.

Pero si pensamos no desde la primacía de la relación sobre la sustancia, esto nos lleva a pensar la vida en común en términos de fraternidad. Cabe señalar que la fraternidad es una catacreción (2) que plantea que no hay padre ni madre, que las relaciones son en un inicio horizontales y, por ende, conflictivas. En efecto, las relaciones verticales (padre-hijo, jefa-empleada, capitán-sargento, etc.) tienden a disuadir el conflicto, al contrario de lo que ocurre con las horizontales. Por eso tantos mitos y leyendas de distintas latitudes nos hablan del fratricidio o del combate duro entre hermanos antes de fundar la vida en común. Rómulo matando a Remo antes de fundar Roma, Caín a Abel antes de fundar Enoc, la primera ciudad bíblica, los hermanos Ayar peleando y matándose antes de fundar el Cuzco, son algunos ejemplos conocidos.

La fraternidad es ineludible: no se trata de “hacer un mundo fraterno” sino de reconocer que somos hermanos y hermanas (3). Ahora bien: la fraternidad nos dice que en el inicio está siempre el conflicto,

pero también nos dice que no se puede vivir siempre en el conflicto. Cuando la madre le espeta a sus hijos: “¡basta de pelear que no parecen hermanos!” está mostrando otro aspecto de la misma fraternidad: la unidad es superior al conflicto. Una sociedad que vive en permanente lucha intestina, desaparece. Toda ciudad dividida contra sí, será destruida (4). Pero a la vez, la fraternidad nos dice que el conflicto está allí, se quiera o no se quiera, y no hay una síntesis posible en esta tensión: “en el conflicto aparecen la heterogeneidad de los temperamentos, de las situaciones, de los intereses, de los grupos” plantea Michel de Certeau, pues “las diferencias quiebran la uniformidad que busca imponer o disimular el egoísmo del fuerte, el conformismo del débil, o la ideología del utópico. Estas pueden curar la violencia subjetiva de la agresividad, salvar al cristiano de la piadosa mentira que consiste en hacer ‘como si’ se estuviera de acuerdo, y evitar que limite la reconciliación al estrecho ámbito de una reunión sacramental o de un futuro ideal” (5). Pero además de este aspecto negativo o curativo, el conflicto impone una visión menos candorosa y más realista a partir de la cual, en aparente paradoja, puede construirse la paz. De lo contrario, si se piensa que puede haber una sociedad libre de conflicto, cuando este se da, se tiende a creer que bastará con detectar a los culpables y eliminarlos, sean estos los extranjeros, los que piensan distinto, o quien sea, para retornar a la armonía perdida; así, claro está, la paz social jamás será asequible.

La fraternidad nos enfrenta con uno de los mayores desafíos de la vida en común: mientras que un partido de fútbol se juega con reglas establecidas que no pueden ser cambiadas mientras se desarrolla el juego, en la vida social no hay un minuto cero en el que todos los jugadores puedan ponerse de acuerdo. Toda norma es resultado de un conflicto previo; a su vez, una vez establecida, surge el conflicto de su interpretación y, por supuesto, de su acatamiento o no. Los más débiles se sienten oprimidos por las normas impuestas por los poderosos, estos se sienten oprimidos por la existencia misma de las normas ya que desearían vivir en la libertad de la selva. Son quienes no se sienten ni tan arriba ni tan abajo (en general quienes asumen las actividades principales del sistema productivo) quienes proveen a la estabilidad del sistema jurídico; por ejemplo, en términos ideales, en una economía de mercado que funcionara correctamente, los empresarios desearían que se respete la ley para poder ejercer la industria y el comercio de modo previsible, mientras que los trabajadores querrían que se respeten sus derechos laborales consagrados normativamente. Quizá el quid de toda la filosofía jurídico-política a lo largo de la historia consista en lograr ese correcto funcionamiento del sistema, en el que la mayoría entienda las ventajas de respetar las reglas. Claro que en estos tiempos ya no alcanza con respetar las reglas dentro del espacio enmarcado por el Estado-nación, sino que esas reglas deben ser respetadas en el marco de una democracia global como la que propone Giovanni Pampolini.

Por último, creo que cabe en este espacio dejar planteado un interrogante: ¿cómo pensar la guerra, la democracia y la vida en común a partir del impacto de la Inteligencia Artificial? La respuesta es necesaria, pero me declaro absolutamente incapaz de sugerirla, por lo que espero el lúcido aporte de los colegas a tal fin.

- (1) Mauss M. 2023. *La Nación o el sentido de lo social*. Buenos Aires: Limes.
- (2) Es clave entender que la fraternidad es una catacresis (es decir, una palabra que se emplea con un sentido diferente al que le corresponde originariamente, con el fin de nombrar algo que carece de nombre particular) y no una metáfora corriente, pues si la fraternidad fuese una metáfora corriente deberíamos ser hijos de un padre que dicte la ley o de una madre útero que nos contenga, cuando la fraternidad, precisamente, viene a recordarnos que no hay tal padre ni tal madre (para un desarrollo extenso de esta problemática cfr. Enrique Del Percio E. 2014. *Ineludible Fraternidad. Poder, conflicto, deseo*. Bs. As.: Ciccus).

- (3) Varias razones aconsejan usar la expresión “fraternidad” para describir la realidad y la expresión “sororidad” para designar una idea regulativa. Entre otras, el hecho de que no se encuentren mitos de hermanas que funden ciudades o culturas tras matar a otra.
- (4) Mt. 12,25.
- (5) De Certau M. 2015. *El extranjero o la unión en la diferencia*. Buenos Aires: Ágape, p. 58.

## Babacar Diop on War

Cette contribution est un hommage à des collègues disparus cette année : Professeur Yéro Sylla linguiste à l'IFAN à l'Université Cheikh Anta Diop (UCAD) et au Professeur Malick Ndiaye sociologue, de la Faculté des Lettres et Sciences Humaines de l'UCAD.

1) J'ai développé dans un de nos articles en wolof publié dans le journal « Sofaa » (publié en wolof et pular) des étapes, des dimensions de la cohabitation dans l'espace, les liens de travail, les formes d'échanges, la richesse et la pauvreté, les communautés et/ou les différences de croyances, de religions dans les villages, les villes puis dans les pays, les continents («*Jàmm mbaa fitna*», Paix ou tension, sous entendu trouble, guerres, etc.). Pour illustrer mes propos, j'ai insisté sur le cadre africain, sur la lutte contre apartheid en Afrique du Sud, les conflits entre le Tchad et la Libye, l'Éthiopie et l'Érythrée. Nous n'avons pas manqué de souligner le rôle des superpuissances dans les conflits sur les continents (Asie, Amérique Latine, etc.). Bien entendu, ces dynamiques ne favorisent pas l'instauration d'une paix durable dans le monde.

Pour ouvrir les voies de solution, nous avons insisté sur l'éducation et l'apport de l'UNESCO dans le système des Nations Unies. Nous avons magnifié les luttes menées par les peuples sur tous les continents pour plus de libertés, de droits politiques, socio-économiques et culturels.

Le rappel des faits historiques au Sénégal, en Afrique et dans le reste du monde a permis de montrer la fragilité de nos systèmes politiques, celle des relations internationales. D'où la nécessité de rester vigilant, d'instaurer des dialogues permanents, de prévenir les crises et surtout de cultiver la coopération, la solidarité, l'entraide, la compréhension mutuelle.

2) L'Afrique moderne et contemporaine connaît comme toutes les sociétés humaines des dynamiques positives et/ou négatives de type agnostiques moulés dans des systèmes de castes et d'ordres et des types iréniques éduqués moulés dans des liens communautaires sans caste et sans ordre (cf. Malick Ndiaye. 1995. *L'éthique ceddou et la société d'accaparement*. Paris : PUF, 1995, p. 19).

3) L'articulation de la diachronie et de la synchronie nous autorise à interroger la charte du Mandé systématisait des points de vue africains inspirés au XIII<sup>e</sup> siècle dans le cadre de l'empire du Mali, article 5: *Les chasseurs déclarent la faim n'est pas une bonne chose, l'esclavage n'est pas non plus une bonne chose. Il n'y a pas pire calomnie que les choses là.*

*Tant que nous détiendrons le carquois et l'arc : la faim ne tuera plus personne au Manden.*

*Si d'aventure la famine venait à sévir.*

*La guerre ne détruira plus jamais de village au Manden.*

*Pour y préserver des esclaves* (Youssou Tata Cissé. 2015. *La charte du Manden, TI*, édition Triangle Dankoun, p. 51).

Toute cette sublimation de la paix dans l'espace mandingue peut être expliquée en partie par la filiation antique nourrie à la sève égyptologique.

En effet, les maximes de Ptahotep, premier ministre sous le règne du pharaon Isesi vers 2450 avant notre ère invitent à l'écoute, à la modération, à la tolérance, à l'honnêteté, à la justice (cf. Obenga T. 1990. *La philosophie africaine de la période pharaonique*. Paris : L'Harmattan, pp. 149 à 157).

Certains pourraient penser que ce sont des vœux pieux dans ce monde en crise profonde avec ses défis climatiques, géostratégiques, idéologiques, politiques, religieux, etc.

«On a beau parler de fraternisation des peuples, d'unification planétaire, on peut prévenir qu'il s'écoulera un certain laps de temps avant que cette dernière se réalise parce que beaucoup de forces obscures existent encore dans la société. Donc plus que jamais, il faut être vigilant en attendant que toutes nos énergies soient employées, à la création d'une force matérielle qui nous permette de garantir nos frontières politiques sur la base d'une industrialisation à outrance à partir de nos sources énergétiques et de nos matières premières» (Cheikh Anta Diop. 1990. *Alerte sous les tropiques*. Paris, p. 114).

# Daniel Gakunga on War

## *What causes war in the 21<sup>st</sup> Century?*

War in the 21st century is characterized by a diverse range of causes and far-reaching repercussions that extend beyond traditional battlefields. Addressing these complex challenges requires not only military solutions but also diplomatic, economic, and humanitarian efforts to prevent, manage, and resolve conflicts.

Some of the broad causes of war include: Firstly, Geopolitical Competition. As the world becomes increasingly interconnected, global powers vie for influence and resources, leading to tensions and conflicts. Disputes over territory, energy resources, and strategic interests have fueled conflicts in regions like the South China Sea, Crimea, and the Middle East. Secondly, Ideological and Religious Conflicts. The ideological and religious differences continue to be a catalyst for conflict in the 21st century. Extremist groups and radical ideologies have emerged, leading to violent conflicts such as those in Syria and Afghanistan. Thirdly, Ethnic and Nationalist Movements. Currently ethnic and nationalist tensions persist in many parts of the world. These conflicts are often rooted in historical grievances, territorial disputes, and the struggle for self-determination. Examples include the conflict in Eastern Ukraine and the ongoing Israeli-Palestinian conflict just to mention a few. Fourthly, the Cyber Warfare and Hybrid Warfare. The digital age has introduced new forms of conflict, such as cyber warfare and hybrid warfare. These tactics involve the use of technology to disrupt, manipulate, and damage adversaries, often without conventional military engagement. The attribution of attacks and the difficulty in defining the rules of engagement make these conflicts particularly challenging.

*What are the repercussions of war in the 21<sup>st</sup> century?*

Consequently, there are repercussions of war in the 21st Century. These would include: Humanitarian Crises: In the 21<sup>st</sup> century, contemporary wars have led to significant humanitarian crises, including large-scale displacement of populations, refugee flows, and widespread suffering. For example, the Syrian civil war and the Rohingya crisis in Myanmar are clear examples of the human toll of modern conflicts. Also, wars have both Destruction and Economic Impact. In the 21st century, wars have resulted in extensive destruction of infrastructure and economies. The cost of rebuilding and recovering from the aftermath of conflicts can be astronomical, hindering long-term development. Additionally, wars have been known to be cause Global Security Threats. The conflict zones have become breeding grounds for terrorism and extremist ideologies, posing a global security threat. The rise of groups like ISIS and Al-Qaeda have underscored the need for international cooperation to counter these threats.

In brief, in the 21st century, war continues to be a complex and multifaceted phenomenon, driven by a myriad of factors. Understanding these causes and anticipating their repercussions is essential for policymakers and scholars seeking to promote peace and stability in an increasingly interconnected world.

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## Margarita Kozhevnikova on War

### *War and peace in the consciousness of the individual and society: the example of today's Russia (Human Education perspective)*

#### I. *Arguments pro and contra*

When it comes to war, justifying violence and killing poses a significant ethical challenge. From a humanistic perspective, violence cannot be justified. Being human inherently involves a social nature, and true humaneness reflects an individual's attitude towards others as fellow human beings, akin to how one treats oneself.

I approach this issue through the lens of human education(1), acknowledging its profound responsibility for humanity's future. Education should establish universal moral ideals and foster a culture of peace. Rather than merely serving public policy, education must adopt a humanistic stance that unequivocally rejects the justification and glorification of violence and war. The Global Declaration developed by the Initiative "Human Education in the Third Millennium" (2) emphasizes this: "In cases of conflict, dispute justification for aggression and violence, help to reduce hostility and teach peaceful coexistence of individuals and peoples based on commonality and interconnectedness with others".

This stance necessitates confronting prejudice and conducting rigorous analyses of specific armed conflicts. Participants in these conflicts, especially politicians and leaders of paramilitary or liberation movements, often rationalize their violent actions. They invoke various justifications—cultural identity, religious beliefs, or geopolitical interests. When viewed through a simplified realpolitik lens, these issues often mask deeper geopolitical and economic motivations. Despite the complexity of these situations, education should aim to clarify this confusion in favor of humanity's future, moral principles, and a culture of peace, thereby dismantling the arguments that justify violence.

For example, the Russian media frequently cites "historical justice" or linguistic rights regarding Crimea and Donbass, labeling Ukrainian authorities as "Nazis" for allegedly oppressing Russian speakers. These justifications facilitated Russia's military actions in Ukraine in 2014, including the annexation of Crimea and subsequent conflict in eastern Ukraine. By 2022, President Putin introduced further justifications, claiming a need for Russia to reclaim its status as a superpower and contesting Ukraine's state sovereignty. Despite the clear military invasion evidenced by the presence of a 200,000-strong Russian army, the media continues to propagate these arguments globally.

If we teach students critical analysis, we must apply it ourselves in serious cases. In disputes, let us weigh the Russian government's arguments against those advocating for peace. Regardless of the number of arguments on one side, the moral principles supporting the renunciation of violence must prevail. No matter how compelling the justifications for war may seem, a single argument for peace should outweigh them, as it embodies the value of human life and the survival of humanity.

However, when confronted with aggression, moral systems do allow for retaliatory actions, particularly when human lives are at stake. For nations facing military invasion, this necessitates resistance against the aggressor to safeguard sovereignty. Ukraine and Israel exemplify this, despite differing contexts. Israel must respond to organized terror from Hamas, which seeks the destruction of the Israeli state. Again, while one side may present arguments justifying violence, the principles of peace must ultimately dominate.

Violence and aggression lead to further cycles of conflict. In the 21st century, with the proliferation of weapons, including nuclear arms, and the looming threats of climate crises, the use of violence offers no

viable future. Instead, humanity must unite its resources to sustain our planet. Thus, the principle of non-violence should be at the forefront of all problem-solving efforts, instilled through education.

## II. *War and Peace in the ideas of Leo Tolstoy*

“War and Peace” became a prominent topic of reflection globally, largely due to Tolstoy. He critically examined the phenomenon of war, starting with his early “Sevastopol Stories,” drawn from his experiences in the Crimean War (1854-1855), and culminating in his novel “War and Peace” and later articles. It's important to note that while Tolstoy is often seen as a symbol of the Russian soul and intellect, his non-conformist views posed significant challenges to Russian society and its institutions—government, church, and education. This culminated in his excommunication from the Russian Orthodox Church by the Synod in 1901.

In education, Tolstoy advocated for the principles of freedom and consciousness, which he implemented in the school he established at his Yasnaya Polyana estate. Unfortunately, this school was eventually closed due to denunciation. Tolstoy was deeply concerned about the human soul, believing that individual and social consciousness were directly linked to society's major issues. He condemned state violence, asserting that “the strength of the government lies in the ignorance of the people”.

He viewed war as an unacceptable crime committed by governments, who forcibly recruited soldiers and dragged people into killing one another (3). Criticizing the manipulation inherent in patriotism, which he believed led to “general armaments and disastrous wars that ruin the people,” he stated: “Having convinced the people that they are in danger, governments subjugate them. When peoples submit to governments, these governments force peoples to attack other peoples. (...) Patriotism is slavery”.

Tolstoy elucidated how governments operate, asserting they “arouse feelings of hostility among peoples through universal external education and, most importantly, the press.” He noted that they fear independent thought more than armies, resorting to censorship, bribing newspapers, and controlling religions and schools. He believed that the common people do not desire war, and that “the brotherhood of peoples constitutes a common ideal.” Therefore, he asserted that the strength of the people lies “not in strength, but in truth,” urging them to recognize and boldly express the truth without deviating in word or deed (4).

## III. *War and peace in the minds of people in today's Russia*

After reading Tolstoy's writings online, I stumbled upon a post that mirrored my own thoughts. In March 2020, a user noted, “One hundred and thirty years later, the words of Lev Nikolaevich are still relevant. I'm surprised that the book is freely available and is still not considered extremist. Read it before it becomes prohibited.” However, between that post in March 2020 and now, winter 2023-2024, a chasm called “war” has opened in Russia, making Tolstoy's text even more pertinent.

To clarify, the terms “war” and “peace” are now effectively prohibited. This is not mere rhetoric; it's a literal reality. In Russia, publishing this article could lead to court for using the word “war,” as the current conflict is officially termed a “special military operation” purportedly aimed at combating Nazism and fascism in Ukraine. The Russian parliament, acting against parliamentary principles, has enacted various laws regarding this war, including those against “insulting the army” and disseminating “false information” about it. Under these laws, discussing the bombing of Ukrainian cities or referring to the conflict as “war” is deemed “insulting.” In the first year of the war, many were arrested for expressing opposition, whether through solitary protests with signs like “Peace” or even for displaying the phrase НЕТ ВОЙНЕ (“No to War”) or for holding blank posters. The risks include hefty fines, prison sentences

after a third arrest, expulsion from universities for students, and job loss for teachers due to hiring restrictions for those with criminal records.

Until February 2022, Russians could not fathom the reality of war and had no desire to initiate one, aligning with Tolstoy's observations. They existed in a natural state of peace. Analyzing the so-called "popular support" for the war in Russia reveals it rests on three principles cultivated from above: fear, hatred, and material incentives. The latter includes financial rewards for military contracts, compensation for the wounded and families of the deceased, and funding for the military industry.

Fear encompasses both internal and external threats. Internally, the state employs political terror against dissenters labeled as a "fifth column," while externally, propaganda identifies NATO, the West, the U.S., and Ukraine as threats. Politicians and the media spread hatred towards these perceived enemies. As Tolstoy noted, Russians are told they are disliked in the West, which allegedly justifies a preemptive strike. This rationale mirrors that of Hitler's justification for the invasion of Poland in 1939, where Germans believed they were compelled to protect their fellow ethnic Germans and safeguard Germany from anticipated attacks by Britain and France (6).

Furthermore, Russian authorities manipulate public sentiment through education. After the war's onset, schools initiated "lessons about what matters," promoting justifications for the war, highlighting supposed Nazism and fascism in Ukraine, and attempting to claim that Ukraine lacks an independent history. In 2023, Putin directed the Ministry of Education to intensify efforts to reshape the identities of youth in newly annexed territories (7). This included a staggering allocation of 40 billion rubles for military propaganda in schools and universities.

These methods reveal how the government influences societal attitudes toward war. Suppression may provoke resistance, undermining the state's ability to mobilize human resources for war. In contrast, manipulation intrudes on individual identity, coercing people to align with state goals. This manipulation exploits personal desires and identity perceptions, functioning within the realm of feelings, the subconscious, and unconscious motivations.

The interplay of fear, desires for profit, and hatred is rooted in a constructed identity—a self that opposes others. Even when framed collectively, this identity fosters egocentrism and the perception of external and internal enemies (Ukrainians, the West, NATO), ultimately supporting the war effort.

### *Solution*

This is the situation. What's the solution? Tolstoy, in 1900, proposed a way forward by calling for an "awakening from hypnosis" of human consciousness. He urged individuals to recognize that "all your real human interests, along with pleasures and joys, do not contradict the interests of other peoples and states. You are connected through mutual assistance, the exchange of services, the joy of broad fraternal communication, and the sharing of not only goods but also thoughts and feelings with people from other nations".

To foster this consciousness in individuals and society, we must prioritize education. However, simply relying on education is insufficient without a clear vision of its fundamental direction—what we need is a proper human education. Such education must advocate for the perspective of Others, encouraging individuals to transcend the limits of "I" and "my own," as well as collective egocentrism and selfishness.

As we help shape personal identity, it is crucial to nurture a universal human identity—an identity that encompasses our understanding and our emotional connections. With the rise of information technologies often used for economic and political manipulations, it is vital to teach individuals how to resist such manipulation. This requires fostering self-reflection and the ability to transcend the limited Self, enabling access to a broader sense of humanity through critical thinking.

In terms of feelings, developing this universal human identity can be achieved by cultivating empathy as an essential aspect of our shared humanity.

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- (5) <https://www.bbc.com/news/world-europe-67437171>
- (6) *The German War: A Nation Under Arms, 1939-1945*. Basic Books, Reprint. 2017. – 768 pp.
- (7) Official page of the Kremlin. List of instructions following the meeting of the Council on Interethnic Relations - <http://kremlin.ru/acts/assignments/orders/71690>

## Abdallah Saaf on War

La fin des conflits demeure une perspective utopique, à l'instar du projet kantien de paix perpétuelle. L'usage de la force reste à l'ordre du jour de manière permanente. Le recours à la violence entre les États et groupes sociaux et le rapport de force demeurent aujourd'hui de règle. La guerre se donne comme la continuation de la politique par d'autres moyens, et la politique se décline comme le condensé de l'économie. Elle apparaît aussi comme une langue de communication entre les peuples, activée par diverses causes (territoriales, économiques, énergie, l'eau, les matières premières, le contrôle des populations, les flux migratoires...).

Pour les chercheurs qui ont exploré les questions relatives à la guerre au cours des décennies précédentes, tout un travail de fondation semble avoir déjà fait son œuvre. Les générations passées des guerres, risques, menaces, tensions, crises, conflits, confrontations israélo-arabes dans ses différentes étapes (les guerres de 1949, 1956, 1967, 1973, 1982, 2006, 2014, 2023, etc.), les préoccupations de sécurité interne (les complots des adversaires des régimes en place, nationaux ou étrangers, laïcs ou fondamentalistes, les déchirements civils (Liban, Yémen, Algérie, Soudan, Libye, Syrie), disputes de voisinage, de frontières, de territoires, d'hégémonie régionale (Algérie/Maroc, Algérie/Tunisie, Égypte, Libye, Syrie/Liban), avaient permis la construction d'un concept aujourd'hui fort connu de guerre et par conséquent de sécurité. Ses éléments constitutifs pris séparément ou dans leurs articulations n'étaient pas dénués de cohérence. Les composantes internes s'articulaient sur les dimensions internationales : les logiques de l'ère post coloniale, au cours de la période de la guerre froide et après, le temps des autoritarismes légitimes ou légitimés, les tâches d'édification de l'État moderne profilaient une culture de la sécurité basée sur une identification plus précise de l'ennemi, une définition du danger et à partir de là des démarches sécuritaires considérées comme appropriées (visions globales, rapports stratégiques, doctrines de défense...).

Les perceptions de la guerre ont évolué aujourd'hui, intégrant de nouveaux contenus même si la gravité ne semble pas avoir augmenté pour autant, et même si les points de crise sont restés quasiment identiques : Chypre, les affaires kurdes de la Turquie, les guerres de Syrie et d'Ira, le Sahara occidental, les conflits du Soudan, le conflit israélo-arabe... Les articulations et les combinaisons du corpus commun de sécurité sont à l'heure actuelle bien différentes de ce qu'elles étaient par le passé et également différentes les unes par rapport aux autres : l'État semble se libéraliser, se mondialiser, s'affaiblir, se transformer, changer de figure, déléguer ses fonctions régaliennes et les reprendre, y compris celles liées à la sécurité, notamment par sa privatisation partielle... Dans les pays du Sud, les mutations des acteurs sécuritaires sont réellement profondes et ont impliqué de substantielles transformations dans la démarche de l'État.

En second lieu, il se dégage une difficulté grandissante à définir l'ennemi, les limites de la souveraineté, d'identifier la part des facteurs exogènes et endogènes, de saisir le sens même de l'action terroriste : action contre quelle domination, contre quelle hégémonie, ressorts de l'action, trajectoires d'action terroriste de plus en plus difficiles à prévoir.

Également, il semble s'être produit comme un élargissement des contours de l'insécurité (précarité sociale, migration, crime organisé) et la panoplie des menaces potentielles ou réelles (menaces extérieures classiques, menaces non conventionnelles, transnationales). L'ensemble de ces transmutations a pénétré les différentes configurations des politiques publiques de sécurité et leur acceptabilité sociale avec la montée conquérante d'une conception techniciste de la sécurité, la résurgence de la question de la gouvernance (démocratique) sécuritaire, la demande de contrôle des politiques sécuritaires émanant des acteurs politiques et civils.

D'un autre point de vue, la période se caractérise par le fait que le modèle hard security est généralement peu retenu par les différents acteurs sécuritaires, qu'y prédomine un état d'esprit de comprehensive security, où l'on intègre une variété de préoccupations, depuis les grands choix de la politique étrangère, des politiques de développement, des politiques publiques sociales, jusqu'aux programmes sectoriels de lutte contre la pauvreté, ou des plans d'action plus liés aux conjonctures. La problématique de la « sécurisation », comme tendance à convertir l'ensemble des mécanismes de la vie politique, économique et sociale en problème de sécurité est peut paraître en contradiction avec les orientations démocratiques. L'obsession du tout sécuritaire est répandue de manière large au Sud de la Méditerranée dans les secteurs de sécurité et au-delà. La question de savoir comment dépasser cette perspective, la « dé-sécurisation », plus restrictive quant à l'usage de la force, plus soucieuse de démocratie et de droits de l'homme, plus civile, se pose autant au Sud, où l'invocation de « la menace terroriste » ne paraît pas toujours convaincante non plus.

## Guido Veronese on War

War, an enduring aspect of human experience, has long fueled the nationalistic rhetoric employed in the name of state defense. Whether waged for conquest, border defense, counterterrorism, or the lofty goal of exporting democracy and human rights to the less "civilized" Global South (Fanon, 1961), the rules governing these "just" wars have been crafted by a select few, reflecting the darker aspects of Western capitalism's history. Tragically, war and human rights are deeply intertwined, with contemporary history written in the innocent blood spilled during these conflicts. This is not merely to highlight the technological organization of armed conflicts aimed at subduing humanity, targeting civilians, and decimating populations for the oppressors' gains. It is to expose how these conflicts often exploit the façade of justice and civilization, positioning the "good" against the "evil" to perpetuate imperialistic agendas of dominance and expropriation (Perugini & Gordon, 2018).

War stands as the most extreme manifestation of colonial violence, as colonial empires exploit economic, territorial, and psycho-emotional resources over indigenous populations. Consequently, collective punishment, expulsion, ethnic cleansing, and genocide emerge as ultimate objectives of Western imperialistic wars, all under the guise of civilizing and exporting white colonial democracy (Pappé, 2006). Thus, it becomes imperative to scrutinize the very definition of Western democracy, which often roots itself in masculine and elitist notions of equality. This definition prioritizes civil rights over social rights, emerging from a legacy of colonial slavery, ethnic supremacism, white racism, and capitalism-supported exterminations.

The rules of war and peace are crafted and manipulated by a select, supremacist group of white colonial nations, leading to double standards in the application of humanitarian and international laws. The delineation of war crimes and self-defense rights shifts according to the victims' and perpetrators' skin colors, with definitions and rules of warfare remaining malleable based on race and class standards.

Conversely, we must acknowledge that war has, at times, served as a path to liberation (Martín-Barò, 1996). The journey from colonialism, transgenerational trauma, and collective suffering is rarely devoid of violence and cruelty. Decolonization processes are often marked by violence and profound pain. The marginalized, the wretched of the earth, strive to reclaim justice and visibility through violence that once pushed them to the margins of invisibility (Lazali, 2018). In today's global landscape, the struggle is not a simple dichotomy of good versus evil or humans versus "human animals." Instead, it's a violent decolonial encounter between oppressors and the oppressed, colonized and colonizers. In the gray areas where the darkest facets of human nature emerge, the most unspeakable atrocities are committed, dragging humanity to the depths of indecency (Levi, 2002).

True peace will remain elusive until justice and dignity are restored for all. This means that the worst crimes, committed by both colonizers and the colonized, will continue to mar our collective history. However, this does not negate the legitimacy of decolonization. Whether it's the Italian partisans' struggle against fascism, the Algerian and Cuban revolutions against Western colonizers, or the Palestinian fight for existence, legitimacy persists, even amid its most brutal and violent expressions.

To conclude, I present a poignant dialogue chronicling a diary of war and sorrow between myself and a dear friend, a scholar and director of mental health for a Northern European cooperation. This exchange unfolds against the backdrop of the Palestinian struggle for liberation in Gaza during October and November 2023.

M: Good morning. My head is swollen. I was struck by a blast.

G: Oh my goodness! Was it at your place? How are you feeling now, dear M?

M: There's no bleeding, thankfully, but it's quite swollen. The explosion occurred in the house beside ours last night at 7:30.

G: Thank God you're okay. I've been trying to call you.

M: The phone lines aren't operating well; the mobile service is quite poor.

M: I've relocated to be with my brothers now.

G: In Gaza? It's unbelievable. This marks the sixth time you've had to move.

M: Yes, I've gone from my house to my mom's, then to my sister's, back to my mom's, then my sister's again. Then it was Rafah and Zawayda 1. Now I'm in Zawayda 2.

My head is pounding. By the way, have you heard the incessant drone noise? (voice Message with the sound of drones). It's so deafening. Sleep is elusive, and it constantly triggers memories of violence and trauma. (voice Message with the sound of drones).

G: I am utterly appalled.

M: They are beyond atrocious. The three Israeli prisoners are even urging the Israeli army to release all Palestinian prisoners.

G: How is the situation with water and food?

M: There's no drinkable water; we have to make do with tap water. Our meals consist of simple dishes like Ful and Shakshuka (eggs and tomatoes).

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## Chapter 2

### *Migration*

Input-page prepared by Giovanni Pampanini

“Il dialogo interculturale è un nuovo problema che si aggiunge alla vecchia agenda dei problemi della scuola italiana? O, al contrario, è l'Italia, con le sue nuove 'riforme' scolastiche, che sta diventando un problema per il dialogo interculturale planetario?”

“Is intercultural dialogue a new problem that adds to the old agenda of Italian school problems? Or, on the contrary, is it Italy, with its new school 'reforms', that is becoming a problem for planetary intercultural dialogue?”

(from Pampanini G. 2011. *Il maestro, the teacher, al mu'allim. L'educazione italiana comparata*. Catania: CUECM, covert).

“Alla fine della Seconda Guerra Mondiale, la democrazia è andata fiera di se stessa come 'società aperta'. Ora, alla fine della Guerra Fredda, sta scoprendo che, paradossalmente, non vi si può entrare: l'Europa e gli USA stanno diventando fortezze inaccessibili”.

“At the end of the Second World War, democracy prided itself on being an 'open society'. Now, at the end of the Cold War, it is discovering that, paradoxically, it cannot be entered: Europe and the USA are becoming inaccessible fortresses”.

(from Pampanini G. 2023. *Un Mare di concentramento. Il Mediterraneo dopo Auschwitz*. Catania: A&G-CUECM, p. 71).

## Faten Adly on Migration

The recent Palestine-Israel conflict places the world in a dramatic situation, widening the divide between citizens and their governments, as well as between developing and developed countries. It highlights the weaknesses of global organizations and exposes the ugly truth of double standards, particularly when comparing responses to the Ukraine-Russia situation with those concerning Palestine-Israel.

This conflict reveals Israel's oppressive policies, colonial practices, and disregard for international laws. It underscores the American-Israeli agenda to reshape the Middle East, often referred to as the "New Middle East." In 2020, the Trump Administration unveiled the political framework of its plan to resolve the Palestinian-Israeli conflict, known globally as the "Deal of the Century".

The proposal includes 22 sections addressing various issues, such as the legitimate aspirations of both sides, the two-state solution, the status of Jerusalem, sovereignty, borders, security, refugees, detainees, border crossings, the Gaza Strip, and commercial exchange (Arab Center, Washington D.C.) (1). It also outlines an economic plan offering a \$50 billion investment budget, plus an additional \$100 billion over the next ten years from Germany to Jewish communities in Israel as compensation for World War II damages (The Daily Star, 2020) (2).

The document proposes creating a new Palestinian entity called "New Palestine." According to leaked information, all of Israel's illegal settlements in the West Bank would be annexed to Israel under this deal, resulting in New Palestine being fragmented into isolated areas surrounded by Israeli settlements. The plan would effectively endorse the establishment of a Greater Israel, comprising 88 percent of historic Palestine (Cook, Jonathan, 2019) (3). Furthermore, it states that the US, Europe, and Gulf states are expected to provide \$30 billion over five years to help establish New Palestine, which would perpetuate its dependence on foreign aid. The leaked document also suggests opening Gaza to the neighboring Sinai territory, with land leased from Egypt for an airport and an industrial zone, partially financed by Canada (CJME, 2019).

Focusing on Palestinian displacement, the deal proposes that around 38.9 percent of the West Bank, including 69 settlements with 470,000 Jewish settlers, would come under Israeli sovereignty, while 71 settlements housing 118,000 would be evacuated. In exchange, Palestinians would receive part of the Negev Desert, which is largely uninhabitable. The plan also envisages transferring the Arab community of the Arab Triangle (approximately 450,000 people) to the West Bank in exchange for Jewish settlements. Most of the West Bank would remain fragmented into 15 isolated enclaves, connected only by Israeli-controlled corridors. This effectively rejects provisions accepted by the UN Security Council, enshrined in Resolutions 242 and 338, which call for a just and lasting peace in the Middle East (UN, Resolution 242, 1967) (4).

The recent conflict reveals that the Israeli/Trump plan for expansion and occupation is ongoing. A leaked document published in Mekomit, an Israeli magazine, on October 28, suggests that the population of Gaza, around 2.3 million, be displaced into Egypt's Sinai Peninsula. The document recommends emptying Gaza during the conflict, establishing tent cities and new settlements in northern Sinai, and creating a closed security zone several kilometers into Egypt, preventing displaced Palestinians from returning near the Israeli border (5).

This strategy is not new; it dates back to September 1971 when the Israeli government confided to the British about a secret plan to transfer Palestinians from Gaza, especially to Al-Arish in Egypt. This location was chosen due to the availability of empty houses in good condition, previously occupied by Egyptian officers (Sultan, Amer, 30/10/2023) (6).

The "Deal of the Century" has been rejected by Egypt and Jordan, yet Israel continues to pressure the US to persuade Egypt to accept Gaza's displaced population in exchange for debt relief. Acceptance by Egypt would not only close the Palestinian case forever but also allow Israel to expand its territory, rendering UN Resolution 248 on a two-state solution ineffective. Moreover, moving the Palestine-Israel conflict to Sinai could drag Egypt into a new battlefield with Israel.

On the other hand, Egypt currently hosts 317,000 refugees from Sudan who have fled the recent armed conflict (UNHCR, 2023) (7). The total refugee population in Egypt is approximately 9 million, including 4 million Sudanese, 1.5 million Syrians, and 4.5 million from various other countries (Al-Ahram, 2023) (8). With high population density and economic crises, Egypt faces significant challenges, including managing external debt.

Additionally, Egypt boasts the largest education system in the Middle East and North Africa (MENA), with 20 million students in pre-tertiary education. However, the education system faces three major challenges: limited access to quality kindergarten in disadvantaged areas, poor-quality pre-tertiary teaching primarily focused on rote learning, and a high-stakes school-leaving examination (Thanawiya Amma) that reinforces educational inequality (9). These issues have led to the imposition of fees on Syrian refugees, resulting in increased dropout rates among children (according to reports from Syrian refugees).

- (1) Arab Center Washington D.C. 2020. Deal of the Century: What it and why it now, available at: <https://arabcenterdc.org/resource/deal-of-the-century-what-is-it-and-why-now/>
- (2) The Daily Star (2022), *Trumps deal of the century: An attempt to repackage Israel's steal of the century* available at: <https://www.thedailystar.net/in-focus/news/trumps-deal-the-century-attempt-repackage-israels-steal-the-century-1874995> acceded 2/11/2023
- (3) Cook J. 2019. *Is leaked document Trump's deal of the century, consortium new*, available at: <https://consortiumnews.com/2019/05/10/is-leaked-document-trumps-deal-of-the-century/>, acceded 2/11/2023.
- (4) United Nation, Resolution 242, available at: <https://digitallibrary.un.org/record/90717?ln=en> Acceded 4/11/2023
- (5) the craldel.co (28/10/2023), *Israeli Plan to ethnically cleans Gaza*, available at: <https://new.thecradle.co/articles/leaked-israeli-plan-to-ethnically-cleanse-gaza> acceded 2/11/2023
- (6) Sultan, Amer, 30/10/2023, *Israel develop a secret plan to deport thousands of Palestinian from Gaza to Al-Arish in Sinai 1971- British document* available at: <https://www.bbc.com/arabic/middleeast-67253400> acceded 3/11/2023
- (7) UNHCR Egypt 31/10/2023, finding Egypt, available at: <https://www.unhcr.org/eg/42591-sudanese-refugees-in-egypt-fret-as-needs-outstrip-assistance.html> acceded. There's no concert refugees number even from UNHCR ex: UNHCR record 371.000 just from Sudan for the last 6 months on 31/10/2023 while it mentions on September 2023 352.000 from all countries. At the same time the Egyptian official number 9 Million.
- (8) Al- Ahram 23/7/2023, Available at: <https://gate.ahram.org.eg/News/4385762.aspx>
- (9) World Bank (2018), supporting Egypt education reform, project appraisal document available at: <https://documents.worldbank.org/en/publication/documents-reports/documentdetail/346091522415590465/egypt-supporting-egypt->

## Niranjanaradhya V. P & Padmashree R.P on Migration

Human beings have moved from place to place across the millennia, by choice and under duress, and will continue to do so for the foreseeable future. Only by upholding our duty to protect those fleeing persecution and violence, and by embracing the opportunities that refugees and migrants offer to their new societies, will we be able to achieve a more prosperous and fairer future for all.

United Nations Secretary General Ban Ki-moon

Migration is a universal global phenomenon that has been shaping the civilizations for ages. The Cambridge Dictionary defines Migration as the process of people travelling to a new place to live, usually in large numbers. It involves the movement of individuals or groups from one place to another, either within a country or across international borders.

The Britannica provides for a much broader understanding of migration by bringing categories and types of migration. Accordingly, migrations fall into several broad categories. First, internal and international migration may be distinguished. Within any country there are movements of individuals and families from one area to another (for example, from rural areas to the cities), and this is distinct from movements from one country to another. Second, migration may be voluntary or forced. Most voluntary migration, whether internal or external, is undertaken in search of better economic opportunities or housing. Forced migrations usually involve people who have been expelled by governments during war or other political upheavals or who have been forcibly transported as slaves or prisoners. Intermediate between these two categories are the voluntary migrations of refugees fleeing war, famine, or natural disasters.

According to census data of 2011, India had 45.6 crore migrants in 2011 (38% of the population) compared to 31.5 crore migrants in 2001 (31% of the population). Between 2001 and 2011, while population grew by 18%, the number of migrants increased by 45%. In 2011, 99% of total migration was internal and immigrants (international migrants) comprised 1%.

Migrants in India are invisible workforce, particularly to policymakers. The reason is that there are no accurate estimates of the magnitude of migration in India. The two main data sources are; census of India data and the data collected by the National Sample Survey Office on the issues of labour market and migration. These sources are nothing but gross underestimation of the number of internal migrants in India. The policy makers failed to understand the forthcoming crisis (Amrita Datta, 2023).

The Covid -19 pandemic unveiled and exemplified the real plight and magnitude of migration in India. Amrita Datta (2023) explains that, “this incoherency has been amplified during the extraordinary crisis triggered by the COVID-19 pandemic. The imposition of the first lock-down in March 2020—at a four-hour notice—callously bypassed migrant workers and their vulnerable existence in urban destinations across India. That the announcement itself did not, even once, mention migration or migrant workers reflects the sheer ignorance of policymakers. The country was shocked to witness its vast number—the mass—of migrant workers on the roads, and outraged at their helplessness. For the first time in independent India the sheer existence and precarities of rural migrant workers became part of a national conversation. However, the state’s response to the plight of migrant workers was brutal. The state’s silence, born out of utter denial of the predicament and problems of migrant workers stems from a systemic failure—a lack of understanding of, and engagement with, the relationship between workers’ mobility and development” (p. 4).

Gandhi had a deep concern for the poor and marginalized. He believed in addressing poverty through social and economic reforms. Gandhi emphasized the need for self-sufficiency, community empowerment, and equitable distribution of resources. He advocated for a society where everyone had access to basic necessities and opportunities for a dignified life. He recognized the challenges faced by migrants and refugees. He believed in the importance of empathy and compassion towards those who are displaced. Gandhi emphasized the need to provide support and assistance to migrants, ensuring their well-being and integration into society.

Migration is a complex phenomenon that has significant implications for societies worldwide. It involves the movement of people from one place to another, often across national borders, in search of better opportunities, safety, or a higher quality of life. Understanding the causes, impacts, and policy considerations associated with migration is crucial for policymakers to develop effective strategies to manage migration.

Comprehensive and inclusive policies are necessary to effectively manage migration. These policies should take into account the diverse needs and circumstances of migrants, as well as the social and economic dynamics of host communities. It is also important to recognise that migration is a global phenomenon that often involves movement across borders. Therefore, international cooperation and coordination are essential in addressing the challenges and implications of migration. This can involve sharing best practices, exchanging information, and coordinating efforts to ensure the safe and orderly movement of migrants. International organisations, such as the International Organisation for Migration (IOM) and the United Nations Development Programme (UNDP), play a crucial role in facilitating this cooperation and providing guidance on migration policies.

Human mobility in the form of migration and displacement is a theme of global relevance. The UN Secretary-General's reform agenda brings together sustainable development, peace and security and human rights. It also bridges the linked ambitions of Agenda 2030 and the Global Compacts on Migration and Refugees, together with action on climate change – a timely agenda that has never been more pertinent.

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## Enrique Del Percio on Migration

### *Importancia del aporte migratorio: la diferencia es constitutiva de la identidad*

La democracia global implica redefinir el Contrato Social europeo moderno, del que los migrantes están excluidos, no son contratantes, no son parte del Pacto. Incluso, se llega a proponer una categoría aberrante: el “ilegal”, como si una persona pudiese estar al margen de la ley por su estado, por lo que “es” y no por algún hecho realizado, por algún delito cometido. En general subyace acá el temor al otro, la creencia en el mayor desarrollo cultural y, sobre todo, un fuerte componente racista. En efecto, la abierta recepción de migrantes ucranianos blancos por parte de Europa occidental dejó en claro que el componente étnico es central: africanos o latinoamericanos de tez oscura no son recibidos de igual modo.

Los colegas están abordando este tema con gran profundidad y solvencia en los otros textos presentados en este mismo book of proceedings. Me permito sugerir un aspecto que tal vez merezca también ser tomado en cuenta: en la raíz del rechazo al migrante subyace un modo de entender la identidad como lo igual, que rechaza la diferencia. En general, el principio de identidad reducido a  $A = A$  no es aplicable al ser humano. No hace falta acudir al psicoanálisis para advertir que uno no es igual a sí mismo, que hay fallas, rupturas y discordancias. Para la filosofía bantú, a partir del concepto de Ubuntu, yo soy porque tú eres y porque el resto de las cosas son: ergo, mi identidad se compone con la diferencia. Algo parecido plantea la filosofía andina con el principio de complementariedad. Para el Cristianismo, el ser humano es imagen y semejanza de un Dios que es Uno y Trino, es decir, que no es igual a sí mismo. No es igual pero es idéntico, conserva su identidad. Del mismo modo que cuando nos encontramos con alguien que hace muchos años que no vemos, advertimos que no es igual al que recordamos, pero sin embargo conserva su identidad. Esa diferencia que es fácil de percibir diacrónicamente, también opera sincrónicamente. Es que la identidad se construye con la diferencia: lo contrario de la diferencia no es la identidad, sino la indiferencia en el doble sentido que el término tiene en muchas lenguas, como desinterés por los demás y como falta de identidad en el sentido del hombre-masa, sin pensamiento ni criterio propio.

Tal como muestra la historia universal, no hay ninguna cultura “pura” sino que todas son producto del intercambio con otras culturas. Constantemente estamos cambiando por obra del vínculo con los otros. Esto vale tanto para el individuo como para la sociedad. Por eso, es fundamental pensar en un tipo de educación que ponga el acento en la relación como constitutiva de la realidad, en la relación antes que en la sustancia. Como exponemos al hablar de la guerra, esta primacía de la relación nos lleva a plantear la centralidad de la fraternidad como clave para entender la vida en común. En efecto, la fraternidad nos habla de relaciones horizontales entre diferentes, como son diferentes los dedos de una mano, sin que haya necesariamente una jerarquía entre ellos.

El Contrato Social presupone un individuo/sustancia, igual a sí mismo, preexistente al resto de la sociedad y separado del resto de la naturaleza, que puede decidir o no vivir en común. En cambio, si el niño advierte desde pequeño lo que enseña tanto la historia como la física más avanzada, irá advirtiendo que la relación es anterior, que las cosas que vemos son en sí mismas producto de relaciones previas, desde la estructura de las partículas que componen el átomo hasta el universo entero, todo está articulado por una misteriosa energía en razón de la cual todo está relacionado con todo. De ese modo, podrá percibir con mayor nitidez las ventajas materiales e inmateriales que se derivan de los procesos migratorios, sin ignorar, por supuesto, los problemas y conflictos que de ahí también se derivan, pero poniéndolos en su justo lugar.

# Babacar Diop on Migration

## *Migrations, Culture(s), Education, Solidarité et Développement*

*L'Afrique théâtre et miroir des migrations humaines.* La réflexion sur les migrations africaines a ceci d'intéressant qu'elle informe sur la formation des civilisations africaines, mieux encore elle fraie la voie pour la compréhension des mouvements des populations dans le monde. Ces mouvements de population dans notre continent ont été tellement intenses dans le passé, et continuent de l'être, que certains penseurs n'ont pas manqué d'en faire une des caractéristiques principales de l'histoire africaine.

*Les migrations anciennes.* Ainsi, Claudio Moffa trouve qu'un des facteurs déterminants de l'histoire africaine est « la lutte entre segments lignages ou groupes ethniques opposés et en particulier dans l'Afrique primitive l'affrontement pour le contrôle des ressources naturelles : fleuves et lacs, terres cultivables et/ou d'élevage, zone de chasse, mines etc. » (Moffa C. 1995. *L'Afrique à la périphérie de l'histoire*. Paris : L'Harmattan). L'auteur, historien et journaliste italien étale ainsi sa conception simpliste et réductrice de l'histoire africaine. Il est possible tout en tenant compte de l'importance des migrations africaines de trouver les anneaux du continuum, sans oublier les moments de ruptures dans cette longue évolution. Mabogunje dans une contribution intitulée « Géographie historique : aspect économique » insiste sur les facteurs géographiques qui expliquent l'ampleur des flux migratoires dans certaines parties du continent.

*Migrations récentes.* En 2002, les statistiques du Haut Commissariat des réfugiés (HCR) mentionnaient 19,8 millions de personnes relevant de sa compétence dont 4,2 sur le continent (3,3 millions de réfugiés, 500.000 déplacés et 267.000 rapatriés (UNHCR, mai 2002, *Afrique, faits et chiffres*). « Ces flux de populations qu'on qualifie d'involontaires, sont souvent le fait de guerres civiles de l'oppression gouvernementale, de bouleversements politiques, de persécutions à l'encontre d'un groupe ethnique, politique ou religieux ainsi que de catastrophes environnementales comme la sécheresse et la famine. Ces facteurs se combinent à un système régional troublé par le nouvel ordre international issu de la fin de la guerre froide, le faible niveau de développement économique, les violations réitérées des droits humains ou encore la circulation de nombreuses armes sur l'ensemble de la région » (cf. Donata Gnisci, Marie Trémolières et Karim Hussein, *Interaction entre conflits et migratoires involontaires en Afrique de l'Ouest : pour une approche régionale intégrée et concertée*, octobre 2003, Paris 2003, publication du Club du Sahel et de l'Afrique de l'Ouest, scoping study, p. 12). Face à cette situation contrastée des réponses émanent soit des Etats, soit de la société civile.

*La réponse des Etats.* Le NEPAD qui avait suscité un certain espoir auprès des Etats, voire de l'opinion africaine et internationale n'a paradoxalement pas abordé la question des migrations africaine. On pourrait à la rigueur relever la question de l'élimination des barrières tarifaires (cf. la partie V, *Programme d'action*, le point C Mobilisation des ressources et C2 Initiative pour l'accès des marchés et le sous point IX). On pourrait aussi exploiter le point B Priorités sectorielles, B2 Mise en valeur des ressources humaines, le sous point III Inversion de la tendance à la fuite des cerveaux.

*Sur le plan des recommandations.* Les Nations Unies ont adopté deux pactes : Le pacte relatif aux droits civils et politiques entré en vigueur le 23 mars 1976 où les Etats parti ; s'engagent à respecter et à garantir à tous les individus se trouvant sur leur territoire, un ensemble de droits énumérés. Le pacte international relatif aux droits économiques sociaux et culturels entré en vigueur le 03 septembre 1976 expose plus en détail certains droits reconnus dans la déclaration universelle des droits de l'Homme.

L'Organisation Internationale du Travail a pris une recommandation importante le 08 juin 1949 pour promouvoir, respecter et réaliser les principes concernant les droits fondamentaux qui figurent dans les huit (08) conventions fondamentales de l'OIT.

*Agenda 2063 UA : Afrique sans Visa.* L'Aspiration 2 de l'Agenda 2063 aspire à « un continent intégré, politiquement uni, fondé sur les idéaux du panafricanisme et de la vision de la renaissance de l'Afrique » et l'Aspiration 5, aspire quant à elle, « une Afrique dotée d'une identité culturelle forte, de valeurs, d'une éthique et d'un patrimoine commun ».

Pour réaliser ces aspirations des Africains qui se considèrent comme un seul peuple uni par les idéaux du panafricanisme, les barrières physiques et invisibles qui ont empêché l'intégration des peuples africains doivent être levées.

Le projet phare de l'Agenda 2063, à savoir « Passeport africain et la libre circulation des personnes » vise à supprimer les restrictions à la liberté de circulation, de travail et de résidence des Africains sur leur propre continent. Cette initiative vise à transformer les législations africaines, qui demeurent généralement restrictives en matière de circulation des personnes malgré l'engagement politique de faire tomber les frontières en vue de promouvoir la délivrance de visas par les Etats membres et de renforcer la libre circulation de tous les citoyens africains dans l'ensemble des pays africains.

La libre circulation des personnes en Afrique devrait apporter plusieurs avantages clés, notamment :

- stimuler les échanges, le commerce et le tourisme intra-africains ;
- faciliter la mobilité de la main-d'œuvre, le transfert des connaissances et des compétences intra-africaines ;
- promouvoir l'identité panafricaine, l'intégration sociale et le tourisme ;
- améliorer les infrastructures transfrontalières et le développement partagé ;
- favoriser une approche globale de la gestion des frontières ;
- promouvoir l'état de droit, le respect des droits de l'homme et la santé publique.

Le Département des affaires politiques pilote les efforts d'intégration de l'UA en ce qui concerne la capacité des Africains à vivre et à travailler sur le continent et œuvre avec les Etats membres à identifier les possibilités de suppression des obstacles à la circulation des Africains en Afrique.

## Daniel Gakunga on Migration

Migration is not a new phenomenon in the 21st century. Since time immemorial, people have moved from one place to another for several reasons. Historically, people migrated from one place to another either for business, exploration or just out of curiosity to see what is on the other side of the country. It is important to note that migration can be voluntary or forced. Voluntary migration can be associated with the desire for better life, new discoveries or even just a change of environment. This is likely to be informed by a desire for better work prospects for example from a rural area to an urban setup. This may also be informed by better prospects of better life in another country other than one's own country. In this regard, people migrate from their countries of origin to other countries in search of the famous green pastures. With regard to forced migration this is often associated with forces beyond and individual's control such as political risks, war, armed conflict, disaster either manmade or natural. In situation where people are forced to migrate, it is often against their wish and hence most people will migrate for reasons of safety or even seeking political asylum for their own safety including their families.

In the recent past however, migration has been exacerbated by actual wars between nations. The most recent ones being Russia versus Ukraine and Israel versus Hamas. These wars have caused a lot of pain to the families affected, lives have been lost, properties destroyed and more importantly relationships have been adversely affected. This has led to the rise of issues of anti-Semitism and this has a chance to promote hate for certain members of the society. The effects of war are so devastating that it calls for the intervention of the international community. The two recent wars have elicited a global debate on issues of terrorism and conflict. To my surprise, most people do not understand the source of such conflicts and even when they purport to support either of the warring communities, it is out of ignorance. For example, the war between Israel and Palestinians (Hamas) is historical from the bible days. The young generation of our days do not seem to grasp the reality of such conflict which has existed for centuries. The sad part of the war is that this seems to be generational and hence not easily resolved. The 1940s holocaust memories have been resuscitated and these have brought back dark memories to the survivors of the holocaust and their children or even their grandchildren. The world in this context risk revenge wars that will not have a cure. One question that comes to mind would be, is there room for peace? Peaceful coexistence among nations? Will people feel safe and secure in their usual place of residence or even in any part of the world? These and many other questions require answers so that we can see a world that is devoid of war of any nature. As a result of these wars people have been forced to migrate to areas of safety not out of choice but out the risks of war. The migration process has also been faced by a myriad of challenges such as border controls and other socio-economic issues that arise.

# Vicent Garces on Migration

## *Los flujos migratorios en el Mediterráneo*

1. *El Mediterráneo se ha convertido en un cementerio.* La migración a través del Mediterráneo ha aumentado considerablemente en los últimos años, debido a una serie de factores, como la inestabilidad política y económica en los países de origen, el cambio climático y la crisis de refugiados. En 2023, se estima que llegarán a la UE por la vía de la emigración regular 2,7 millones de personas, un 5% más que en 2022, a través de programas de reasentamiento, estudios o trabajo. Según el Consejo Europeo, las llegadas irregulares a la UE han disminuido notablemente desde el punto álgido de la crisis migratoria en 2015. Según datos de la Agencia Europea de Control de Fronteras y Costas (Frontex), en 2023 se han registrado más de 160.000 llegadas irregulares a la Unión Europea (UE) por el Mediterráneo. Los migrantes se exponen a condiciones de riesgo, como el hacinamiento en embarcaciones precarias o los secuestros por parte de redes de tráfico de personas. Según la Organización Internacional para las Migraciones (OIM), se estima que hay al menos 28.000 migrantes desaparecidos en el Mediterráneo desde 2014, de ellas 22.341 tuvieron lugar en la vía desde el norte de África a Italia. Muchos naufragios no dejan supervivientes y muchos quedan sin registrar, por lo que es probable que el número real de víctimas sea mucho mayor. Muchos barcos son engullidos por el mar sin supervivientes, hundiéndose tan profundamente que nunca serán encontrados. O los cadáveres se dispersan por distintas costas, sin documentos de identificación, y los funcionarios de allí hacen poco por investigar quiénes eran. UNICEF ha informado que más de 11.600 niños cruzaron el Mediterráneo Central hacia Italia sin sus padres o tutores legales entre enero y mediados de septiembre de 2023. Esto supone un aumento del 60% en comparación con el mismo periodo del año pasado, en el que unos 7200 menores no acompañados o separados de sus familias realizaron la peligrosa travesía. "El mar Mediterráneo se ha convertido en un cementerio para los niños y su futuro. El devastador número de niños que buscan asilo y seguridad en Europa es el resultado de decisiones políticas y de un sistema migratorio roto", ha dicho la directora regional de UNICEF para Europa y Asia Central, Regina De Dominicis. "El Mediterráneo es un cementerio" ha advertido recientemente el Papa Francisco en Marsella. Además de los muertos en el mar, cientos o miles de inmigrantes del sur del Sahara fallecen en el desierto o logran atravesarlo en un estado deplorable, perdidos, sin agua ni comida, bajo una temperatura elevada.

2. *Políticas de la UE sobre migración.* La UE afirma que gestiona los flujos migratorios en el Mediterráneo en base a dos principios fundamentales : - la protección de los derechos humanos: la UE se compromete a proteger los derechos de las personas migrantes, independientemente de su situación legal. - la gestión de los flujos: la UE busca gestionar los flujos migratorios de forma ordenada y segura. Para ello la UE ha adoptado una serie de directivas, entre ellas: - Directiva de retorno: obliga a los estados miembros a devolver a los migrantes a sus países de origen. - Directiva de asilo: establece los requisitos para solicitar asilo en la UE. - Directiva sobre la protección temporal: permite a los estados miembros conceder protección temporal a los migrantes que huyen de conflictos o catástrofes naturales. Según el Reglamento de Dublín, el primer país de la UE en el que un migrante entra de forma irregular es el responsable de su tramitación. En noviembre de 2015, en la Cumbre de La Valeta sobre migración se creó el Fondo Fiduciario de Emergencia de la UE para abordar las causas profundas de los desplazamientos forzados y la migración irregular y contribuir a una mejor gestión de la migración. El presupuesto global del Fondo asciende a más de 5 000 millones de euros, y su actividad se centra en cuatro objetivos estratégicos: - aumentar las oportunidades económicas y en materia de empleo, - reforzar la resiliencia de las comunidades, - mejorar la gestión de la migración, - mejorar la gobernanza y la prevención de conflictos. En noviembre de 2017, la UE creó un grupo de trabajo mixto en materia de migración con la Unión Africana y las Naciones Unidas, con objeto de aunar esfuerzos y reforzar la cooperación para hacer frente

a los retos que plantea la migración en África, y en particular desde Libia. La UE también ha adoptado una serie de instrumentos legislativos para mejorar la gestión de los flujos migratorios, como el Pacto Europeo sobre Migración y Asilo, que ha entrado en vigor en 2023. Así los 27 Estados miembros de la UE han alcanzado un acuerdo clave que desbloquea el Pacto y permite la elaboración de un nuevo Reglamento de Crisis, el último expediente que quedaba por cerrar para culminar ese Pacto. El nuevo texto establece el marco legal que permitirá a los Estados miembros adaptarse a una situación de crisis en el ámbito del asilo y migraciones, en lo relativo al registro de las solicitudes de asilo y en el procedimiento de asilo en frontera. Estos países también podrán solicitar la solidaridad y medidas de apoyo de la UE y sus Estados miembros. La Unión Europea también ha establecido una serie de mecanismos para controlar los flujos migratorios, entre ellos la Agencia Europea de la Guardia de Fronteras y Costas (Frontex), que colabora con los estados miembros para gestionar las fronteras exteriores de la UE, mientras que el FEMA (Fondo Europeo para la Migración y el Asilo) proporciona apoyo financiero a los Estados miembros para gestionar la migración. Según la Comisión Europea, en 2022 hubo: - aumento de los cruces en las rutas del Mediterráneo central (+56 %, 105 600 personas), el Mediterráneo oriental (+113 %, 43 900 personas) y las rutas de los Balcanes Occidentales (+134 %, 144 100 personas) en comparación con 2021 - disminución de los cruces en el Mediterráneo occidental (incluida la ruta atlántica desde África Occidental a las Islas Canarias) (-25 %, 30 600 personas) y las rutas de las fronteras orientales (-22 %, 6 300 personas) en comparación con 2021 - aumento del 17 % de las muertes en el mar: en 2022 se notificó la muerte o desaparición de 2 406 personas en las tres rutas principales del Mediterráneo, frente a las 2 062 de 2021

3. *El caso de España.* La inmigración irregular en España ha descendido un 25,6 por ciento en 2022, pasando de las 41.945 llegadas en 2021 a las 31.219 en 2022. Así lo refleja el último Informe quincenal de inmigración irregular, actualizado a 31 de diciembre publicado por el Ministerio del Interior. La reducción es más acusada en las entradas por vía marítima, que muestran una caída generalizada en las costas de la península, Ceuta, Islas Baleares y Canarias, tanto en el número de inmigrantes irregulares como en el de embarcaciones. Las llegadas ilegales por mar descienden en un 27,9 por ciento, lo que supone una reducción de 11.170 personas respecto del año anterior. En el caso de las embarcaciones, la cifra baja en 445, un 20,7 por ciento menos. El descenso más significativo en números totales se produjo en las Islas Canarias, donde los inmigrantes irregulares se redujeron en 6.634, desde los 22.316 del año 2021 hasta los 15.682 del 2022, una disminución del 29,7 por ciento respecto a 2021. En el caso de las embarcaciones, la caída es aún mayor, del 35,4 por ciento, 192 menos que en 2021. Según el Ministerio del Interior español, el progresivo descenso de la inmigración irregular se apoya en la promoción de la cooperación con los países de origen y tránsito de la inmigración y reforzando la lucha contra las mafias que trafican con personas. Esta doble estrategia permite evitar en origen cerca del 40 por ciento de las salidas hacia el territorio español. La «ruta del Mediterráneo occidental» hace referencia a las llegadas irregulares a España tanto por mar, a través del Mediterráneo, como por tierra, a las ciudades españolas de Ceuta y Melilla en el norte de África. FRONTEX apoya a España en el control de sus fronteras exteriores en la península a través de operaciones marítimas conjuntas, como la Operación Indalo. La «ruta de África occidental» hace referencia a las llegadas irregulares por el atlántico a las islas Canarias. Los migrantes parten principalmente de Marruecos, el Sáhara Occidental, Mauritania, Senegal y Gambia y emprenden peligrosos viajes a lo largo de la costa de África Occidental para llegar a las islas Canarias. La distancia recorrida abarca desde unos 100 kilómetros, la distancia más cercana, hasta los más de 1 600 kilómetros, desde Gambia. En lo que va de año 2023 han llegado por mar a Canarias unos 16.000 emigrantes. La UE, para contener los grandes flujos migratorios, ha puesto en marcha una serie de nuevas iniciativas con los países socios. En particular, en el marco de la asociación UEMarruecos, propone: - la gestión de fronteras, - la integración socioeconómica, - el apoyo institucional y el desarrollo de capacidades, - la protección y los derechos de los migrantes. Objetivos que se está muy lejos de alcanzar. Según el Ministerio del Interior, en 2022 se registraron en España 200.000 llegadas irregulares de

migrantes. Según la ONG Open Arms, en 2022 se produjeron 3.000 muertes en el mar Mediterráneo. España, para gestionar los flujos migratorios, promulgó una Ley de extranjería el año 2009, y el Plan de acción para la integración de los inmigrantes el año 2014. La Ley de extranjería establece las normas para la entrada, permanencia y residencia de los extranjeros en España, mientras que el Plan de acción para la integración de los inmigrantes establece las medidas para promover la integración de los inmigrantes en la sociedad española.

4. *Algunas actuaciones de la Fundación Asamblea de Ciudadanos y Ciudadanas del Mediterráneo (FACM).* La Fundación Asamblea de Ciudadanos y Ciudadanas del Mediterráneo (FACM) es una red que promueve el diálogo, la propuesta y la acción ciudadana. Fomenta los valores democráticos de libertad, paz y respeto a la diversidad, así como la responsabilidad ambiental en el Mediterráneo. La FACM está comprometida con el surgimiento de una comunidad de los pueblos del Mediterráneo. La Fundación ha realizado proyectos y actividades en materia de migración, entre ellas, la publicación este año 2023, de la “Guía: una propuesta de inclusión de las personas migrantes y refugiadas: infancia y juventud” presentada el pasado mes de mayo, donde se pueden encontrar toda una serie de testimonios de personas migrantes y de expertos en políticas de integración, inmigración y asilo, estudiando las consecuencias de los procesos migratorios sobre los niños y las niñas, así como sobre los y las adolescentes. En el año 2019, la FACM editó una primera publicación de carácter propositivo que recoge las buenas prácticas de inclusión desde la perspectiva de las personas refugiadas, y que fue destinada para su uso por parte de las administraciones públicas, organizaciones e instituciones civiles, entre otros. Cabe señalar que en aquella fecha (2019), la Fundación había sido una de las entidades impulsoras, junto con la asociación libanesa Amel International y la francesa Samu Social International, del Manifiesto euro mediterráneo de Solidaridad, Dignidad y Humanidad con las personas en situación de exilio. La FACM organiza eventos para sensibilizar sobre la problemática de la migración, fomenta la colaboración con organizaciones de la sociedad civil que trabajan con migrantes y promueve la cooperación y la integración de los países del Mediterráneo. La Fundación ACM ha firmado la Convención de Palermo sobre el tráfico ilícito de migrantes, es miembro de Euromed Rights, y es miembro observador de la Asamblea Parlamentaria del mediterráneo (APM) y de la red de ciudades Medcités. Los Círculos ACM más afectados por la migración encontramos los Círculos de Nador (Marruecos) y Tesalia (Grecia), zonas de paso importantes para las personas migrantes que intentan llegar a Europa, pero en general todos los Círculos de la FACM en el Magreb y en los Balcanes, directa o indirectamente, se ven afectados por esta realidad.

*A modo de conclusion.* Los flujos migratorios en el Mediterráneo son un fenómeno complejo que requiere una respuesta coordinada a nivel internacional, europeo y local. La Unión Europea y los países del Mediterráneo deben trabajar juntos para encontrar soluciones, que pasan cada vez más, por favorecer las condiciones económicas y sociales de las poblaciones en sus países de origen. Una Unión Europea convertida en “fortaleza” no resolverá un problema que tiene raíces profundas en las crecientes desigualdades entre los países y en el interior de cada país. El año 2020 la FACM publicó, en español y en francés, el libro titulado “Las desigualdades mediterráneas, reto del siglo XXI”. En él, su autor Ricard Pérez Casado, miembro del Consejo Consultivo de la Fundación y exalcalde de la ciudad de Valencia realiza un exhaustivo análisis de la situación. Con un diagnóstico señalando las desigualdades de todo tipo como motor principal de los flujos migratorios, y unas recomendaciones, plenamente vigentes, llamando a la cooperación, a la integración regional y al respeto de los derechos humanos.

## Margarita Kozhevnikova on Migration

### *Problems of migration and global democracy. In the perspective of human education*

I will consider migration within the framework of global democracy and explain this relationship from the perspective of human education (1).

Global democracy, as proposed for the 21st century, encompasses principles of human coexistence on a planetary scale. This raises the question: Can democracy simply be scaled up? Likely not; instead, more complex principles must be developed from familiar democratic concepts. At the national level, democracy represents the coexistence of individuals and social groups, while on a global scale, it pertains to the coexistence of peoples and large national groups. For now, I will draw from the better-known democratic principles applicable to individuals.

When “migration” occurs at the individual level, it’s easier to consider it within the general democratic principles of national societies. Migrants can then be viewed as either citizens or non-citizen residents. Consequently, questions about legislative and social security regarding the rights of non-citizen residents become paramount. However, the challenge of mass migration—both within and between continents—as faced by various countries in Europe, Asia, Africa, and the Americas, introduces a different set of problems. Though mass migration is often analyzed through the lens of individual rights, the rights and responsibilities of large groups and peoples emerge as critical issues.

If we merely replicate the principles of democratic organization in a single society, we must ask: Do these principles, which protect life, identity, property, and opportunities for individuals, also apply to peoples and large national groups globally? An analogy of mass national migration might involve individuals fleeing danger or hunger and seeking refuge in a neighbor's home. In this scenario, the hosts—depending on their empathy, hospitality standards, and capabilities—may choose whether to accept these newcomers temporarily. However, they are unlikely to accommodate them indefinitely and will expect the state to assume responsibility for the migrants' welfare.

Applying this analogy to national societies during mass migrations reveals several key considerations: the need for designated territories for migrants, economic support for them, and the right of host societies to protect their way of life, culture, and norms from potential disruption by migrants. Just as hosts and guests might appeal to authorities for assistance, national communities and host countries should appeal to global institutions in the event of mass migrations.

These issues are increasingly evident in countries experiencing significant migration. Current discourse often frames these challenges through the lens of decolonization, advocating for the rights of formerly colonized peoples. However, this trend may sometimes represent a reverse colonization, where those previously colonized exert influence over their former colonizers—not through strength but through vulnerability. This vulnerability becomes a means of invasion.

In individual relationships, education should cultivate empathy, compassion, and hospitality toward refugees—vital qualities for mutual support. Furthermore, education must foster social support and solidarity within society.

However, mass migration raises critical questions: Is a society's right to decide whether to accept mass migrants consistent with global democratic principles? Should national or local resistance be seen as a challenge to be overcome, or is it a legitimate form of self-defense? Is it reasonable to disregard the

necessity for peoples to protect their language, culture, and way of life from the impacts of mass migration, especially as cultural identity remains significant?

What about the national and local norms of social and political organization that have evolved over centuries, varying widely between nations like Syria and Germany, Sudan and Great Britain, Mexico and the United States? Which global institutions should be held accountable for mass migration issues?

These questions must be integrated into civic, political education, and the humanities curriculum. We need to explore additional educational areas addressing the necessity for new global institutions or systems that embody the principle of shared global responsibility.

- (1) Scott R.S., Airaksinen T., Batra P., Kozhevnikova M. (eds. 2022). *Humanizing education in the 3rd millennium*. Springer.

## Abdallah Saaf on Migration

S'imprégner des éléments de la problématique de l'immigration dans la phase actuelle, pour mieux cerner le phénomène, ses enjeux, ses perspectives. Il importe de déployer un débat public large, approfondi afin de participer aux échéances à venir et pour s'en approprier le questionnement de base aussi bien à l'échelle mondiale que nationale.

A ce titre, une lecture historique des migrations peut être faite pour visiter l'hypothèse selon laquelle toutes les sociétés se seraient construites sur des dynamiques migratoires, de métissage, des flux violents ou non, voulus ou non.

1) Tout d'abord, une telle réflexion globale ne pourra pas faire l'économie de l'examen des figures actuelles de l'immigration : nouveaux et anciens migrants, les dimensions sociologiques récentes de l'émigration et de l'immigration. Sans négliger les orientations actuelles de la recherche sur la question. Qu'est-ce, par exemple, qu'« intégrer » dans le contexte actuel ? Qu'est-ce que décoloniser l'intégration ? Quelles sont les places aujourd'hui de l'ethnicité, des spécificités culturelles ? Comment se pose la question du rapport entre migration et religion ? Comment mesurer la question de la féminisation de la mobilité transnationale ?

2) Quid des grands modèles (français, anglo-saxon ; canadien ; belge...) du traitement de la question des migrations ? Une autre dimension mérite l'attention des analystes : celle du rejet des migrants et des migrations par les habitants / citoyens, qui se recroquevillent sur leurs territoires. Cette situation ne paraît pas nouvelle. Des personnes ayant vécu la débâcle et l'exode suite à la défaite française de 1940, ou les déplacements de population suite à la violence des bombardements et des combats lors de la libération ont témoigné de réactions de rejet ou des comportements abusifs (vendre le moindre verre d'eau par exemple) de nombre de Français face à leurs propres concitoyens déplacés. Ces réactions sont amplifiées par les décideurs politiques qui jouent sur les peurs, ou qui pensent que tous les citoyens sont opposés aux migrations.

3) Un triple enjeu ressort avec force : celui des droits, et des fondements des politiques (les référentiels) migratoires. Celui des causes, ainsi croise-t-on les enjeux sécuritaires, climatiques, politiques... Celui de la « gestion » des flux, et donc de la répartition des populations à l'échelle de la planète.

4) Il s'agit aussi de s'arrêter sur les politiques de la diaspora, celles effectivement suivies et celles plausibles, tels que les problématiques de la représentation politique, de la bi- ou multi-nationalité, les transferts de fonds, des procédures administratives, les questions de droit, les activités entrepreneuriales, la mobilisation des compétences, la mise en valeur des diasporas au capital social et aux richesses économiques et culturelles des pays d'accueil ...

5) La politique migratoire marocaine paraît tenter de répondre à une situation nouvelle et à de nouveaux défis suivant une approche cherchant à être en harmonie avec les engagements internationaux. Elle met l'accent sur le respect des droits de l'homme et la primauté des conventions internationales. Elle s'inscrit aussi dans un contexte de transition dans certains pays du sud d'un pays d'origine et de transit de la migration en un pays de destination et de résidence. Traditionnellement pays d'émigration – avec près de 4,6 millions de Marocains résidant à l'étranger, le Maroc est progressivement devenu, depuis les vingt dernières années, un pays de transit, et plus récemment un pays de destination pour des migrants, notamment sub-sahariens, à la recherche d'un avenir meilleur.

Deux stratégies migratoires ont été mises en place. La première destinée à la diaspora marocaine établie à l'étranger vise à renforcer les liens des citoyens du monde avec leur mère patrie, à protéger leurs droits et à promouvoir leur contribution au développement socio-économique du pays.

## Guido Veronese on Migration

*How beautiful is to move, how wonderful thinking of a world without borders where we are free to slip around as transhuman shepherd without constraints, no passports and customs to deal with. Travelling is a human right, choosing where to stay and fulfill our aspirations is a human right. State nations hinder people to choose for their frontiers and places, forcing the idea that bearing here or there is a merit, if you are White you have merit, if you have merit, you are White (Fanon, 1963).*

### **Psychiatry and Domination: Journey to the New Frontiers of ‘Fortress Europe’ in Niger**

The international airport in Niamey, Niger, has over the years begun to resemble a small provincial European airport. It might remind you of an early Orio al Serio: clean and efficient, yet with a chaotic note that seems to say, “Welcome to Africa.” This warmth contrasts sharply with a city that develops predominantly in one direction—toward the airport and the Plateau district, home to hotels, embassies, and government buildings. This configuration creates a divide: the poor (the majority) and the rich (mostly white and Western) are physically and socially separated.

Niger is among the world’s poorest countries, with one of the lowest GDPs, and serves as a transit hub for migration routes from Central and Sub-Saharan Africa to Libya, Algeria, Europe, and beyond. It is also a stopping point for those seeking to return home after failed migration attempts. Since 2000, approximately 1 million migrants have passed through the country, peaking at around 350,000 in 2015 (Benatia, Armitano, and Robinson, 2015). The borders remain unstable, controlled by jihadists, bandits, and rebels, pushing Niger to the brink of a humanitarian crisis due to massive migration flows and the plight of internally displaced people fleeing conflict zones.

In recent years, the European Union has focused its migration management efforts on military, political, economic, and humanitarian levels, effectively shifting Europe’s borders from the Mediterranean—made inconvenient by violence and Libya’s political instability—to remote areas of the Sahara Desert.

The international aid system in Niger is minimal. Four transit centers operated by the International Organization for Migration (IOM), a UN agency, assist in the voluntary repatriation of returning migrants. While IOM and UNHCR register and welcome migrants, mental health care is severely lacking. By 2017, only one international NGO specialized in psychosocial projects was operating, leaving psychiatric patients at the General Hospital in Niamey in inhumane conditions. They are confined to a dilapidated wing, neglected without adequate care or basic necessities, living in appalling hygienic conditions. Welcome to the inferno of Niger.

As a Western, white cooperator, I am struck by the dissonance between perceived realities and the fundamental principles of medical-psychiatric models that predominate in migration and cross-cultural care. These models typically consider mental syndromes to emerge from catastrophic traumatic events like war or natural disasters, leading to mental health compromises and diminished quality of life. However, clinical experiences with migrants suggest an inverse relationship: the quality of life—past, present, and future—determines the impact of trauma, with living conditions serving as mitigating factors against traumatic syndromes and mental health deterioration.

Research reports high PTSD prevalence among specific migrant populations, such as 99% in Sierra Leone civil war victims (Ingleby, 2004). Yet, trauma prevalence in migrant populations varies widely (12-86%), alongside the enduring nature of PTSD after resettlement and the interplay of psychological conditions from their country of origin with depressive and traumatic experiences during the adaptation process in host countries. The emerging definition of forced migrants as victims of war often aligns with Derek Summerfield’s seven assumptions about PTSD (1999), reinforcing the view of victims primarily as psychiatric patients.

In contrast, a model viewing the quality of life of mobile populations as a determinant of health at various migration stages leans more toward individual and human rights than empirical psychiatry. My experiences in Niger reveal a blending of the biomedical and human rights-oriented models, often in conflict. The narratives of forced migrants encompass stories of poverty, persecution, failed migration projects, lost dignity and hope, and fears for family members left behind—elements eclipsed by scientific psychiatric discourse that focuses on trauma syndromes and disorders.

The semantic networks of refugees and migrants in Niger's collection centers include concerns about journeys rooted in social inequalities, injustices, and a desire for redemption—legacies of a colonial past perpetuated by contemporary capitalism. Migrants' narratives highlight poverty and survival struggles, as illustrated by Mamadou, a young man from Guinea: "I left my country because my mother cannot feed me and my little brothers; our father has died, and we receive no support from other family members, which is why I went in search of work."

Jaou, from Gambia, tells us: "I decided to return home because I lost my parents, and I must take care of my family. Staying in Libya, I risked my life every day that the Lord gave me."

Similarly, Ivorian Mohammed shares: "After the war in Ivory Coast, my family lost everything, and we live in difficult conditions. I chose to leave in search of a better future."

In the long hours of waiting on the dusty streets of Niamey, I encountered the gazes and faces of people seeking justice, dignity, and human security, often humiliated and stripped of their deepest hopes. Once again, the words of Franco Basaglia (1979) resonate as a call to responsibility for us as agents of colonial resocialization.

In our profession, we must confront the contradiction within ourselves: we are both oppressors and oppressed. Before us stands a person who may wish to oppress. Our challenge is to ensure that this does not happen. Humanity has always harbored the impulse to dominate others, and while it's a natural inclination, it becomes unnatural when this oppressive phenomenon is institutionalized (In Conversation/Lecture with Nurses on Leave from Trieste, 1979).

## Chapter 3

### *Poverty*

Input-page prepared by Giovanni Pampanini

“There are no races, in the sense of great, separate, pure breeds of men, differing in attainment, development, and capacity. There are great groups – now with common history, now with common interests, now with common ancestry; more and more common experience and present interest drive back the common blood and the world today consists, not of races, but of the imperial commercial group of master capitalists, international and predominantly white; the national middle classes of the several nations, white, yellow, and brown, with strong blood bonds, common languages, and common history; the international laboring class of all colors; the backward, oppressed groups of nature-folk, predominantly yellow, brown, and black”. Today, technique supplies enough for all, if all can claim their right. “Our great ethical question today is, therefore, how may we justly distribute the world’s goods to satisfy the necessary wants of the mass of men.

What hinders the answer to this question? Dislikes, jealousies, hatreds”. After that the Great War arose the shadow of hungry, the ugly and irrational organization of the world work, to which Negro slavery belongs, produced again a disproportion between wealth and poverty. “Today we are challenging another ownership – the ownership of materials which go to make the goods we need. Private ownership of land, tools, and raw materials may at one stage of economic development be a method of stimulating production and one which does not greatly interfere with equitable distribution. When, however, the intricacy and length of technical production increased, the ownership of these things becomes a monopoly, which easily makes the rich richer and the poor poorer. Today, therefore, we are challenging this ownership. [...] Somebody decides whose wants should be satisfied. Somebody organizes industry so as to satisfy these wants. [...] If we do away with interest and profit, consider the savings that could be made; but above all, think how great the revolution would be when we ask the mysterious Somebody to decide in the light of public opinion whose wants should be satisfied. This is the great and real revolution that is coming in future industry”.

(from W.E.B. Du Bois, 1919, *Darkwater. Garden City*, New York, 1999, pp. 56-58).

# Faten Adly on Poverty

## Poverty in Our Digital Era: An Arab Perspective.

What does poverty mean in today's digital age? Is it merely a shortage of money, food, and water? Or does it extend to a lack of knowledge, education, and digital access?

In this discussion, I want to focus on poverty in the Arab world. While Gulf countries like Saudi Arabia are often seen as wealthy due to their oil reserves, they also exhibit forms of poverty, particularly in their dependence on foreign powers for decision-making and economic stability.

In my view, true poverty lies in dependency (1). For instance, Saudi Arabia boasts the 21st largest economy globally and is the largest economy in the Arab world (2). Despite its immense wealth, including over \$34 trillion in natural resources and being the world's largest crude oil exporter, the country struggles to produce heavy industries such as automobiles or weapons (3). This reliance on Western nations for essential goods reveals a deeper economic vulnerability. Moreover, Saudi Arabia ranks poorly in human rights, further illustrating its complex relationship with poverty.

Similarly, Egypt, rich in natural resources and boasting a strategic geographical location, faces its own challenges. With its unique transcontinental position and access to both the Mediterranean and Red Seas, Egypt is abundant in fish resources. Its historical significance as a cradle of civilization adds to its wealth of cultural heritage, with a wealth of monuments that attract global interest.

However, poverty remains a pressing issue in Egypt, with an estimated rate of 27.9% in 2022, a slight decrease from 2021. The poverty rate fluctuated in recent years—29.2% in 2019, rising to about 32% in 2020 due to the COVID-19 pandemic, the Ukraine-Russia war, and the devaluation of the Egyptian pound (4). Inflation rates soared to approximately 26% in January 2023, severely impacting poverty levels. Labor market conditions are also deteriorating, with rising informality and a growing number of young people and women excluded from the workforce (5).

Education remains a critical area of concern, with an illiteracy rate of 17.9% for those aged ten and over in 2021. The highest rates are among the elderly, with 63.4% of those over 60 unable to read or write. However, the illiteracy rate for individuals under 45 has improved, dropping to 17.2% (6).

Compounding these issues are abusive physical conditions in prisons. According to domestic and international NGOs, overcrowding is rampant, with an estimated 120,000 prisoners, including around 40,000 pretrial detainees (7).

In conclusion, I believe poverty transcends mere financial deficits; it is rooted in a lack of education, freedom, and dignity. Particularly in the context of Arab nations, poverty manifests as an inability to make autonomous decisions about pressing issues, such as the ongoing Palestinian-Israeli conflict. For instance, the closure of the Rafah Crossing remains contingent on negotiations between Israel and the USA, illustrating the neglect of Arab agency in critical matters.

(1) I used to teach my students in Saudi Arabia that Money doesn't make countries rich.

(2) World Data, available at: <https://www.worlddata.info/asia/saudi-arabia/economy.php> retrieved 8,26/2023

(3) World excellence, available at: <https://www.worldexcellence.com/top-countries-with-the-most-valuable-natural-resources/> retrieved 26/8/2023

(4) World meter available at: <https://www.worldometers.info/gas/> retrieved 26/8/2023

- (5) Statista, Projected poverty headcount ratio in Egypt from 2018-2023 available at: <https://www.statista.com/statistics/1237041/poverty-headcount-ratio-in-egypt/> retrieved 27/8/2023
- (6) World Bank, Poverty & Equity Brief Arab Republic of Egypt Middle East & North Africa April 2023 available at: [https://databankfiles.worldbank.org/public/ddpext\\_download/poverty/987B9C90-CB9F-4D93-AE8C-750588BF00QA/current/Global\\_POVEQ\\_EGY.pdf](https://databankfiles.worldbank.org/public/ddpext_download/poverty/987B9C90-CB9F-4D93-AE8C-750588BF00QA/current/Global_POVEQ_EGY.pdf) retrieved 27/8/2023 ; <https://draya-eg.org/en/2023/05/22/reading-about-problem-of-illiteracy-in-egypt-indicators-and-proposals> retrieved 27/8/2023
- (7) U.S. Embassy of Egypt, *Egypt 2022 Human Rights Report* available at: <https://eg.usembassy.gov/egypt-2022-human-rights-report/#:~:text=Abusive%20Physical%20Conditions%3A%20According%20to,prisoners%20and%2040%2C000%20pretrial%20detainees.>

## **Niranjanaradhya V. P & Padmashree R.P on Poverty**

When a poor person dies of hunger, it has not happened because God did not take care of him or her. It has happened because neither you nor I wanted to give that person what he or she needed.

Mother Teresa, Roman Catholic nun

Poverty is a complex and multifaceted socio-economic and political issue that affects individuals, communities, societies, and nations worldwide. Understanding poverty and its various dimensions is crucial for addressing its root causes and implementing effective strategies alleviation of for poverty. At the same time, in my opinion, poverty is manmade and vicious circle of rich becoming more and more rich and poor becoming more and more poor and pauperization.

Poverty can be defined as a state of deprivation characterised by the lack of essential resources and opportunities needed to meet basic human needs and enjoy a minimum standard of living. It is not limited to the absence of income but also encompasses inadequate access to education, healthcare, housing, clean water, sanitation, and other essential services. Poverty is a multidimensional concept that goes beyond economic indicators and includes social, cultural, and political dimensions.

According to the World Bank, almost 700 million people around the world live today in extreme poverty -they subsist on less than \$2.15 per day, the extreme poverty line. Just over half of these people live in Sub-Saharan Africa. After several decades of continuous global poverty reduction, a period of significant crises and shocks resulted in around three years of lost progress between 2020-2022. Low-income countries, which saw poverty increase during this period, have not yet recovered and are not closing the gap.

Chomsky (2016) opines “Concentration of wealth leads naturally to concentration of power, which in turn translates to legislation favoring the interests of the rich and powerful and thereby increasing even further the concentration of power and wealth. Various political measures, such as fiscal policy, deregulation, and rules for corporate governance are designed to increase the concentration of wealth and power. And that’s what we’ve been seeing during the neoliberal era. It is a vicious cycle in constant progress. The state is there to provide security and support to the interests of the privileged and powerful sectors in society while the rest of the population is left to experience the brutal reality of capitalism. Socialism for the rich, capitalism for the poor”.

Ambedkar, the Chief Architect of the Indian Constitution, had significant views poverty. He recognized the deep-rooted problem of poverty in India, particularly among marginalized communities such as the Dalits. He believed that poverty was not just a result of economic factors but also a consequence of social and political inequalities. Ambedkar advocated for social and economic reforms to address poverty and inequality. He emphasized the need for equal opportunities, access to education, and economic empowerment to uplift the oppressed sections of society and eradicate poverty.

He also argued that He argues that poverty of the depressed backward classes in India is ‘Contingent Poverty’, which is due to the unjustified unequal distribution of natural resources and their denial to the poor. It is different for the rich high classes. He strongly argued for a national family planning and education to check population growth. He further emphasized that the existing economic system promotes and perpetuates exploitation and inequalities.

In conclusion, poverty is influenced by a combination of economic, social, and political factors. Income inequality, unemployment, limited access to education and healthcare, discrimination, corruption, and conflict all contribute to poverty. Additionally, globalization has the potential to both reduce and exacerbate poverty levels, depending on how it is managed. Understanding these causes and their

interconnections is crucial for designing effective poverty reduction strategies that address the root causes and promote inclusive and sustainable development.

Reducing poverty requires a multi-faceted approach that addresses the underlying causes and provides support to individuals and communities. Strategies and policies such as social safety nets, employment and skills development, education, healthcare, and social welfare play crucial roles in poverty reduction. The effectiveness of anti-poverty programs depends on factors such as targeting, sustainability, coordination, and monitoring. By implementing comprehensive and sustainable measures, societies can make significant progress in alleviating poverty and promoting inclusive and equitable development.

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## Enrique Del Percio on Poverty

### *Pobreza, fraternidad y justicia social*

Decía Dom Helder Cámara, el legendario obispo de Recife, una de las zonas más carenciadas de Brasil, que cuando él ayudaba a los pobres, todo el mundo decía que era un santo, pero cuando se le ocurrió preguntar por qué existe la pobreza, dijeron que era un peligroso comunista. La pregunta por la pobreza nos remite directamente a la pregunta por la justicia social. Al respecto, me permito hacer algunas reflexiones vinculadas a la categoría fraternidad tal como la venimos desarrollando en las otras intervenciones de este texto colectivo.

La fraternidad nos dice que nunca se alcanza un estado armónico y definitivo, sino que el conflicto siempre está presente, aunque sea en estado latente. Y también nos habla de la primacía de la relación sobre la sustancia. La permanencia y ubicuidad del conflicto y la primacía de la relación muestran que no es posible pensar en conseguir un “estado de igualdad”, una sociedad “esencialmente” igualitaria, sino que, desde esta perspectiva, parece más adecuado entender esas aspiraciones o anhelos igualitarios en términos de luchas por la justicia social. No vamos a definir qué es la justicia social. Como todo lo que verdaderamente importa -el amor, la libertad, el tiempo, la vida o el espacio- la justicia social es insusceptible de ser aprehendida o aprisionada en los límites de una definición conceptual. Pero sí intentaremos describir las dimensiones que más se destacan en función de la fraternidad.

a) Justicia distributiva: Las socialdemocracias de mediados del siglo XX y el discurso más extendido dentro de los organismos internacionales privilegia indicadores tales como el coeficiente Gini u otros similares para "medir" la justicia social. Sin embargo, hoy queda claro que no basta con esto; no cabe reducir la justicia social a una mera igualdad o equidad en la distribución de la riqueza o de los ingresos. Sin duda que ese es un componente necesario e indispensable, más aún: a la vista de las abismales desigualdades de riqueza e ingresos, hoy es el componente más importante, cuya no vigencia pone en riesgo la democracia y la misma vida en común en nuestro planeta. Pero no es suficiente. Es menester incluir otras dos dimensiones de la justicia social.

b) El reconocimiento: el homosexual, el indígena, el negro, la lesbiana, el judío, pueden llegar a tener tanto dinero como el varón blanco heterosexual, pero si por su condición étnica, religiosa o preferencia sexual no son reconocidos sus derechos ya sea por la ley o por las prácticas sociales, son víctimas de una injusticia. Esto ha sido suficientemente tratado por la teoría y la filosofía política, en especial gracias a los aportes de los estudios de género y culturales, por lo que no lo vamos a desarrollar acá.

c) Justicia contributiva: El profesor universitario, el ejecutivo, el funcionario público retirado que recibe una buena jubilación y a quien todos los años se le hace un homenaje, no padece injusticias de las dos dimensiones anteriores. Tampoco las padece el trabajador desempleado que percibe un buen subsidio o la mujer del empresario que "vive para su familia". Pero ellos saben que pueden aportar mucho más a una sociedad que no les da la oportunidad de hacerlo. Esta es la dimensión que los medievales llamaban la justicia general y que la modernidad olvidó, por considerar al individuo como una sustancia en lugar de asumir que la persona se hace en su relación consigo misma, con los demás y con el resto de la naturaleza. Nos referimos acá a la dimensión de la justicia social consistente en garantizar a cada uno el derecho a realizarse plenamente a través de su aporte a la realización de los demás.

La ciencia y la filosofía modernas tienen una cierta dificultad para advertir esta dimensión constitutiva del ser humano, por eso tienden a reducir la necesidad de hacer algo por los demás a la dimensión anterior de búsqueda de reconocimiento. Sin embargo, esto no es así: todos conocemos gente que dedica su tiempo libre a colaborar como voluntario sin que nadie lo sepa. Alguien que teje abrigos para donar a una

ONG sin que nadie conozca su nombre, el que aporta dinero en secreto. Pero más allá de esos casos evidentes, ¿acaso el médico que salva una vida, no se siente pleno por el solo hecho de haber salvado esa vida? ¿Acaso es el mero afán de reconocimiento lo que lo impulsa? Entiendo que no hace falta continuar fundamentando esta dimensión de la justicia como una dimensión independiente, pues todos hemos experimentado alguna vez en la vida que al dar podemos ser más felices que al recibir, que a veces nos hace más feliz ver la cara de alegría de quien recibe un regalo nuestro que ser uno quien lo recibe.

Si entendemos a la educación como el proceso por el cual se le brinda al educando los instrumentos para que pueda desplegar plena y libremente sus potencialidades como persona, está claro que educación y justicia social van de la mano, pues nadie se realiza si no es en una sociedad que se realiza. Así, al desplegar sus potencialidades estará trabajando por los demás al mismo tiempo que efectúa una labor en su propio beneficio, superando la falsa dicotomía egoísmo / altruísmo.

## Babacar Diop on Poverty/Pauvreté

### *Richesse et pauvreté dans notre environnement*

Les êtres humains naissent libres et égaux, en droits précisent certains. Et pourtant on sait que les environnements familiaux, intellectuels économiques, sociopolitiques, géographiques, écologiques sont déterminants.



- 1) Pour avoir pris en compte ces facteurs notre Association ANAFA a développé dans les années 90 et 2000 un projet ambitieux dit de mini barrages pour accompagner et renforcer les actions d’alphabétisation et d’éducation des adultes dans la zone de Kougheul dans le centre Est du Sénégal.
- 2) Les évaluations ont permis de mesurer les vertus d’une coopération entre association et populations et autorités administratives et politiques locales pour régler l’approvisionnement durable en eau potable et pour l’agriculture et ‘ élevage. Mais et mieux les limites de élevés indiquent qu’il faut élargir et améliorer les partenariats surtout avec les chercheurs et experts et tenir davantage compte des pesanteurs et des contradictions socio culturelles dans la zone.



- 3) C'est pourquoi dans son nouveau programme AANFA avec le soutien de la PAALAE s'est lancée dans une nouvelle expérience intitulée sanctuaire arboricole avec les précautions requises en associant tous les partenaires stratégiques à savoir populations, autorités administratives et politiques, universités. Il s'agit de reboisement, de reforestation, de sauvetage et de diffusion d'espèces végétales disparues ou en voie de disparition ... Cette fois ci la région de Thiès toujours au centre du pays sert de test, de pépinière, d'incubateur.
- 4) Il va sans dire que la réussite dans l'expérience peut grandement aider dans la réalisation des maisons de solidarité envisagées pour contribuer à la transformation des migrations aventureuses, de désespoir souvent, en migrations encadrées mutuellement avantageuses.



- 5) Le réinvestissement de la méthode PADLOS (projet d'appui pour le développement dans le Sahel) ayant consisté, sous la direction des professeurs Peter Easton et Guy Belloncle, de procéder à une évaluation quinquennale devra aider à avancer dans la lutte contre la pauvreté, l'indigence et contribuer à élargir les alternatives pour un développement humain durable et solidaire.

## Daniel K. Gakunga on Poverty

The term poverty refers to the state or condition in which people or communities lack the basic financial resources and essentials for a basic minimum standard of living. As such, their basic human needs cannot be met. People and families who live in poverty may go without proper housing, clean water, food let alone healthy food, and medical attention or none of these items in their entire lives. Each nation may have its own criteria for determining the poverty line and counting how many of its people live in poverty. Poverty is a socioeconomic condition that is the result of multiple factors—not just income but also little or no access to education, among others. It is important to note that poverty is both an individual concern as well as a broader social problem. On the individual or household level, not being able to make ends meet can lead to a range of physical and mental issues. At the societal level, high poverty rates can be a damper on economic growth and be associated with problems like crime, unemployment, urban decay, education, and poor health among other social concerns. The question to ask here would be, Is there someone who cares about individual or government poverty?

In countries like India the caste system is known for designating certain communities poor because they are considered the lowest in the social structure hence this exposes them to poverty since they cannot access quality work let alone quality education. By and large, poverty is also very relative according to a countries economic status. For, example a visit to a middle local school in Chicago, USA during the CIES conference in 2010, the guide informed us that that school was located in a poor neighbourhood. I was curious to understand what that really meant. The school tour guide indicated that most parents who lived in that neighbourhood earned an average of \$2000.00 per month. This meant that they were not able to meet most of their basic needs. In my quick layman understanding, I translated that to a Kenya currency and these would then amount to K.Shs. 200,000.00 per month around that time. Indeed, my salary as a university lecturer was not that much then and in my country, I would be considered a very well to do individual and hence not poor. Surprisingly, in Kenyan standard if one earns \$2000.00 today, that would translate to about K.Shs 300,000.00 at rate of approximately \$1= K.Shs 150. So the paradox is that, in the USA, a person who earns a monthly salary of \$2000.00 is considered poor while in Kenya such a person is considered a very wealthy person. This concept of poverty then need to be clearly understood in the context of each country. In the same vein, countries are also categorized as poor according to their economic status. Once again, I would retaliate that this economic approach is likely to be misleading because the contexts are very different.

A number of questions need then to be addressed. For example, what is the best way to explain poverty? What are the indicators of poverty for an individual, community, or a nation? How can scholars tackle the issues of poverty? How can countries/nations solve the poverty pandemic? Is there a time when the global populace will eradicate poverty? The SDG 1 states “Eradicating poverty in all its forms”. This, on the onset remains one of the greatest challenges facing humanity. While the number of people living in extreme poverty dropped by more than half between 1990 and 2015, too many are still struggling for the most basic human needs.

A quick reference to my opening statement, poverty would refer to shortage or lack of basic human necessities such a food, housing, clothing, water, medical care, education just to mention a few. If the world has come the realization of the consequences of poverty as a human concern, then this calls for all stakeholders’ engagement to address issues of poverty. As in the case of HIV/AIDS one is either affected or infected by poverty. Hence, poverty becomes contagious because, those who seem to have some resources have to support those who do not have such resources. And when they do not support them, the have-nots will take by force from the haves and the society will call that criminal, but in essence would it be justified?

In the *Bible* Luke 7: 6-13 (NIV) we read an account on poverty: “6 Now when Jesus was at Bethany in the house of Simon the leper, 7 a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table. 8 And when the disciples saw it, they were indignant, saying, “Why this waste? 9 For this could have been sold for a large sum and given to the poor.” 10 But Jesus, aware of this, said to them, “Why do you trouble the woman? For she has done a beautiful thing to me. 11 For you always have the poor with you, but you will not always have me. 12 In pouring this ointment on my body, she has done it to prepare me for burial. 13 Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”

The account in this biblical passage raises very critical issues on poverty. Jesus’ burial seemed more important than the concern for the poor. Today, we see this same attitude all over the places where people seem to consider their personal issues more important than the poor in our communities. Indeed, the poor will always be with us, hence we should not ignore them but see how we can support them. The questions, that arises then are, who will address their myriad of concerns? How can they be helped? How can they be empowered to be self-reliant? Who is responsible for the poor? Themselves or the governments or communities? Who will sort out poverty issues in a community? Is the SDG No.1 really achievable? Overall, poverty should be the concern of every one and must be addressed.

As a scholar what do you say?

# Margarita Kozhevnikova on Poverty

## *Poverty in the perspective of human consciousness and education*

In connection with the problem of poverty, questions have always arisen and continue to arise in two dimensions: material and ideal. The first includes understandable issues of economic development, resource allocation, and technological advancement. The second encompasses the consciousness of a poor person and implies the development of that consciousness. I will focus on the second dimension, as these issues are fundamentally significant from the perspective of human education, which shapes the consciousness of new generations (1).

Here, I will distinguish between the ideas about poverty and wealth that education can convey and the development of a consciousness that empowers individuals to overcome poverty. It is important to note that these two aspects are interconnected.

The debate between left and right ideologies is crucial in this context. My perspective is informed not only by theoretical foundations but also by my personal experience of living under the communist regime in the USSR and later in the underdeveloped capitalist society of the Russian Federation.

Communism's ideas were originally generated and perpetuated by social inequality. Though there are economic arguments in the communism-capitalism debate, the viability of communist regimes has proven insufficient. They lacked the driving force of an economy—namely, individual interest and entrepreneurship. Market regulation demonstrated advantages over planned economies, as it is a more flexible mechanism with fewer human errors (as argued by Hayek) (2).

For the formation of consciousness, it's critical to understand that communist ideology, ostensibly aimed at overcoming poverty, ultimately rendered individuals powerless in a climate of widespread deprivation. While rights appeared equal, hidden social inequalities persisted. In a system that lauded the "people," individuals were often unable to change their socio-political realities, suppressed by the authorities and the KGB, who were deeply ingrained in the system. Thus, the communist party dominated political life, positioning itself as the "voice of the people".

Just as individuals are distanced from their voices in the political sphere, this alienation extends to daily activities. Cause-and-effect thinking—rooted in personal experience—was stifled under communist rule, where the party dictated all activities. Consequently, individuals failed to connect their efforts to their well-being, leading to learned helplessness and a mindset akin to that of those reliant on charity. This disconnection fosters an external locus of control, akin to the mindset of "child people" (3).

Such consciousness is susceptible to political manipulation. It also breeds the notion that external forces are responsible for problems, justifying the idea of social revolution, which can endorse violence as a means to achieve change. In closed societies, where mass pressure prevails, free critical thinking is marginalized (4). This environment allows for justified violence to be seen as a legitimate option for political repression, which has historically resulted in the suffering and deaths of millions in communist regimes across the Soviet Union, China, and other regions.

Conversely, considering the other pole—right-wing ideology, particularly neoliberalism—while it dismantles democracy, it does offer legal protection for basic human rights (5). However, it prioritizes market values above all else, undermining the deeper meanings of human life. When all values are reduced to economic terms, the essence of human motivation and development is diminished, leaving individuals and society in a state of stagnation.

Consequently, the consciousness of the consumer and competitor remains impoverished, lacking a sense of human community, which is fundamental to our nature as "social animals," as Aristotle described. This results in a relentless chase for financial gain, creating an essential void.

Thus, in contemporary education, we must address the "poverty of consciousness" inherent in both ideologies—one that shifts control outward and another that fosters individualistic egoism and materialistic reductionism in self-perception and perceptions of others.

The Declaration on Human Education (6) reflects these concerns through several key points:

“While humans create problems largely due to the pursuit of self-interest, they can also resolve them through their capabilities and committed minds. Education is increasingly obliged to contribute to these solutions”.

“The current shaping of education often views humans as economic beings, neglecting other facets of humanity. This positions education as seemingly neutral and apolitical, detached from its role in cultivating civic-minded community builders”.

“Humans are not solely self-interested, as the concept of homo economicus suggests; they are also altruistic. Education should explore selflessness and illustrate our dependence on cooperation, vulnerability, and the need for care.”

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## Abdallah Saaf on Poverty/Pauvreté

La pauvreté avec ses corollaires (la misère, la marginalité, l'exclusion...) renvoie à la problématique de la justice sociale et de manière fondamentale à la problématique de l'État social.

1- Il convient de sortir de la matrice dominante qui a engendré l'État social dans les conditions de l'occident, pour s'ouvrir à d'autres façons d'instituer les solidarités humaines (l'Inde, l'Afrique, le monde arabe). En dépit de tous les antécédents au niveau institutionnel, de l'accumulation des effets de plusieurs décennies de politiques sociales, les éléments épars du dit « système » de protection sociale, l'État social ne saurait être considéré comme un monument déjà établi, mais un projet d'avenir, à construire et à reconstruire continument.

2- A plusieurs reprises, lors d'événements exceptionnels, notamment ceux liés au printemps arabe, il a été souligné que le projet d'État social projeté au lendemain des indépendances n'a pas atteint ses objectifs. Il aurait été déstabilisé à la fois par des facteurs internes et des facteurs externes. Cela aurait poussé nombre de citoyens à réclamer l'élaboration d'un nouveau contrat social. Selon nombre d'analyses, l'idée d'État social reposait initialement sur un hypothétique contrat social, à travers lequel s'élaborerait non pas un échange de prestations dûment circonscrites entre les institutions et les populations, mais une sorte de pacte moral. La légitimité de cet État était rendue forte par les aspirations portées par les mouvements de libération nationale à plus de justice sociale. L'échec dans la réalisation des anciens objectifs, plus l'apparition de nouveaux objectifs, exigeraient aujourd'hui l'élaboration d'un nouveau contrat.

3- Dans le paysage social du pays peu de politiques sociales se déploient au niveau des territoires et encore moins de visée de justice sociale. Les processus de déconcentration, de décentralisation, de régionalisation en cours n'ont pas encore favorisé l'éclosion d'une culture de politiques publiques notamment sociales au niveau des territoires. Quel que soit le degré de transfert des compétences, une telle culture fait encore défaut. Les possibilités sont considérables cependant. Le désenclavement des zones rurales par la construction de routes vise bien le développement social des zones concernées, à travers l'amélioration de l'accès des populations aux services sociaux de base et aux opportunités économiques. L'impact de l'état des routes sur le transport, sur l'utilisation et la qualité des services de santé et d'éducation, sur la parité hommes-femmes, est considérable. Les effets d'un taux élevé d'accessibilité sont indéniables pour une meilleure équité territoriale.

4- La justice sociale devient plus substantielle dans une société économique productive. La justice sociale revêtirait davantage de sens quand elle prendrait son envol dans la croissance et le développement. Du point de l'évaluation des performances de développement du pays on relève sur les décennies qui se sont écoulées le doublement de la croissance du PIB, une certaine convergence par rapport aux pays du sud de la Méditerranée, le triplement des exportations, l'élimination de l'extrême pauvreté, la diminution significative de la taille de la population vulnérable, une amélioration de la distribution de leur croissance ( plus de 3,8% contre 3,4% auparavant, la réduction des inégalités (de 40,6%, en 2001 à 39,5% en 2014), la réalisation de multiples infrastructures, une augmentation marquée des investissements en infrastructures, l'amélioration de l'Indice de Développement Humain, l'élargissement des classes moyennes, la maîtrise des équilibres macro-économiques, la mise en place de stratégies sectorielles, des progrès dans la gouvernance politique ... Cette liste des avancées est loin d'être exhaustive, mais de l'autre côté, le chômage en général et en particulier celui des diplômés reste élevé, la viabilité du modèle économique ou de croissance demeure basée sur la demande intérieure, un investissement élevé est financé par la dette, la productivité est faible, la convergence et la transformation structurelle sont trop lentes à s'esquisser.

L'idée ici est qu'une forte croissance de la productivité, grâce à une transformation structurelle continue, le développement d'un État véritablement entrepreneur, à même d'assurer une bonne gouvernance économique (des institutions de qualité, une administration compétente et redevable, l'inclusion et la participation, la compétition ...) pourraient donner du sens à la justice sociale. Le profil d'une justice sociale se préciserait davantage à condition d'aller vers une société de prospérité, de réaliser les performances économiques, de faire preuve de résilience économique et sociale, de déterminer une politique de stabilisation selon les circonstances par des politiques de protection et de mobilisation sociale, une démarche inclusive créatrice d'emploi décents pour l'ensemble des citoyens, assurant l'équité devant les opportunités, en par l'élaboration et la mise en œuvre d'un nouveau contrat social refondateur des relations entre État et société, assurant tant la gouvernance politique qu'économique qu'un recentrage du rôle de l'État, que la construction démocratique.

Sur cet aspect de la justice sociale, deux thèses s'affrontent : selon la première, la croissance économique entraînerait une réduction de la pauvreté. Selon la seconde, elle passerait par une redistribution des richesses. Mais on peut en imaginer une troisième, une voie médiane qui considère qu'il n'y a pas de croissance durable sans prise en compte de l'importance des inégalités, que des inégalités excessives peuvent à terme freiner les efforts de croissance et compromettre la paix sociale. Il s'agirait d'une croissance partagée ou de croissance pro-pauvres.

## Guido Veronese on Poverty

### *Concluding remarks on travel notes: a small manifesto*

Upon returning from long journeys into the heart of darkness, I find it imperative to question my role as a psychotherapist—a white Western male—in my daily work. This ongoing experience, which I hope will accompany years of reflection and rethinking, calls me to take risks and embrace responsibility in my roles as clinician, researcher, academic, teacher, and mentor. These reflections, born in remote, extraordinarily poor contexts, are reinterpreted through my everyday life.

The first conclusion when working in contexts of poverty and trauma is that violence and war intersect with both mental health and human rights; these frameworks deserve equal dignity, especially in scientific discourse. The medicalization of human suffering reflects a global Western perspective driven by economic interests, power, control, and surveillance. In environments where the denial of fundamental humanity becomes normalized, individual suffering inevitably overlaps with the collective pain of the oppressed. The consequences for subjective well-being stem from this normalization of the abnormal.

A second lesson from my travels suggests that victims of injustice, war, and systemic violence do not primarily seek psychological intervention. They do not wish to discard their symptoms while remaining in the same oppressive conditions. Instead, they demand justice, active listening, and participation in their own processes of redemption and reparation. They are not passive; they fight for their existence and that of others. The multimillion-dollar PTSD industry and Western care often treat them as unwitting users, erasing indigenous and traditional systems of meaning in care—a form of cultural genocide.

Third, it is vital that the voices of victims guide solutions to both individual and collective suffering. We must prioritize those voices that demand justice and reparation. The perpetrators of harm cannot be trusted with the responsibility of repair. In the Fanonian perspective, those who have caused the disaster must pay for their actions, and the victim's voice should lead both their own and the perpetrator's salvation. The capitalism of care reveals its colonial and oppressive nature, failing to meet the deep needs of victims.

Today, as care workers, we face an irrevocable choice: to be agents of re-adaptation to inequity or catalysts for social change. This decision is crucial for humanity's future, threatened by climate change, conflict, genocide, and pandemics.

The plight of the Gazan population looms large on the global stage. Local and international sources estimate that over 70% of Gaza's inhabitants suffer from starvation and despair under relentless Israeli aggression. Once again, we see colonial powers relegating those who resist to the status of 'human animals,' echoing Frantz Fanon's syllogism: "If you are rich, you are white; if you are white, you are rich." The colonial agenda systematically dehumanizes the people of Gaza, reducing them to sub-human entities unworthy of existence and destined for annihilation for refusing colonial dictates.

To conclude, I borrow an adage from John Berger, which has become my manifesto as a teacher, researcher, and traveler: "To love. To be loved. Never forget our insignificance. Never get used to unspeakable violence and vulgar disparities in life around you. Seek joy in the saddest places. Pursue beauty in its lair. Never simplify what is complicated or complicate what is simple. Respect strength, not power. Above all, watch. Try to understand. Never look away. And never, never forget." (Berger, 2012).

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## Chapter 4

### *Environment*

Input-page prepared by Giovanni Pampanini

“As human communities have integrated beyond the local scale, the selective pressures on environmental governance institutions have increasingly come from extra-local influences. For example, technology and human desires have enabled commerce to become regional, national, and global. Institutions at all these levels have been created to enable and regulate trade, transportation, competition and conflict. [...].

Globalization adds a layer of complexity to the value problem because of the disjuncture between decision makers and those affected and, often, an uneven distribution of costs, benefits and risks. For many environmental systems, local and easily captured values (e.g., the market value of lumber) have to be balanced against global, diffuse and hard to capture values (e.g., biodiversity, capability of humans and ecosystems to adapt to unexpected events). Finding ways to measure and monitor the outcomes for such varied values is a major informational challenge for governance. [...].

Often, the costs of environmental change do not come to the same groups or even the same areas as the benefits. Thus, environmental governance must include coordination between local communities and larger levels of governance, between local resource users and outsiders whose behavior affects the resource base, and between environmental institutions and other institutions (trade, finance, etc.) (Young, 2002; Dietz and Rosa, 2002). These demands imply a need for substantial institutional innovation (Princen, 2003)”.

(from Dietz T., Ostrom E., Stern P.C. 2003. The Struggle to Govern the Commons. *Science*, Vol. 302, No. 5652, pp. 1907-1912).

“My Theory of Global Democracy holds a principle, the fourth, which regards the realm of economics. It is the last of the four principles that form the Theory. Such principle affirms that: *No matter the political party or the party coalition currently at the government in a given state, that state must engage to respect the quote of development assigned to it by the United Nations*”, once the United Nations be adequately reformed”.

(from Pampanini G. 2023. Economics and the Theory of Global Economics. *Poliedro. Revista de la Universidad de San Isidro*, Vol. IV, No. 13, pp. 32-50).

# Faten Adly on the Environment and Human Being

Today, the world faces extraordinary environmental challenges, including climate change, clean water scarcity, ocean health, and biodiversity loss. Climate change threatens food production and exacerbates rising sea levels, increasing the risk of catastrophic flooding, as seen recently in Libya (1). The Mediterranean storm "Daniel" brought heavy rainfall and flooding to eastern Libya, resulting in widespread destruction. Scientists estimate that the horrific flooding in Libya was made up to 50 times more likely due to human-induced pollution (ReliefWeb, 2023).

Nature is innocent; it expresses its anger towards humanity, which insists on destroying it through experiments, applied science, and disruptive technology. Unfortunately, since the Second Industrial Revolution, the most affected have been the poor in developing countries. Developed nations often create conventions that primarily serve their own interests, as evidenced by Trump's refusal to sign the climate convention in 2020.

In addition to the dominance of developed countries, corruption in developing nations exacerbates these challenges. For instance, in Derna, Libya, experts indicate that the catastrophic storm was worsened by a lethal combination of factors, including aging infrastructure, inadequate warnings, and the impacts of accelerating climate crises (ReliefWeb, 2023) (2).

Egypt faces numerous crises, more so from corruption and mismanagement than climate change itself. For example, Nile pollution has persisted for over 30 years without serious solutions, despite existing laws against polluters. The river is heavily contaminated with heavy metals (Abdel-Star et al., 2017), severely affecting water quality (3).

Additionally, the Ethiopian dam crisis threatens Egypt's water supply, impacting both agriculture and drinking water. If temperatures continue to rise, the Mediterranean could advance 100 meters into the Nile Delta each year (France24, 2022) (4). Over time, it is estimated that the Mediterranean could swallow 10,000 hectares of agricultural land situated less than 10 meters below sea level, which would be catastrophic for Egypt, where the north accounts for 30-40% of national agricultural production. Alexandria is particularly at risk; UNESCO has listed it among Mediterranean cities that need to prepare for tsunamis by 2030. British Prime Minister Boris Johnson highlighted that Alexandria could disappear under rising seas if global temperatures increase by 4 degrees Celsius (Mohamed, Yasmin, 2021) (5).

Pollution in Alexandria is a significant issue. Lake Mariout's water, flowing through Al Max, is contaminated with metals, pesticides, and various toxic substances (Abd El-Alkhors, Yahia S. et al., 2020), threatening aquatic life (6). This pollution is driven by waste from industries and agriculture, compounded by sewage that flows into the Mediterranean (ReliefWeb, 2023) (7).

## **Gaza/Israel Conflict and Its Impact on the Environment**

Despite international laws prohibiting the use of incendiary weapons, such as those outlined in Protocol III, Article 1, these weapons continue to be utilized in conflict zones. According to the protocol:

An "incendiary weapon" is defined as any weapon or munition primarily designed to set fire to objects or to cause burn injuries through flame, heat, or a chemical reaction. Examples include flamethrowers, shells, rockets, grenades, bombs, and mines.

"Concentration of civilians" refers to any gathering of civilians, whether permanent or temporary, including those in cities, towns, villages, or refugee camps.

A "military objective" is any object that contributes effectively to military action, with its destruction offering a definite military advantage.

"Civilian objects" are all items that do not qualify as military objectives.

"Feasible precautions" are those practicable in the circumstances, balancing humanitarian and military considerations.

Article 2 emphasizes the protection of civilians and civilian objects:

1. It is prohibited to target the civilian population or civilian objects with incendiary weapons.
2. It is also prohibited to attack military objectives within civilian concentrations using air-delivered incendiary weapons.
3. Attacks on military objectives in civilian areas by non-air-delivered incendiary weapons are forbidden unless the military objective is clearly separated from civilians and all precautions are taken to minimize civilian harm.
4. Attacking forests or other plant cover with incendiary weapons is prohibited unless these areas are used to conceal military objectives (UNDOA, n.d.) (8).

Israel has reportedly used white phosphorus in its operations in Gaza and Lebanon. According to an analysis by Amnesty International's Crisis Evidence Lab, video evidence captured smoke plumes consistent with white phosphorus munitions on multiple occasions (Amnesty, 2023) (9).

White phosphorus is an incendiary substance that ignites upon exposure to air, causing severe respiratory damage, organ failure, and horrific burns—even those covering just 10 percent of the body can be fatal (Human Rights Watch, 2023) (10). Notably, this is not the first instance of Israel employing white phosphorus; it was also used during its invasion of Gaza from December 27, 2008, to January 18, 2009 (ibidem). In 2013, the Israel Defense Forces announced the development of a new smoke shell without white phosphorus, while still reserving the right to use and stockpile white phosphorus munitions until an adequate alternative was available (ibidem).

(1) Libya floods: Climate change mad catastrophe far more likely, available at: <https://reliefweb.int/report/libya/libya-floods-climate-change-made-catastrophe-far-more-likely>

(2) Reliefweb 2023, The Lybia floods: a climate and infrastructure catastrophe, available at: <https://reliefweb.int/report/libya/libya-floods-climate-and-infrastructure-catastrophe>

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(4) France 24, 2022, *Crises on the Nile: Global warming and overuse threaten Africa's longest*, available at: <https://www.france24.com/en/africa/20221106-crisis-on-the-nile-global-warming-and-overuse-threaten-africa-s-longest-river>

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\*Al Max is an unplanned area with industrial and residential development, available at: <https://www.sciencedirect.com/science/article/pii/S1687428516300917> exceeded 1/10/2023

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## **Niranjanaradhya V. P. & Padmashree R.P. on Environment**

The Earth has enough resources for our need but not for our greed.

M.K. Gandhi

The world today is facing unprecedented and interconnected environmental challenges on many issues. It includes climate change, clean water, ocean health and biodiversity. Prioritised, planned and sustained efforts are needed to protect the natural resources for our future generation.

Much frequently quoted line of Gandhi; The Earth has enough resources for our need but not for our greed, depicts his concern for nature and environment and serves as a thematic slogan to address the concerns on environment and climate change today. It is interesting to note that Gandhi raised this issue much before the flagship international conferences such as the Stockholm Conference of 1972 or the Rio Earth Summit of 1992 were convened to discuss and debate of environment and its effects.

Gandhi was not an environmentalist in the modern sense. This may be due to very less concerns on the issue of environment during his time. Nevertheless, Ramachandra Guha (2018) says that “Gandhi and his legacy speak directly to the question of environment sustainability. That quintessentially Gandhian question - How much should a person consume? – has never been more relevant than today, when the populous countries like Asia increasingly challenges the West’s monopoly non-modern lifestyles. Back in 1928, Gandhi had warned about the unsustainability, on the global scale, of Western patterns of production and consumption ‘God forbid that India should ever take to industrialization after the manner of the west,’ he had said” (p. 926).

Gandhi had practical knowledge social and natural landscape. It is not exaggeration to say that no other modern political leaders knew their land and people as intimately as Gandhi did. He travelled length and breadth of India by all means; by train, car, bullock cart, and on foot, traversing thousands of miles of desert, mountain, valley, plain, plateau, delta and the coast, while spending the nights in towns and hamlets and sometimes in open fields as well (Ramchandra Guha, 2018).

Rabindranath Tagore had also similar views on the issue of environment. He had a deep appreciation for nature and recognized the interconnectedness between humans and the environment. He expressed concern about the exploitation of nature and the negative consequences of human actions on the environment. Tagore believed in the need for sustainable practices and a harmonious relationship with nature. In his poem “Nature’s Revenge,” he warned about the consequences of human greed and the importance of preserving the natural world.

The world needs transformative and sustainable changes in environmental protection and governance today. By promoting inclusive decision-making processes, addressing power imbalances, and integrating principles of social and environmental justice, it is possible to create more equitable and sustainable environmental governance systems that prioritise the well-being of both people and the planet.

The UN Global Compact has developed several frameworks for companies to embed sustainability into their strategy and take action to secure a resilient future. Our efforts address the linkages among various environmental issues — climate, water, ocean — as well as the social and governance dimensions. In this Decade of Action, our goal is to help businesses scale up impact towards the Sustainable Development Goals and the ambitious targets set in the Paris Agreement.

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## Enrique Del Percio on Environment

*El diálogo entre civilidad y democracia global en torno al ambiente:  
escuchar con atención el grito de los pobres y el grito de la Tierra*

El Contrato Social, mito fundante del Derecho y del Estado en el Occidente moderno, dejó tres ámbitos fuera del pacto: el espacio doméstico (reservado a la mujer), los pueblos no europeos (condenados a la marginación o la esclavitud) y el resto de la naturaleza. Estos tres espacios fueron considerados como peligros a dominar o recursos para explotar. El capitalismo se estructura en base a la explotación de la mujer (reproductora de mano de obra para la industria y soldados para la guerra), de los esclavos (principalmente africanos e indígenas latinoamericanos) y del ambiente.

Actualmente asistimos al ocaso de la vigencia de ese Contrato por razones endógenas y exógenas. Entre las endógenas, cabe referir el paso de una economía de producción de bienes tangibles a una economía de producción de servicios a partir de los años '70 del siglo pasado. Esto genera tres consecuencias: a) en el ámbito laboral; b) en el ámbito residencial y c) en el ámbito doméstico. Ya casi nadie desarrolla toda su vida laboral en un mismo lugar de trabajo y, por lo tanto, no conoce a sus compañeros de labor con la profundidad de cuando se compartía varias horas diarias durante años. Asimismo, casi nadie vive toda su vida en un mismo barrio, no conoce a sus vecinos, su historia, sus ideas, sus defectos, sus gustos y sus anhelos. Por último, desde fines del Siglo XVIII el modo de hacer la guerra con el concepto de Nación en armas a partir de Napoleón y el tipo de empleo que da lugar al proletariado en virtud de la Revolución Industrial requería familias numerosas para abastecer al sistema de soldados y de proletarios. En efecto, la necesidad de reproducción de soldados y de proletarios, llevó a que la mujer fuese apreciada casi exclusivamente en su rol materno: parir, alimentar y socializar a sus hijos y dar de comer y sostener anímicamente a su marido trabajador. Pero a partir del impacto de las nuevas tecnologías en y desde Occidente, esta situación se va a ir modificando. Deja de ser necesaria la reproducción de tanta carne de cañón y de tantos trabajadores. Sintetizando, podríamos graficar esto diciendo que los drones reemplazan en buena medida a los soldados y los programas informáticos a los operarios. Al mismo tiempo, las nuevas tecnologías aplicadas a la producción de bienes y, sobre todo, de servicios, requiere que las personas incrementen el consumo de productos con alto valor agregado. Una familia de diez o doce integrantes no puede cambiar de modelo de televisor, automóvil o teléfono celular con la frecuencia que lo requiere el sistema. Tampoco puede ir a comer a un restaurante o al cine todas las semanas ni ir de vacaciones a un resort costoso. Surge entonces la necesidad de que la mujer salga a trabajar para conseguir así un doble objetivo: tener pocos o ningún hijo y generar otro ingreso de dinero. De este modo, las familias numerosas tienden a desaparecer y los hijos únicos pasan a ser lo usual en las grandes ciudades.

Este triple impacto de las nuevas tecnologías motiva que la gente no conozca más a sus compañeros de trabajo ni a sus vecinos ni esté acostumbrada al tipo de vínculo que implica el convivir con hermanos siendo hijo o hija de padres con amigos y compañeros. Al no conocer al otro en su historia, en su intimidad, sólo se conoce lo que el otro muestra, lo que consume. Individualismo y consumismo pasan a ser las notas distintivas de la época, poniendo en crisis el lazo social como presupuesto fundante del Pacto Social. Cabe señalar que esta descripción no conlleva valoración alguna: nadie puede pensar seriamente que "antes se vivía mejor". Las familias con un Pater autoritario, los barrios en los que la maledicencia estaba a la orden del día, la exclusión del diferente (sobre todo del diferente en asuntos que hacían a la necesaria reproducción sexual de soldados y trabajadores) no eran precisamente un paraíso digno de recordar con nostalgia ...

En cuanto a las razones exógenas de la crisis del Contrato, cabe señalar que desde sus inicios tres sectores quedaron excluidos de sus beneficios pero no de sus consecuencias: el resto no humano de la naturaleza (o “casa común”), la casa doméstica (a cargo de la mujer) y los no ciudadanos (principalmente esclavos originarios de África y América). Tal como se plantea al inicio de este texto, esos tres ámbitos fueron vistos como peligros a dominar y, sobre todo, como recursos a explotar. De hecho, no se puede explicar el tipo de capitalismo hegemónico sin atender a la expoliación que se realiza sin pago alguno de minerales, agua, vegetales, animales, ni del uso de mares, ríos y aire como gigantescos vertederos de desperdicios. Tampoco se explica sin el trabajo no remunerado en el ámbito doméstico, principalmente a cargo de las mujeres, así como el trabajo esclavo o casi esclavo que aún existe en casi todo el mundo. No es casual que sea precisamente en esos mismos años ’70 del siglo pasado que vio surgir los elementos disolventes del lazo social, cuando surge el cuestionamiento a dejar afuera al resto de la naturaleza gracias a diferentes miradas ecologistas. El pensamiento feminista advierte por ese mismo entonces que “lo personal es político” exigiendo replantear el Pacto. A su vez, los movimientos por los derechos civiles en el Norte y los movimientos sociales en el Sur, reclaman la plena inclusión de todos y todas en el goce de los beneficios de la vida en común.

Como diría Hölderlin, allí donde crece el peligro anida la salvación: no es casual que cuando se agrava la disolución del lazo social motivando la crisis de la democracia y el avance de nuevos fascismos, nace también una conciencia de ser parte de un haz de relaciones, relaciones de cada cual consigo mismo, con los demás, con los ancestros y descendientes, con el resto de la naturaleza. A la devastación planetaria que lleva el capitalismo de consumo se opone la demanda de cuidado: cuidado de la Casa Común, cuidado del espacio doméstico, cuidado de los migrantes y las víctimas del sistema. Esta demanda de cuidado está en la base del reclamo de diálogo, diálogo que necesariamente tiene como primer momento la escucha. No cualquier escucha, sino, como propone el Papa Francisco en la encíclica *Laudato Si*, se trata de una escucha atenta del grito de los pobres y el grito de la Tierra, que no son dos, sino un mismo grito.

## Daniel Gakunga on Environment

When we talk about environment, what often comes to our minds? To me, environment is our surroundings. I think of my home environment, work environment, country environment, economic environment, political environment, social environment, spiritual environment just to name a few. However, the concept of environment is often used to refer to issues that are geographical in nature and more specifically the aspects of climate change in the modern times terms.

Since the old days, most communities have relied heavily on their geographical environment for their basic survival. People use land and water resources to grow food and crops either for individual consumption or even commercial purposes. Where people value their environment they will always make effort to conserve the same because, this environment dictates their survival. It is important to note that we share our environment with other God's creation both domestic and wild animals. It is amazing how creation have a very symbiotic ecosystem for its own survival. The entire environment is very interdependent and this makes a very interesting phenomenon that invites all humans to be part of.

Among the factors that affect the environment and more so the negative aspects, one can argue is the human factor. This is because a visit to the jungle where there is not human activities, the ecosystem survives and replenishes itself over the years. The moment the human activities are introduced, then the environment ecosystem gets disturbed and issues of environmental degradation start to be experienced. It is sad to hear us talking about climate change in our day and time, while we humans are the main culprits. How are we culprits? We talk of natural resources which we use for our other personal needs and the so called human development. So we have industrialized our nations, we have made things we value in our lives using natural resources and because of our insatiable appetites we exploit them and we do not seem to care how these natural resources can be left to replenish themselves probably for our future generations.

Therefore, when we talk about climate change, we are talking about how human activities have affected our entire environment and its entire ecosystem. We now talk about depletion of natural resources such as water and the ozone layer. We talk about air pollution, extreme temperatures, ocean and land degradation, overfishing, endangered animal species, carbon emissions and many other aspects that comprise the environment. All these stem from increased human activities on the planet earth. We start saying the earth is at risk of not sustaining human and animal lives. We are eager to explore natural resources to run our industries, building skyscrapers, cut trees to create human settlement areas. We also find ourselves encroaching the water towers where we do farming activities and in the process, we cause soil erosion, deforestation and other related activities that actually messes with the entire forest ecosystem. All these in the name of human development. Where we think we have demarcated where human activities can take place such as in agriculture, the human being is guilty of introducing pesticides in the growth and propagation of the crops. These in turn end up hurting the environment and also human life. The same when emitted in to the water systems affects the entire water ecosystem and even the marine life. The same humans, because of increase in the population have moved on and developed Genetically Modified Organisms (GMOs) with the arguments that such crops can mature quickly, resist certain diseases or infections and possibly cheap to produce, while on the other hand, the final crops/products are known to affect human health negatively by causing most incurable diseases, and the cycle continues.

Therefore, by and large, when we talk about the environment, so many questions come to mind. Who is responsible about the environment? How should we interact with the environment? How should we deal with natural resources that are useful to human life? How should we grow our foods? Just this week,

there was a report in the news that Italy has banned the use of laboratory grow/developed meat. What informs such decision? Do we even take a moment to consider how Mother Nature operates? Do we think that the creator's wisdom about nature was not accurate? For example, most foods grown in their natural environment are good for human health as supported by medical research. If we consume naturally/organically grown food, we enjoy their natural tastes and the flavours. This is not the case with genetically modified foods. So, who is to blame for the challenges we are experiencing in our environment today? Are there answers to all environmental issues facing us today? I do not seem to have any, but we can be deliberate in conserving our environment for ourselves and the future generations. Together we can do it.

## Vicent Garces on Environment

### *La transition agricole et alimentaire dans la région méditerranéenne*

La riche histoire agricole et la diversité des systèmes et des modèles alimentaires ont permis que de multiples civilisations surgissent et fleurissent autour de la Méditerranée. Les oasis, les jardins, le pastoralisme, les techniques d'accès et de gestion de l'eau, la domestication et l'exploitation d'une biodiversité originale, animale et végétale, ont permis aux peuples méditerranéens de se développer dans des milieux naturels très diversifiés et des conditions climatiques parfois peu propices au développement de l'agriculture et de l'établissement humain. La diversité gastronomique et la cuisine méditerranéenne jouissent encore aujourd'hui d'une grande reconnaissance.

Cependant, ce patrimoine, constitué par les produits et les pratiques agricoles et alimentaires méditerranéennes, est loin d'être suffisamment reconnu et mis en valeur. Les produits agricoles et alimentaires mondialisés et standardisés, issus de l'agro-industrie et des grandes chaînes de distribution, ont gagné du terrain. Dans le système alimentaire des peuples méditerranéens la composante « mondialisée » dépasse aujourd'hui la composante « régionalisée ». Cette avancée du mondialisée est une défaite pour les économies locales et nationales : le système alimentaire actuel détruit plus d'emplois qu'il n'en crée ; Il distribue localement peu de revenus. Il affaiblit le développement au lieu de le promouvoir. Il appauvrit et endette les pays méditerranéens au lieu de les enrichir.

#### LE CONTEXTE

Un exercice de prospectif conduit par l'INRA (France) et Pluriagri (France) pour la région ANMO (Afrique du Nord & Moyen-Orient) montre une forte progression de l'insécurité alimentaire dans cette zone à l'horizon 2050 dans un scénario tendanciel prenant en compte les effets du changement climatique. Dans ces conditions critiques, les auteurs du rapport préconisent d'agir sur trois leviers en les combinant :

- l'innovation technique en agronomie et zootechnie (marge de progrès des rendements de l'ordre de 20 %) ;
- la réduction des pertes et gaspillages (gisement de mobilisation supplémentaire de 10 à 20% de la production) ;
- la réhabilitation de la diète méditerranéenne (limitation de la consommation de produits animaux, de sucres et d'huiles végétales).

Or, avec la sécurité alimentaire en Méditerranée, on est en présence d'un métaproblème, d'envergure macro-régionale, de caractère polysémique et systémique. En effet, le secteur agricole et agroalimentaire présente une situation préoccupante en Méditerranée. Tous les pays de la région sont déficitaires à l'exception de la France, de l'Espagne et de la Turquie, ce qui traduit un potentiel productif faible dans les autres pays et/ou des politiques publiques peu stimulantes, s'accompagnant d'importations massives de produits alimentaires (40 % de la consommation dans les Pays du Sud et de l'Est de la Méditerranée). La dépendance externe ne cesse de s'aggraver.

A cette fragilité économique s'ajoutent des problèmes de malnutrition (expansion rapide des maladies chroniques d'origine alimentaire telles que l'obésité, les pathologies cardio-vasculaires, certains cancers et le diabète de type 2), avec la disparition de la diète méditerranéenne au profit d'une alimentation industrielle de type occidentale. De plus, la déprise agricole foncière, la dégradation des ressources en eau et le changement climatique compromettent l'augmentation de la production locale.

Dans la région méditerranéenne, le modèle agroindustriel de production des aliments (monocultures, forte mécanisation agricole et consommation d'énergies fossiles, transport longue distance des produits...) s'est imposé et occupe une grande partie de son espace agricole et ses meilleures terres. Il n'a pas cherché à s'adapter aux conditions spécifiques des environnements naturels ni aux habitudes alimentaires des peuples méditerranéens. La prédominance de ce modèle agro-industriel dans l'espace méditerranéen se traduit par l'asphyxie des agriculteurs traditionnels. Elle a des effets négatifs sur le plan social (disparition des emplois dans les économies locales), environnemental (pollution, régression de la fertilité des sols et de la biodiversité) et culturel (perte de la diversité des aliments et des cuisines).

#### UNE PROPOSITION NECESSAIRE

L'alimentation, et tout le système agricole et alimentaire, doit redevenir un moteur central du développement durable et inclusif de nos pays. Il nous faut à la fois retrouver et revaloriser les savoirs et les pratiques agricoles et alimentaires de nos pays et répondre aux grandes questions contemporaines : la création d'emplois et la lutte contre la pauvreté, la gestion durable des ressources naturelles et la lutte contre le changement climatique, la préservation du patrimoine culturel. Autant de questions que nous devons résoudre si nous voulons laisser aux générations futures un patrimoine matériel et immatériel qui leur permettra de vivre décemment.

Si nous voulons atteindre tous ces objectifs à la fois, il nous faut d'urgence engager une véritable « transition alimentaire ». Pour ce faire, il est nécessaire de mener deux batailles articulées l'une à l'autre :

- la bataille de la « reterritorialisation » de la consommation, qui se manifeste par la construction de circuits courts et le développement d'« économies circulaires »
- la bataille contre les effets négatifs, aussi bien sociaux qu'environnementaux et culturels, de la production et de la distribution agroindustrielle des aliments.

Ces batailles sont synonymes de changement de modèle agricole, de « révolution agroécologique », et, pour l'agriculture familiale et paysanne, d'un possible accès aux semences, à la terre, aux ressources naturelles, aux marchés, au crédit, aux technologies et aux services agricoles. Ce scénario ne nous ramène pas au passé, il nous projette vers l'avenir et vers des modèles agricoles et des systèmes alimentaires territorialisés, productifs et à haute valeur sociale, environnementale, culturelle et pédagogique.

## Margarita Kozhevnikova on Environment

### *Environment as a meta-position (Human education perspective)*

Since global democracy encompasses vastly different societies based on varied political principles, social ideas, and moral systems, a crucial principle for its existence is the ability to rely on a shared meta-position. This position must be recognized by democratic, authoritarian, and totalitarian countries, including military regimes of both left and right ideologies. Politically, this may seem impossible; however, global democracy cannot thrive without such commonality and community.

A viable meta-position is the emphasis on human survival, closely tied to the environmental agenda, as the environment is fundamental to human life. It is essential to note that this agenda necessitates a paradigm shift in how humans perceive themselves, moving from anthropocentrism to biocentrism, ecocentrism, or world-centrism. This shift, which should occur through education and culture, can significantly enhance interpersonal interactions by reducing cognitive and motivational egocentrism, fostering greater respect, understanding, and acceptance among individuals.

For diverse societies, peoples, and even opposing political factions, this shared responsibility toward nature and the planet encourages recognition of our collective vulnerabilities, as all humanity stands equal before the Universe.

In the developing Global Declaration on Human Education, we find:

(Observations.11) “Much education does not adequately address the climate and ecological crises and fails to help students understand how human-centric attitudes are destroying other species and making the Earth uninhabitable.”

Background) “Human education should not be grounded in anthropocentrism—placing humans at the center of the universe—but should focus on human responsibility.”

(I.5) “It is particularly important today to define human identity within the context of the new technological world and our renewed relationship with all other living beings and the planet.”

(I.10) “Developing a sense of local and global ownership of the Earth is thus one of the main goals of education.”

## Abdallah Saaf on Environment

Par rapport aux intérêts des générations des années cinquante (dont je suis), la question de l'environnement n'est venue se greffer dans les préoccupations des acteurs, leurs réflexions et programmes d'action, que tardivement, depuis à peine quelques années. Il faudra encore quelque temps pour mûrir les éléments de cette problématique.

Toutefois l'on est partagé entre deux visions : d'une part une approche qui considère la protection de l'environnement comme un devoir moral d'intendance pour les humains, en tant qu'espèce dominante sur la planète, et donc l'objectif qui s'impose est de conserver la vie sur terre en raison de sa valeur intrinsèque; et d'autre part une démarche qui vise par la protection de l'environnement la préservation des services économiques systémiques qui sont à la base de la survie de l'espèce humaine et des systèmes économiques ...

On ne peut que constater qu'au fil des années, la prise de conscience n'a fait que gagner en ampleur. L'environnement s'est installé dans les états d'esprits et dans les agendas d'un grand nombre d'acteurs politiques, économique, sociaux et culturels en termes d'universalité au-delà des prismes nationaux, au nom de la communauté de destins. Le propre de la problématique environnementale est qu'elle est par ailleurs établie sur la base de la participation citoyenne. L'enjeu est d'activer et de renforcer des valeurs humanistes, transcendantes, universelles, d'intendance économique. Des réseaux sociaux scientifiques sur le mode participatif dans le monde entier paraissent investis par des passionnés partout sur la planète explorant, photographiant, afin de fournir des diagnostics en temps réel sur l'état de santé de la biodiversité sur terre, dans les airs et dans l'univers sous-marin. Le genre humain ne dispose que d'une planète. Le but de la société n'est pas la survie, mais la recherche de la qualité de la vie, le bonheur. Il s'agit nécessairement de concilier le développement de la culture, des valeurs avec le respect de l'environnement.

Au fil des années, il s'est affirmée une démarche visant à transformer les volontés isolées en intelligence collective, au-delà des objectifs limités à plus de 2°C le réchauffement climatique et une économie à bas carbone notamment. On observe que la voie est ouverte aux investissements dans le capital national et beaucoup s'y sont engouffrés.

Toutes les figures de la dégradation de l'environnement sont invoquées pour compléter les diagnostics. Ces derniers se nourrissent de toute sorte de maux dont souffrent la terre : l'acidification des océans, la diffusion du CO<sub>2</sub> atmosphérique, le réchauffement, la surpêche, les pollutions, la déforestation, l'érosion de la résilience des services éco systémiques, les déplacements de population liés à des catastrophes naturelles d'origine humaine... On pourrait même ajouter les extinctions cataclysmiques. La liste est loin d'être exhaustive. Les climatosceptiques sont-ils pour autant vaincus ? A vérifier.

Les perspectives de la lutte pour un environnement sain sont prometteuses. Des exemples édifiants de lutte contre la dégradation de l'environnement et de possibilités de sauvetage le montrent :

- Ainsi beaucoup a été fait pour l'intégration des énergies renouvelables, les éoliennes et les voltaïques sont installées à volonté dans de nombreux endroits, les millions de bornes de recharge des véhicules électriques, les systèmes de charge intelligents, avec des moyens permettant un suivi de la production et de la consommation en temps réel, en recevant des signaux pour une meilleure maîtrise. Cela appelle une capacité d'innovation permanente et un appel à la croissance verte.

-Jean Giono racontait dans une nouvelle stimulante intitulée « L'homme qui plantait des arbres » comment, au début du XXI<sup>ème</sup> siècle, un berger avait fait revivre sa région en plantant des arbres. Le personnage aurait bien existé quelque part mais nul ne l'a jamais retrouvé ....Depuis 1979, à l'instar de ce

héros littéraire, Jadav Payeng, citoyen indien révélé au grand public en 2009, a planté seul, une forêt de 550 hectares sur l'île indienne de Majuli pour restaurer son écosystème et la protéger de l'érosion.

-Boyan Slat, un jeune homme de 16 ans a déclaré la guerre aux déchets en plastique qui polluent les océans qui après avoir nettoyé les eaux du Japon voulait délester les océans de leurs déchets plastiques.

-Le fils du commandant Cousteau et sa fondation Cousteau Divers a repris la mer dans la tradition de son père, qui en son temps paraissait comme une perle rare, et entrepris un programme d'action d'envergure sur la mer ...

Les luttes ont des chances d'aboutir car il se dégage aujourd'hui une convergence entre consumérisme matérialiste et écologie, une certaine harmonisation du rapport des sociétés humaines d'aujourd'hui à la nature, une tendance significative favorable à un développement durable, et de nouvelles opportunités globales dans la gestion plus efficace des ressources naturelles.

## Guido Veronese on Environment

The most extreme forms of exploitative capitalism degrade human nature through various structures of violence, and they view exacerbated environmental exploitation as a key symptom of decline in the late-neoliberal West. However, today's environmentalism—focused on 'green' shifts, sustainable development in 4.0 economies, and smart cities—often conceals a significant neoliberal deception. As Chico Mendes famously stated, “Environmentalism without class struggles is gardening.” By reducing environmentalism to a mere civil dispute devoid of class struggle, we weaken its capacity for real change. Climate change and environmental degradation are intrinsic to the broader colonial and capitalist narratives. As we will explore further, psychology plays a role in the capitalist reinterpretation of the green and sustainable discourse, often simplifying it into new diagnostic labels like eco-anxiety and environmental concerns.

Another winter of climate change and environmental degradation looms ahead, potentially marking the beginning of many more, narrating the twilight of the worlds we inhabit. The term "West," as its etymology suggests, carries this twilight destiny. "Occidente," derived from Latin "occidere," means to set or dissolve. At 10:45 PM, my city, Milan, dims its arrogance to a faint glimmer, echoing the neoliberal necropolitics that shape our reality. We grapple with the uncertainties that permeate our individual, micro, and macro-social experiences in this age of environmental crisis. At the same time, we question our competence in navigating these (new?) uncertainties.

As a psychologist, psychotherapist, male, Western, and white, my most pressing dilemma is to seek the meaning and significance of my discipline in the truest Brunerian constructivist sense. What is the role of the therapist in these late capitalist times amid an environmental and climate Armageddon?

Michel Foucault, in his genealogical study of madness, teaches us that psychological and psychiatric disciplines have served as disciplinary technologies of power, perpetuating social inequality and surveilling both bodies and minds at individual and collective levels. In extreme cases, psychological disciplines have been weaponized for surveillance and torture, as seen in military dictatorships and, more recently, in the APA leaders' involvement in the torture at Guantanamo, serving colonial and imperialist democracies.

For us psychologists, the lesser of two evils may be to view ourselves as agents of resocialization and adjustment to a degraded and inequitable world. Psychotherapies, psychoanalysis, psycho-educational, and psycho-social interventions aim to correct maladaptive behaviors and symptoms, or, in the words of cognitive-behavioral therapy, to restructure irrational thoughts that undermine the functioning of social production and reproduction in the late capitalist era.

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## Paulo Lima on Environment

### *Il ruolo cruciale dell'Educazione Ambientale e Climatica nella crisi attuale*

La nostra Conferenza Internazionale si è tenuta in concomitanza della COP28, la Conferenza ONU sul Clima, che si è svolta a Dubai negli Emirati Arabi Uniti dal 30 novembre al 12 dicembre. Tuttavia, nonostante l'importanza di tali conferenze ONU, prevale uno scetticismo diffuso riguardo alla lentezza dell'azione politica globale, la cui attenzione è attualmente catturata dagli emergenti conflitti in corso.

Durante la COP28 è stato presentato il primo bilancio globale nell'ambito dell'accordo di Parigi, che ha valutato i progressi compiuti verso il raggiungimento degli obiettivi climatici stabiliti dall'accordo. Tuttavia, tali progressi sono risultati modesti, poiché i Paesi sono ampiamente “fuori strada” rispetto all'obiettivo principale di Parigi, contenere l'aumento della temperatura globale entro +2°C o preferibilmente +1,5°C entro la fine del secolo.

Nel frattempo, la crisi ambientale e climatica non dà tregua, caratterizzata dal continuo aumento della temperatura media globale e dall'aggravarsi di eventi climatici estremi come siccità (che mettono a rischio il 70% del territorio siciliano), ondate di calore ed alluvioni, che provocano gravi danni agli ecosistemi e alla vita e alla salute delle persone in molte parti del mondo. Una situazione così grave richiede una crescente attenzione da parte della società civile e dell'opinione pubblica mondiale.

Come evidenziato dagli oratori della Conferenza Internazionale di Catania, non possiamo affrontare la crisi ambientale e climatica senza considerarne le radici nel sistema capitalista. Pertanto, è essenziale adottare il termine “capitalocene” anziché “antropocene” per sottolineare le durature conseguenze negative del sistema capitalista su vari livelli, inclusi quelli economici, sociali, giuridici, culturali e ambientali.

Il concetto di “antropocene” si riferisce all'epoca geologica attuale in cui l'ambiente terrestre è fortemente influenzato su scala locale e globale dagli effetti dell'azione umana, in particolare dall'aumento delle concentrazioni di gas serra. Questa terminologia non tiene conto delle disuguaglianze e della violenza del capitalismo, che è responsabile della catastrofe che minaccia il pianeta.

È necessario quindi contrastare questo concetto con il termine “capitalocene”, che evidenzia le durature conseguenze negative del sistema capitalista non solo sul piano ambientale, ma anche su quello economico-sociale, giuridico e culturale. Il capitalismo si basa sulla subordinazione della natura, umana ed extra-umana, alle esigenze della produzione e dell'accumulo di ricchezza.

Di conseguenza, la crisi ambientale e climatica genera ingiustizia. I paesi che subiscono maggiormente gli impatti del cambiamento climatico non sono quelli che hanno contribuito maggiormente alla sua causa. All'interno di ciascun paese, sono le comunità più povere e marginalizzate a subire le maggiori conseguenze. Inoltre, le generazioni future rischiano di vivere in condizioni climatiche e ambientali molto peggiori di quelle delle generazioni precedenti. Tutte queste questioni devono essere affrontate e gestite adeguatamente a livello locale, nazionale e internazionale.

Recentemente, Oxfam e Stockholm Environment Institute hanno pubblicato un importante rapporto sull'ingiustizia climatica: nel 2019, l'1% più ricco della popolazione mondiale ha emesso una quantità di CO2 equivalente a quella prodotta da 5 miliardi di persone, ossia due terzi dell'umanità. Questo scenario è allarmante: le emissioni dell'1% più ricco del pianeta rischiano di causare 1,3 milioni di vittime entro il 2030 a causa dei effetti del riscaldamento globale, la maggior parte delle quali si potrebbero evitare con un cambio radicale e immediato di rotta. È fondamentale rispettare l'obiettivo cruciale di contenere l'aumento della temperatura media globale entro 1,5 gradi rispetto ai livelli preindustriali.

Di fronte a questa situazione allarmante, l'educazione ambientale e climatica emerge come uno strumento potente per affrontare la crisi. Alcune strategie chiave delineate nelle *Linee guida per l'educazione ambientale e climatica*, un progetto promosso in Brasile dal Fondo Brasiliano per l'Educazione Ambientale, includono la promozione di una cittadinanza attiva, responsabile, critica e partecipativa, il coinvolgimento di diverse comunità nella tutela dei loro ambienti e la promozione di pratiche sostenibili.

In conclusione, l'educazione ambientale e climatica gioca un ruolo cruciale nella lotta contro la crisi attuale. Attraverso una cittadinanza attiva, la condivisione di conoscenze e la promozione di pratiche sostenibili, possiamo sperare di affrontare la crisi climatica con una prospettiva trasformativa.

## Chapter 5

### *Intelligence*

Input-page prepared by Giovanni Pampanini

“All human problems, then, center in the Immortal Child and his education is the problem of problems. [...] The majority of the children of the world are not being systematically fitted for their life work and for life itself. Why?

Many seek the reason in the contest of the school program. [...]. Failure is due to the fact that we aim not at the full development of the child, but that the world regards and always has regarded education first as a means of buttressing the established order of things rather than improving it” [...]. We may teach frankly that this world is not perfection, but development: that the object of education is manhood and womanhood, clear reason, individual talent and genius and the spirit of service and sacrifice, and not simply a frantic effort to avoid change in present institutions; that industry is for man and not man for industry and that while we must have workers to work, the prime object of our training is not the work but the worker [...].

Human equality is not lack of difference, nor do the infinite human differences argue relative superiority and inferiority. And, again, how new an aspect human differences may assume when all men are educated. [...].

Without wider, deeper intelligence among the masses Democracy cannot accomplish its greater ends. [...]. We cannot base the education of future citizens on the present inexcusable inequality of wealth nor on physical differences of race. We must seek not to make men carpenters but to make carpenters men [...].

This world has never taken the education of children seriously. [...]. Is democracy a failure? Train up citizens that will make it succeed. [...]

Do we really want war to cease?

Then educate the children of this generation at a cost no whit less and if necessary a hundred times as great as the cost of the Great War”.

(from W.E.B. Du Bois, 1919, *Darkwater. Garden City*, New York, 1999, pp. 114-127).

## Faten Adly on Intelligence

Despite the growing body of research on cultural intelligence, there remains a significant gap in intercultural intelligence. This concept is distinct because it pertains to cultural depth and an individual's ability to adapt to and accept those who are culturally different. This deficiency partially explains the conflicts we witness daily, from interpersonal disputes to wars between nations.

Take Egypt as an example. After the Egyptians showcased remarkable unity, tensions escalated following President Mubarak's resignation. Political fragmentation emerged among various factions, particularly among the leftists and Nasserites. Rather than uniting behind a single candidate to navigate the political turmoil, many individuals who saw themselves as leaders entered the electoral arena. The Muslim Brotherhood consolidated support around a singular candidate to maximize their votes.

However, the political miscalculation by the Muslim Brotherhood led them to hastily pursue dominance over state institutions, alienating many Egyptians. The widespread discontent and ideological rifts created a sense of insecurity, particularly among Christians, prompting some to contemplate emigration. Accusations of heresy were directed at anyone opposing the Brotherhood, further intensifying the divide.

The role of Egyptian intelligence was crucial, deftly orchestrating events from the onset of the January Revolution to the Brotherhood's downfall, ultimately re-establishing power as a result of the political myopia of the elite and their lack of revolutionary experience.

Further illustrating the absence of intercultural intelligence in politics, we can look at Sudan and Syria:

In Sudan, the history of conflict is marked by foreign invasions, ethnic tensions, religious disputes, and resource conflicts. Two civil wars between the central government and southern regions resulted in 1.5 million deaths, while the Darfur conflict displaced two million and killed over 200,000. Since gaining independence in 1956, Sudan has witnessed more than 15 military coups, with military rule dominating much of its history alongside sporadic democratic phases.

In Syria, discontent with the Ba'athist regime sparked widespread protests in March 2011 as part of the Arab Spring. The brutal suppression of these protests by security forces led to tens of thousands of deaths and detentions. What began as a revolution evolved into an insurgency, ultimately deteriorating into a civil war by 2012.

The Syrian war involves multiple factions: the Syrian Arab Armed Forces, representing the Assad government, face opposition from the Syrian Interim Government, a coalition of pro-democratic groups, and the Syrian Salvation Government, which comprises Sunni militias. Further complicating the landscape are the Syrian Democratic Forces in Rojava and jihadist organizations like Hurras al-Din and the Islamic State.

# Niranjanaradhya V. P. & Padmashree R.P. on Intelligence

The measure of intelligence is the ability to change.  
Albert Einstein

Paul Main (2023) defines intelligence, as “a central concept in psychology, is a multifaceted construct that extends beyond a single definition. It's typically characterized as the ability to learn, understand, and apply knowledge, as well as the capacity to solve problems and adapt to new situations”.

[Stephen Cave](#) opines that The idea that intelligence could be quantified, like blood pressure or shoe size, was barely a century old when I took the test that would decide my place in the world. But the notion that intelligence could determine one's station in life was already much older. It runs like a red thread through Western thought, from the philosophy of Plato to the policies of UK Prime Minister Theresa May. To say that someone is or is not intelligent has never been merely a comment on their mental faculties. It is always also a judgment on what they are permitted to do. Intelligence, in other words, is political.

Intelligence is a complex and multifaceted concept that has been defined and understood in various ways by different scholars and researchers. While there is no universally accepted definition of intelligence, it generally refers to the ability to learn, reason, problem-solve, and adapt to new situations. It involves the capacity to acquire and apply knowledge, think critically, and engage in abstract and logical reasoning.

Gandhi had a holistic understanding of intelligence. He believed that true intelligence encompassed not only intellectual capabilities but also emotional intelligence, moral reasoning, and spiritual growth. Gandhi emphasized the development of character, values, and ethical behavior as essential components of intelligence.

Similarly, Ambedkar had a comprehensive understanding of intelligence. He believed that intelligence encompassed not only intellectual capabilities but also emotional intelligence, moral reasoning, and social awareness. Ambedkar emphasized the importance of education and knowledge in empowering individuals and promoting social progress. He believed in the development of critical thinking and the cultivation of ethical values as essential components of intelligence.

Psychologists have proposed different theories and models of intelligence, each emphasising different aspects of this complex construct. One prominent approach is the psychometric approach, which focuses on measuring intelligence through standardised tests. This approach views intelligence as a single, general factor known as "g" (general intelligence) that underlies performance on various cognitive tasks. The psychometric approach has been influential in the development of intelligence tests, such as the Stanford-Binet Intelligence Scale and the Wechsler Adult Intelligence Scale.

Another influential theory is the multiple intelligences theory proposed by Howard Gardner. According to this theory, intelligence is not a single entity but rather a combination of various distinct intelligences. Gardner identified eight different intelligences: linguistic, logical-mathematical, spatial, musical, bodily-kinaesthetic, interpersonal, intrapersonal, and naturalistic intelligences. Each intelligence represents a different set of abilities and talents, and individuals may excel in one or more of these intelligences.

Social intelligence, on the other hand, involves the ability to navigate social interactions, understand social norms, and effectively communicate and collaborate with others. It encompasses skills such as empathy, perspective-taking, social perception, and social problem-solving. Social intelligence is essential for

building and maintaining relationships, resolving conflicts, and functioning effectively in social groups and communities.

The multidimensional nature of intelligence highlights the importance of considering cognitive, emotional, and social aspects in understanding and assessing intelligence. These dimensions interact and influence each other, shaping an individual's overall intelligence profile.

In summary, intelligence is a multidimensional construct that encompasses cognitive, emotional, and social aspects. It is defined and understood in various ways, and different theories and models provide different perspectives on intelligence. Intelligence is strongly related to academic achievement but is influenced by various factors. Recognising the multidimensional nature of intelligence can help in fostering a holistic approach to education and promoting the development of diverse intelligences in individuals.

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## Enrique Del Percio on Intelligence

### *Educación para el liderazgo democrático global ante el avance de la Inteligencia Artificial*

Como explica en estas páginas Daniel Gakunga la inteligencia ocupa un lugar central en los distintos sistemas escolares generándose a partir de esa constatación una serie de dudas y cuestiones a considerar. Creo que al respecto puede constituir un aporte lo manifestado por el Papa Francisco en su reciente encuentro con rectores universitarios de América Latina. Allí explicó que el iluminismo había centrado la educación en general y la educación superior en particular, en el cultivo del intelecto, como si el ser humano fuera solamente una cabeza, descuidando la educación del corazón y de los brazos. Llamó a revincular lo que se piensa con lo que se hace y lo que se siente, describiendo la incongruencia entre estos tres aspectos como uno de las principales fuentes de frustración tanto de las personas como de las comunidades. Ahora bien, esto que de por sí es válido para la educación de todos los tiempos, se hace hoy más necesario en vistas del impacto de la inteligencia artificial (IA).

En efecto, la inteligencia entendida como mera capacidad de vincular conocimientos ya existentes (este suele ser el modo en que se concibe la inteligencia a fin de evaluarla escolarmente) está siendo reemplazada a pasos agigantados por la IA. Más aún: la mayoría de las profesiones para las que hoy capacitamos a estudiantes de todos los niveles, podrán ser ejercidas con mayor eficacia por la IA. Por lo tanto, estamos frente a la crisis de la concepción de la educación como mera instancia de capacitación y formación de recursos humanos, pues, vale insistir, el ser humano en tanto recurso del mercado o la administración podrá ser satisfactoriamente sustituido por la IA. Pero en cambio hay algo de lo humano que no puede ser permutado por ningún avance técnico: su sentir y su actuar, sobre todo en lo referente al cuidado de sí, de los demás y de la casa común. En efecto, las mayor parte de las tareas de cuidado requieren del componente humano para poder ser desempeñadas con plena eficacia. Asimismo, no hay mayor tarea de cuidado que la que tiene por fin el cuidado de la comunidad: el cuidado, la atención y la preocupación por el bien común. Por eso, la educación debe tener entre sus cometidos principales la formación de líderes políticos, empresariales, gremiales y sociales que guarden coherencia entre lo que piensan, lo que sienten y lo que hacen. Una democracia global requiere líderes globales, líderes que tengan la cultura suficiente como para manejarse en la complejidad, pero no puede haber genuino liderazgo global sin capacidad de diálogo y apertura intercultural como para poder facilitar la sinergia de las acciones y pasiones de las gentes de todo el mundo, líderes, como diría nuestro recientemente fallecido maestro Enrique Dussel, capaces de escuchar el grito de los pobres y el grito de la Tierra para poder así mandar obedeciendo.

Claro que un liderazgo genuinamente democrático es imposible de garantizar, pero hay un único modo de reducir las posibilidades de un liderazgo despótico: la cultura democrática de la población. Eso requiere de ingentes esfuerzos de educación formal e informal, sobre todo tendientes a evitar uno de los grandes obstáculos: el engegucimiento de la inteligencia en virtud del sesgo cognitivo, predisposición psicológica a ver las cosas de modo distorsionado que siempre está presente en los seres humanos, pero que se agudiza en virtud del aislamiento que producen las redes sociales, que estimulan a que sólo se interactúe con quienes piensan igual.

Como se sabe, todo conflicto podría ser resuelto o, al menos, canalizado adecuadamente si las gentes fueran capaces de defender con inteligencia su propio interés. Si bien es difícil saber cuál es el propio interés (y no el deseo producido por el sistema de consumo que puede hacernos creer que nuestro interés radica en tener más dinero o más fama) más difícil aún es defender *con inteligencia* ese interés. Además de

los problemas derivados del mencionado sesgo, también cabe considerar que el conflicto obnubila la inteligencia, llevando a querer la destrucción del otro aún a costa del propio interés. Por eso, poder entender las razones del otro (sobre todo cuando el otro es el adversario) ayuda, paradójicamente, a actuar incluso en beneficio propio, llevando de situaciones de destrucción mutua o suma cero a negociaciones benéficas para todas las partes. Conviene pues insistir en la necesidad de una educación que parta de la naturaleza relacional de toda la realidad y de la realidad humana en particular, para poder diseñar modelos educativos que contribuyan a un pleno ejercicio de la vida en común en términos de democracia global.

# Babacar Diop on Intelligence

Pour mieux appréhender la *démocratie*, il nous revenir aux origines pour suivre les avancées et les limites de la démocratie dans l'histoire, il faut revenir aux origines.

I / *Définitions*. L'origine de la démocratie qui a été inventée pour limiter la stasis (les troubles permanents). On pourrait définir la démocratie comme : « On convient que la démocratie est une tension permanente pour plus de liberté et de justice, pour des responsabilités partagées, pour une institutionnalisation de ces dynamiques soulignées et cultivées. La démocratie a eu ses limites, ce qui a créé la voie aux républiques, mais on sait que des républiques ont généré des dictateurs, voire des empereurs ».

Cette trouvaille politique a été possible qu'avec l'invention de l'écriture et de la monnaie. Le demos est le peuple recensé, c'est d'abord l'expression du droit de ceux qui avaient une gué (une terre à cultiver) et oikia (une maison habitable et habitée). Le laos, la population qui intègre femmes et jeunes et esclaves, a été exclu pendant longtemps. Ce n'est qu'à l'époque moderne et surtout contemporaine qu'on a enregistré des avancées plus fortes et plus consistantes. Malgré tout, ces acquis sont fragiles et pour preuve les coups d'Etat, les rebellions armées, les irrédentismes. C'est pourquoi des mouvements citoyens ont mené des réflexions et entrepris des actions pour non seulement élargir les espaces démocratiques mais surtout suivre les processus, alerter sur les dérives.

II / *Pratiques empiriques d'une association sénégalaise pour l'éducation à la paix et à la démocratie*. Ainsi en tant que membre d'une association d'alphabétisation et d'éducation des adultes, nous voulons partager les acquis de notre approche FARP (Formation, Animation, Recherche, Production : édition diffusion multilingue, multimédia et multiscript) et matière d'Observation des processus démocratiques, de vie des institutions, de régulation électorale et d'arbitrage des conflits en Afrique de l'Ouest (CEDEAO) et en particulier au Sénégal.

Pour corroborer les enjeux de l'éducation de la formation et le rôle de veille, nous voulons partager les réflexions d'un économiste « Le Sénégalais ne sait pas élire, par contre il peut sanctionner un régime. Alors cela est-il suffisant pour parler de démocratie ? Bien sûr que non ! Une élection quelle qu'elle soit, doit se baser sur une offre programmatique. Cependant le niveau d'instruction et le taux d'alphabétisation assez faible ne permettent pas aux votants de comprendre les programmes qui leur sont proposés de voter en toute connaissance de cause » (Cf. S.O. MBengue, Bés bi, Le journal, p. 9).

Reste à faire maintenant sur l'articulation entre le jeu des acteurs politiques, socioéconomiques, culturels et l'articulation des facteurs sécuritaires internes et externes

III / *A propos du droit*. Je résume la récente contribution qui a été publiée par senepius.com sur la genèse du droit et les implications que j'en ai tirées pour l'Afrique et le Sénégal. Regard sur le Passé : *Lors de la 32<sup>e</sup> commémoration de la disparition du professeur Cheikh Anta Diop, j'ai eu, entre autres questions soulevées, montré l'enjeu de la naissance du droit. Le prétexte a été l'occasion d'un article du professeur Théophile Obenga, publié dans les numéros 25, 26, 27 de la Revue Ankh; il a pris une porte d'entrée constituée par la veine romaine. J'ai souligné dans mon intervention qu'il faudrait porter attention à la grecque et avant elle, à la civilisation égyptienne; ce que notre collègue accepterait sans difficulté, étant lui-même par ailleurs helléniste et égyptologue : lui-même donne des indications qui invitent à emprunter cette voie. Mon insistance sur les veines antérieures avaient pour objectif de revenir sur le caractère concret du droit : en grec, le débat est permis de réfléchir sur les liens entre nomos et nomós ; le chemin du pâturage et le droit ; la seule différence est l'accent sur le O, et il est heureux de constater que les Grecs ont aussi traduit le terme égyptien spt ; les divisions administratives par le terme nomós elles auraient peut-être alimenté les sebayit enseignements écrits, le droit ; enfin il est intéressant de remarquer qu'en wolof, le droit est traduit par yoon (chemin tracé). Droit de pâturage, droit de bache, droit de culture, en indiquant des acquis par des objets, des instruments qui soulèvent des questions d'enjeux, de survie. L'attention*

*doit aussi porter sur les conditions de la promulgation orale; (lex) en latin vient de lego, ce qu'on a proclamé, énoncé et qui sera porté ensuite par l'écrit sur du bois, de la pierre ou sur une peau d'animal ou sur une fibre végétale.*

Ces cheminements sont d'autant plus intéressants qu'ils éclairent aussi l'origine de la démocratie qui a été inventée pour limiter la stasis (les troubles permanents) Elle a mis fin aux pouvoirs des rois, des tyrans. J'ai souvent rappelé aux collègues, aux étudiants et aux concitoyens que le *demos* est le peuple recensé, c'est d'abord l'expression du droit de ceux qui avaient une *gûé* (une terre à cultiver) et *oikia* (une maison habitable et habitée). Le laos (la population, le peuple qui intègre femmes et jeunes et esclaves) est plus inclusif. On peut considérer que la laïcité est plus révolutionnaire, plus subversive que la démocratie à l'origine. Certes aujourd'hui, on convient que la démocratie est une tension permanente pour plus de liberté et de justice, pour des responsabilités partagées, pour une institutionnalisation de ces dynamiques soulignées et cultivées. La démocratie a eu ses limites, ce qui a créé la voie aux républiques, mais on sait que des républiques ont généré des dictateurs, voire des empereurs.

Bien entendu elle s'est enrichie et s'enrichit chaque jour de nouvelles dynamiques sociales, économiques culturelles, religieuses, spirituelles politiques, tenant compte des contextes temporels et géographiques. Ainsi, j'ai beaucoup apprécié la brochure confectionnée par la Fondation Konrad Adenauer Stifting et rédigée par le professeur Maurice Sandieck Dione sur *La démocratie sénégalaise : institutions, droits et devoirs du citoyen*, Dakar, 2018. Le document informe sur les dimensions historiques et culturelles, sur les principes fondamentaux de la République, les principes d'organisation de l'Etat unitaire, de l'organisation judiciaire, les institutions républicaines, les droits et les devoirs du citoyen, les recours dont il peut user pour se défendre.

Les allusions à la citoyenneté, aux enjeux économiques, sociaux, politiques (ancrage historique et culturel) méritent des développements pertinents pour la perception des articulations. En effet le droit, la démocratie et la paix ont des articulations. Le déclencheur des articulations est la reconnaissance de l'être citoyen, son droit à l'état civil, qui, comme on l'a indiqué, a une base concrète (toit, champ). De là découlent les autres exigences. C'est à juste titre qu'il est formulé dans la charte du Mandé que « *Toute vie, aucune vie n'est pas plus concernée, plus respectable qu'une autre...* ».

## Daniel Gakunga on Intelligence

I want to start my views on intelligence by first looking at the Oxford dictionary definition of intelligence as the ability to acquire and apply knowledge and skills. This therefore encompasses intellectual/mental capacity of an individual. It also implies the powers of reasoning, understanding and comprehension just to mention a few. In other circles, this may refer to a person of brains and as such one can refer to a person as “an eminent man of great intelligence”. This dimension would be admirable by everyone on the onset. On the other hand when applied in the military arena, the term intelligence would refer to the collection of information, which is of military or political value. This comprises information gathering, surveillance, observation, reconnaissance, spying, espionage, undercover work, infiltration or even cyberespionage. This chapter will not be consider the military dimension of intelligence.

The aspect of the intelligence that focuses on the ability to acquire and apply knowledge seems to be what has been upheld in our school systems or even scholarly institutions. Globally, school seems to lay a lot of emphasis on this dimension of the individual human being and a lot has been done to check human intelligence through examinations in the school system. Schools will check the intellectual or mental capacity of a person through assessment. The question which is likely to emerge is, is this the true measure of intelligence? Before responding to this question, it is important to note that, the same dictionary denotes the opposite of intelligence as stupidity. Stupidity in its simplest definition refers to the inability to acquire and apply knowledge and skills going by the arguments of the oxford dictionary. This then implies, that human beings can be categorized into those who are intelligent and those who are stupid. If this is taken literary, then it implies that schools are set up to promote intelligence and not stupidity. Going by this argument, the stupid ones have no room in the school system and only the intelligent ones will be accommodated. Also going by this argument in our schools, we then discriminate learners by segregating the “intelligent” ones from the “stupid” ones.

Before delving into more details, it may be good to first ask a question. Are all human beings born intelligent or stupid? If intelligence would be taken to mean ability to acquire and apply knowledge then it can be argued that all humans are capable of this ability once born. While if it true that stupidity is the inability to acquire and apply knowledge, then all human beings would also be unable to acquire and apply the said knowledge once born. In this regard, then one can argue that there is no one born intelligent or stupid. If this is the case, then the question to ask would be, where does the difference arise? Human history brings a dimension to the effect that human beings are born with the level of either intelligence or stupidity. What make the difference in most cases is the exposure that each human being finds themselves in. At this juncture, I will leave this argument there without much ado.

I therefore posit that intelligence is a very debatable concept. In my view, we should make effort to understand the concept of intelligence or lack of it from a scholarly point of view. Our schools systems should endeavor to promote all aspects of intelligence and not just academic intelligence. It is important to note that intelligence if well understood should be the ability to apply knowledge in life issues in the best way possible. If this is acceptable, then it should be promoted throughout the education system. However, there is the argument that “*one can be learned but not educated or educated but not learned*”. What this implies is that, if one is “learned but not educated” it means that one has acquired knowledge but cannot apply it to life issues. That aspect of applying the acquired knowledge is the educated dimension. On the contrary, it can also be argued that it is possible for one to be “educated and not learned”. This implies that, it is possible to deal with life issues without necessarily acquiring knowledge. To be educated and learned in this context implies, one has applicable knowledge to life issues. If this argument holds water, then our school systems should aim at ensuring that all learners are not just learned but also educated. It should be noted here that, we acquire knowledge about something specific and not everything that there

is in life. In this regard, an education system therefore should enable a person to function fully in the society they live in and if possible in the most effective way.

Another dimension of intelligence that may be of interest is whether, intelligence is discriminative. In modern society today, this argument seems to hold water. This can be seen more clearly in the schools system where those who are considered more intelligent than others are rewarded more than those who are considered less intelligent. Our universities are known to give scholarships to those who attain 1<sup>st</sup> class honours degree which enables them pursue further education and leave the rest out. One is tempted to ask if this is not a form of discrimination. Does it also imply that the one who gets a 1<sup>st</sup> class honours degree is more intelligent than the one who attains a 2<sup>nd</sup> class honours degree? In real life situations, who is like to function more effectively in society? Does our functionality in the society depend on our intelligence or other individual traits and values? Should one be judged in society on the basis of their intelligence or on the basis of how one functions and interacts with the members in a society? My argument is that we should not use intelligence to gauge the value of a person, but rather we use the dimensions of effective human functionalities in the society to determine ones value. Again, I reiterate here that, this is another debate in the academic and moral arena of determining the value of a person in society. By and large, the society should endeavor to promote human values and intelligence if the society is to benefit from the people who live in a particular society, in our case the globe.

# Margarita Kozhevnikova on Intelligence

## *Human intelligence: from the perspective of human education and anthropological concept*

### *I. Human intelligence in the modern world*

Today, artificial intelligence (AI) is a pressing topic in the realm of education, often juxtaposed with human natural intelligence. Alongside the valid concerns regarding AI—such as its potential for independence leading to human confrontation and the risk of displacing humans in various activities—there is another significant issue: the influence of AI on human consciousness itself.

This influence often arises from our own actions, as people increasingly focus on technology, particularly AI. We see the repercussions of this trend throughout our information society. Individuals are compelled to share their plans and activities with machines that collect data. However, the data transfer adheres to protocols designed for machines rather than for human understanding, forcing individuals to adapt to machine logic, thereby altering the essence of what it means to be human.

It is important to clarify that I am not referring to the consciousness animating AI or neural networks. Instead, I argue that AI embodies a specific form of human rationality, akin to all tools throughout history. This instrumental rationality now encompasses not just tangible technologies but also cognitive tools like computers and AI, which have transformed human processes into a materialized output—often perceived as a "black box." This externalized rationality, manifested through machines and visible products of neural networks, becomes alien to humanity, presenting itself as a new entity wherein individuals fail to recognize their own intelligence.

Examining education from this perspective, consider how computer programs grade assignments. Students are learning to navigate the machine's patterns in their educational endeavors. With the prevalence of tools like GPT chat, students can submit their work through AI, leading educators to confront a new dilemma: how to assess a student's unique contribution to their submissions.

Consequently, individuals are increasingly viewing technology, especially AI, as a benchmark, striving to eliminate the flaws of human subjectivity. This leads us to the unsettling conclusion that our current educational model may ideally train a new form of artificial intelligence as its exemplary student.

To understand what is problematic about this situation, we must clarify the concepts of "informedness" and "knowledge," which pertain to empirical and theoretical databases, versus "intelligence," defined as instrumental rationality. Both are characteristic of excellent students and AI. Crucially, we must differentiate these from "wisdom," which is a uniquely human trait. Modern educational philosophers often reference Aristotle's concepts of *techne* (instrumental knowledge) and *phronesis* (practical wisdom) to highlight this distinction (1).

### *II. Human Intelligence: From the Perspective of an Anthropological Concept*

I believe it is essential to base our understanding of wisdom on an anthropological concept. The concept I develop (2) and have presented in several publications (3) arises from recognizing the complex nature of the human phenomenon and the multi-layered nature of human experience—specifically, the dialectical unity of different experiential layers. This framework aids in understanding various pressing issues we face today—such as war, migration, poverty, and environmental challenges—from the

standpoint of global democracy. This approach emphasizes human coexistence as a fundamental aspect of our collective existence.

Understanding “the people” is particularly crucial in light of the emergence of “aggressive majorities” in totalitarian societies during the 20th century, as well as the challenges posed by mass society, social engineering, and contemporary populism. The comprehension of ‘a people’ and social processes must inevitably rely on an anthropological framework. When considering democracy, we see that the patterns and principles governing human coexistence comprise multiple levels, influenced by the state of social and individual consciousness. These levels, starting from the most basic, include:

- Force
- Law
- Compassion
- Responsibility.

These levels align with the previously mentioned multi-layered structure of human experience. Firstly, these layers reflect our existence at a fundamental level, where every phenomenon constitutes an order or system—a concept familiar in modern scientific terminology. This inherent nature is evident in both natural and artificial entities, including machines and artificial intelligence. It is through this lens that we discuss systemic unity, emphasizing the integrity of the entire human phenomenon and experience.

Secondly, we recognize our role within the living world, corresponding to the principle of force. Like all living beings, we strive for advancement and development, asserting our subjectiveness—the ability to be a subject. We assert our position as living subjects who subjugate, utilize, and absorb other entities, both living and non-living, in accordance with our needs and desires.

Thirdly, we exist as living beings capable of mutual recognition. In this dimension, we develop the ability to perceive and consider each other's feelings, leading to norms of coexistence within our ecosystem, which we refer to as the principle of ‘laws’ in the human context.

Finally, we arrive at a layer of specific human cultural experience, where communication and cooperation flourish. Here, the last two principles—compassion and responsibility—become paramount. Compassion encompasses empathy and moral or religious principles. Responsibility entails an individual's awareness of their role as a thinking, acting subject in relation to others and the world. This principle characterizes the anthropological mode of maturity, distinguishing a truly adult person from those who are merely chronologically adult but emotionally immature.

As we can observe, these principles gradually integrated into societal norms signify civilizational progress. This same progress is evident in an individual's personal maturation, reflecting the embodiment of these principles in education.

In this context, wisdom must be understood as the intellectual function that comprehensively embraces the entirety of complex human experience in its systemic unity—encompassing aspirations, emotions, values, moral principles, and the mature embodiment of responsibility.

The Declaration on Human Education addresses these themes as follows:

(I.5) ‘Education now needs to engage with the challenges of a post-human era, which is bringing radical shifts in the concept of being human, largely due to the fourth industrial revolution, social media, and artificial intelligence. While AI is a human creation and a tool, it remains for humans to make strategic decisions and ethical choices.’

(II.7) ‘Educators should address the fact that many learners now face not scarcity, but an overabundance of resources, particularly information. They must enable students to distinguish between information, knowledge, and practical wisdom; discover personal meanings; differentiate the important from the unimportant; discern truth from untruth; value it; and have the courage to stand up for their convictions.’

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(2) Kozhevnikova M. 2022. *The Meaning of ‘Human Education’ for the Modern World*. In. Scott R.S., Airaksinen T., Batra P., Kozhevnikova M. (eds.). *Humanizing Education in the 3rd millennium*. Springer, 2022. – Pp.13-22.

(3) For instance, Kozhevnikova M. N. 2022. *Human experience (Towards understanding human education)*. Scientific monograph. – St. Petersburg: Publishing house. St. Petersburg: Russian Christian Humanitarian Academy, p. 228 (in Russian).

(4) <https://humaneducation.net/>

# Abdallah Saaf on Intelligence

## *La démocratie comme un bien universel*

1) L'universalisme national peut être défini comme la tendance des puissances à considérer leurs valeurs et leur culture nationales comme des valeurs universelles. Cette tendance est flagrante dans les projets d'exportation de la démocratie. Mais ces projets d'exportation n'en sont moins ambigus. Diverses expériences à l'œuvre aujourd'hui témoignent de l'indétermination qui enveloppe les perspectives des pays où l'on cherche à imposer de manière trop volontariste et trop transformiste des régimes démocratiques (l'Irak depuis l'invasion américaine, nombre de pays arabes au lendemain du printemps arabe, mais aussi de nombreux pays africains depuis le début du siècle ...). On sait aussi qu'à divers moments de l'histoire aussi, d'autres expériences révèlent que la lutte pour le modèle démocratique reste un défi majeur dans le monde entier (Afrique du Sud, Argentine, Indonésie, Zimbabwe, etc.). Amartya Sen souhaitait plus d'efforts pour comprendre la profondeur de la pensée démocratique dans les aires propres aux différentes civilisations. Ainsi construire un projet démocratique nécessite des trajectoires nationales alimentées par l'histoire et la culture propres aux pays concernés.

2) Parmi les objections qui plaident en faveur de la démocratie, deux semblent centrales :

-a. Quel sens attribuer au modèle démocratique dans les pays souffrant la pauvreté ? La démocratie ne pourrait-elle pas apparaître comme un obstacle empêchant le développement, en reléguant au second plan les priorités économiques et sociales ? Les réponses données à cette question sont loin d'être évidentes.

-b. Comment enseigner la démocratie alors qu'elle est investie de doutes de nature historique et culturelle, quand cet enseignement est marqué du caractère d'une tentative de prescrire les valeurs et les pratiques occidentales au reste du monde ? L'Occident là où il se trouve peut-il assurer qu'il est incarnation unique et à le seul porteur des valeurs et pratiques en question ? De vrais questionnements entourent cet occidentalisme-centrisme, et ses discours et actions au nom de la défense et de la promotion de la démocratie et les droits de l'homme, de l'ingérence démocratique, du rétablissement de l'ordre constitutionnel ici ou là dans le monde actuel...

3) La possibilité de voter est souvent utilisée pour définir et identifier la démocratie. La théorie politique (en l'occurrence Samuel Huntington) la relie à la troisième vague démocratique. Les processus de démocratisation à la fin du XXI<sup>ème</sup> siècle reposeraient sur des élections ouvertes, libres et justes, lesquelles définiraient l'essence même de la démocratie. Cette représentation domine une importante partie de la littérature, et l'esprit de nombreux acteurs individuels ou collectifs. Cependant, des élections libres et des scrutins le vote ne suffisent pas pour faire la démocratie. Selon Rawls, la démocratie serait l'exercice de la raison publique où s'affirme la possibilité « pour tous les citoyens de participer aux discussions publiques, ainsi que celle d'être en mesure d'influencer les choix relatifs aux affaires publiques ». Rawls croit aussi à la diversité des doctrines, et à l'existence de pluralisme.

4) Basée sur les libertés fondamentales, la démocratie commence avec l'expression des points de vue dissidents. Elle serait le débat public, la participation ». Le débat, la délibération, la réflexion collective, les échanges citoyens, la participation, lesquels peuvent faire changer les attitudes arrêtées. Dans chaque pays il existe une histoire du champ public et du débat public qui l'anime. Elle repose sur l'idée d'un partage de l'autorité politique. Elle consiste dans le droit à la participation politique, le droit de faire entendre les voix des citoyens. Elle se fonde sur une approche fondée sur l'intelligence, la compréhension, de la tolérance de points de vue différents. Elle se nourrit du pluralisme. Cela existe aussi dans les différentes civilisations.

5) Dans son autobiographie, « Un long chemin vers la liberté », Nelson Mandela se rappelant des rencontres locales qu'il avait observées quand il était jeune, écrit : « Quiconque voulait prendre la parole pouvait le faire. C'était la démocratie dans sa forme la plus pure. Il se peut qu'il y ait eu une hiérarchie dans l'importance des intervenants mais qu'il soit chef ou sujet, guerrier ou médecin, boutiquier ou fermier, propriétaire ou travailleur agricole, chacun pouvait se faire entendre... (Ce qui) fut le fondement de l'autonomie : tous étaient libres d'exprimer leurs opinions et tous étaient égaux en tant que citoyens ». Les études développées par les sciences sociales ayant pour objet aussi bien l'Afrique du nord que l'Afrique subsaharienne montrent qu'il existe un héritage politique africain à base de participation et de reddition des comptes. De nombreux éléments de gouvernements démocratiques existent à l'échelon local en Asie et en Afrique.

En affirmant cela, il ne s'agit pas ici de mythifier le particularisme local et la démocratie locale car ils peuvent verser dans ce qui encourage l'exiguïté de la pensée et le communautarisme et un refus trop rapide de l'universalisme, alors que l'enjeu principal consiste à s'approprier un universalisme authentique comme le résultat d'un travail intérieur et non une leçon venant de l'extérieur.

## Guido Veronese on Intelligence

We are dancing as part of a broader interplay of interconnected elements. Our intelligence arises from a collective and entangled mind, ecologically and metaphysically linked, much like the trees in a forest.

In recent decades, mental health has increasingly focused on individual symptoms and constructs of functioning and dysfunction, as dictated by biomedicine and care industries. This shift has overshadowed the emancipatory and revolutionary potential that collective action can have on individual bodies and minds that feel imprisoned. To reclaim psychology's collective and liberating role, it is both necessary and urgent—especially in the midst of a capitalist pandemic—to promote indigenous and community psychology. This approach emphasizes resistance over mere resilience.

Within the He.Co.Psy (Health, Conflict, and Psychology) laboratory discussions, a new understanding is emerging: grassroots care policies must connect with a network of experiences rooted in territorial mutualism, internationalism, counter-information, and dissent against the necropolitics of patriarchal, imperialist, and capitalist perspectives.

Psychological and clinical work cannot ignore the process of conscientization. As noted by psychologists and psychiatrists like Ignacio Martín-Baró and Frantz Fanon, alongside educators like Paulo Freire and Augusto Boal, this process empowers the oppressed to deconstruct the premises of subordination that maintain—and exacerbate—the gray zone of neoliberal oppression. New dialogical, super-ordered, 'other-than-human' community, and internationalist perspectives should facilitate the necessary process of addressing the collective and prolonged trauma stemming from decades of global and local structural violence and racism.

Reconnecting the broken threads and interrupted narratives of our founding figures—our indigenous psychology—with the brutally subjugated histories of dispossessed, dominated, and exterminated populations may help lay the foundations for a new Psychology of Liberation in the West.

This endeavor signifies a paradigm shift towards liberatory collective intelligence, where diverse perspectives converge to challenge oppressive systems and foster genuine human flourishing.

## Marco Mazzone on Intelligence

Negli interventi sull'Intelligenza che abbiamo ascoltato ci sono, a me pare, alcune importanti linee di convergenza. Vorrei riassumerle brevemente, e aggiungere alla fine qualche considerazione.

1) Per cominciare, prima linea di convergenza: la centralità del problema educativo. Non c'è democrazia, e non c'è quindi (a maggior ragione) democrazia globale, se non ci sono cittadini democratici. Ma qui c'è un problema enorme: formare cittadini democratici è una sfida quasi insuperabile. E, d'altra parte, si può dubitare che i nostri sistemi educativi stiano lavorando oggi nella giusta direzione. La saldatura di questi due problemi (la difficoltà intrinseca dell'impresa, i limiti dei tentativi attuali) spiega forse perché, come è emerso da diversi interventi, le democrazie siano per un verso fragili, sempre esposte a scivolare verso forme di governo non liberali; per un altro verso imperfette, a rischio di comportarsi esse stesse in modi non liberali, ad esempio esportando conflitti. Riassumiamo dunque questo primo punto. L'educazione è la preconditione essenziale della democrazia: solo essa può garantirne il successo o decretarne il fallimento. Ma non è facile dire che modello di educazione sia richiesto; e comunque si può dubitare che i nostri attuali sistemi educativi stiano adottando, in generale, un modello all'altezza della sfida.

2) La domanda su quale modello di educazione dovremmo perseguire ci accompagna verso la seconda linea di convergenza, che riguarda il tema: che tipo di intelligenza dovremmo sviluppare? Qui vari relatori insistono sulla necessità di andare oltre una concezione restrittiva dell'intelligenza, per intenderci del genere di quella che è attestata dal "quoziente intellettivo". Ci sono due aspetti, in particolare, che vengono messi in discussione negli interventi: che quel test misuri davvero ciò che è rilevante; e che l'intelligenza sia per ciascun individuo un valore assoluto e non modificabile. Dunque, quale nozione di intelligenza, modificabile e non restrittiva, dovremmo adottare? Gli interventi suggeriscono una direzione piuttosto chiara: dobbiamo andare oltre la semplice capacità di acquisire e applicare conoscenze, oltre la capacità di cogliere connessioni già date; dobbiamo educare non solo la testa ma anche "il cuore e le braccia"; dobbiamo guardare al saper fare e all'equilibrio globale della persona, dunque a un'intelligenza olistica e multidimensionale; dobbiamo adottare una psicologia non chiusa sull'individuo e la conservazione dell'esistente, ma, al contrario, che apra verso processi di trasformazione collettiva della realtà. Sintetizziamo dunque i primi due punti. L'educazione democratica è cruciale, e però difficilissima da pensare e da applicare. Per pensarla in modo adeguato, dovremmo guardare ai soggetti da educare non come vasi da riempire di contenuti, bensì come persone da formare integralmente. Questo significa anche educare a governare le proprie emozioni e, attraverso questo, a partecipare a processi collettivi di costruzione della realtà.

3) Negli interventi, vedo una terza linea di convergenza che vorrei esplicitare: è l'idea che per perseguire la democrazia globale sia necessario confrontarsi con concrete situazioni locali. Queste situazioni hanno in loro una dualità: per un verso, presso tutti i popoli ci sono tradizioni di dibattito democratico, così che non c'è bisogno di "importare" la democrazia dall'esterno; ma per un altro verso, queste situazioni locali sono attraversate da divisioni, frammentazioni, conflitti. In realtà, i due aspetti non sono contraddittori: la discussione democratica non nasce da una condizione utopica di accordo perfetto, nasce precisamente dal desiderio di attraversare e superare i conflitti. Quindi questo richiamo alle situazioni locali non ci dice solo qualcosa sull'importanza dei contesti: ci dice anche qualcosa sul modo in cui deve operare l'intelligenza, su cosa ci aspettiamo da essa. Provo a chiarire questo punto. Come abbiamo detto, un sistema educativo orientato a promuovere la democrazia ha bisogno di una nozione di intelligenza multidimensionale, cognitiva ed emotiva insieme, aperta alla relazione con l'altro e alla trasformazione. Ma il confronto cognitivo tra punti di vista, la gestione delle emozioni, la relazione con l'altro, la trasformazione dell'esistente per lo più non sono né semplici né indolori: essi comportano conflitti, dentro l'individuo e tra gli individui. L'intelligenza di cui stiamo parlando deve perciò essere capace di

guardare con occhio fermo là dove nasce il conflitto, così da governarlo e mediarlo. Insomma, per riassumere ancora una volta, nessuna democrazia senza educazione democratica dell'intelligenza; l'intelligenza in questione deve essere non solo olistica e molteplice, ma anche capace di confrontarsi con la molteplicità là dove essa è più problematica: quando, cioè, sfocia nel conflitto.

4) Quella che abbiamo descritto è un'idea di intelligenza davvero esigente: non è facile darle forma concreta e articolarla con precisione. Vorrei provare infine a fornire due spunti che potrebbero essere d'aiuto.

4a) Il primo trae ispirazione da modelli discussi in psicologia del ragionamento. Nei decenni passati si è affermato un "modello duale" del ragionamento, secondo il quale l'intelligenza sarebbe il risultato della collaborazione tra due meccanismi distinti: da un lato, un insieme di automatismi, cognitivi ed emotivi, che esercitano un'influenza potente sulle nostre scelte; dall'altro, dei processi coscienti che intervengono sui risultati di questi automatismi. A partire da questo modello duale è nato un dibattito: mentre alcuni sostengono che i processi coscienti abbiano il potere di governare gli automatismi, altri lo negano. E in effetti c'è qualche evidenza che l'intelligenza, piuttosto che governare gli automatismi, operi al loro servizio. Come si è espresso lo psicologo sociale Jonathan Haidt, l'intelligenza sembra essere l'"avvocato difensore" delle scelte già fatte dagli automatismi: cerca argomenti per dare loro ragione. Ora, pur accettando quest'idea, lo psicologo Keith Stanovich crede che sia necessario andare oltre il modello duale: occorre un modello a tre livelli, in cui, oltre gli automatismi e l'intelligenza in senso ristretto, va considerata quella che lui chiama "mente riflessiva". Si tratta di una struttura psicologica altamente variabile da individuo a individuo, dunque frutto di esperienza e cultura: un sistema complesso di disposizioni cognitive ed emotive, riconducibile alla nozione di "stili cognitivi". Semplificando, nella mappa degli stili cognitivi troviamo ad un estremo il dogmatismo, all'altro la mentalità aperta – ossia la disposizione all'apertura verso le posizioni altrui, e al confronto con esse. Ma non dobbiamo illuderci: una certa dose di dogmatismo è presente in ciascuno di noi. Quindi, uno degli obiettivi dell'educazione democratica è potenziare l'altro estremo, lo stile cognitivo della mentalità aperta. Mi sembra che la nozione di intelligenza che abbiamo provato a individuare sia molto vicina a quest'idea di "stile cognitivo di mentalità aperta": in entrambi i casi, si tratta della capacità olistica di governare le proprie emozioni, accogliere la pluralità conflittuale dei punti di vista, e, attraverso la loro mediazione, costruire collettivamente conoscenza e realtà condivisa. Il modello a tre livelli di Stanovich, dunque, può essere un modello prezioso per un'educazione democratica dell'intelligenza.

4b) Il secondo spunto, molto brevemente, è il seguente. Per un sistema educativo, promuovere questo tipo di intelligenza democratica non è un gioco. Rappresenta, tutto al contrario, una sfida radicale: si dovrebbe mettere in discussione l'approccio trasmissivo ampiamente prevalente. La trasmissione di conoscenze si rivolge a soggetti passivi: chiede a studentesse e studenti di fare tacere la propria soggettività, piuttosto che farla esprimere e consentirne il confronto, anche conflittuale. Ma soggetti che nelle scuole e nelle università non fanno esercizio di mediazione democratica delle loro soggettività, in quali luoghi e tempi dovrebbero apprendere la gestione delle emozioni, la ricerca e costruzione comune di conoscenza, la mediazione dei bisogni individuali? Questa mi pare una domanda cruciale, per la promozione di un'intelligenza democratica.

# Conclusions

Ryo Sasaki

To promote Dialogue among Civilizations and Global Democracy, it is essential to create a democratic international order. This order should uphold principles that are fundamental in the domestic sphere, such as respect for human dignity, the rule of law, and peace. Establishing a democratic international order does not necessarily mean completely abolishing the Westphalian model of international society, which is composed of sovereign states, nor does it imply that all people in the world belong to a single, integrated supranational political entity like a world federation. Rather, cross-border solidarity may be essential to overcome the various global crises (1).

It is widely accepted today that states should function as democratic political entities. In this model, a state must govern based on the will of its people (public opinion). However, we are witnessing various instances where democracy can operate and public opinion can be formed on an international level. For example, while state authorities bear primary responsibility for human rights protection within their jurisdictions, the implementation of these rights is monitored internationally at both global and regional levels by human rights treaty bodies and other organizations. Additionally, the drafting processes for the Convention on Cluster Munitions (Oslo Treaty), the Prohibition of Anti-Personnel Mines (Ottawa Treaty), and the Treaty on the Prohibition of Nuclear Weapons (TPNW) were largely led by civil society movements and non-governmental organizations (NGOs). These examples illustrate that democratic processes can function across borders and that citizens can participate, albeit indirectly, in the international law-making process (2).

Doctrinal studies scrutinize these emerging phenomena, noting that the legitimacy of law, which is a precondition for democracy, can be obtained through dialogue with other jurisdictions (3). While international society has adopted a ‘heterarchical’ structure—where multiple sovereign states coexist—states now increasingly affect each other rather than merely coexisting independently (4). In contemporary international society, multiple political entities, or *demoi* (multiple *demoses*), coexist and influence one another. We can call this situation ‘*demoicracy*’, where people from different states share common purposes and institutional frameworks, allowing democratic governance to function at a transnational level (5).

It is important to consider the Eurocentric nature of *demoicracy*. Most theories on *demoicracy* at the global level have evolved with the unique legal system of the European Union in mind (6). Despite its origins as a descriptive theory of legal systems in Europe, it is noteworthy that the cross-border law-making process and the participation of civil societies can be explained through the concept of *demoicracy*. Interactions beyond national borders can more effectively promote shared aims and values (7).

Finally, the inter-civilizational dialogue that the authors of this volume pursue is one of the projects aimed at realizing democracy on a global scale.

(1) Obiora C. Okafor, ‘A Pathway to World Law? International Solidarity as Key to Overcoming our Current Global Crises’ in: 43 *Yearbook of World Law* (2024) 3 (Japanese Association of World Law), p. 22.

(2) Martti Koskenniemi, ‘The Future of Statehood’ in: 32 *Harvard International Law Journal* (1991) 397, pp. 405-406.

- (3) Robert Alexy, *A Theory of Legal Argument: the Theory of Rational Discourse as Theory of Legal Justification* (Clarendon Press, 1989) p. 6.
- (4) Daniel Halberstam, 'Constitutional Heterarchy: the Centrality if Conflict in the European Union and the United States' in: Jeffrey L. Dunoff & Joel P. Trachtman (eds), *Ruling the World: Constitutionalism, International Law and Global Governance* (Cambridge University Press, 2013), p. 326; see, Wolfgang G. Friedmann, *The Changing Structure of International Law* (Columbia University Press, 1964), pp. 86ff.
- (5) Francis Cheneval & Frank Schimmelfenning, 'The Case for Demoicracy in the European Union' in: 51-2 *Journal of Common Market Studies* (2013) 334, pp. 337-338.
- (6) Federico Fabbrini, *Fundamental Rights in Europe: Challenges and Transformations in Comparative Perspective*, (Oxford University Press, 2014) p.23; Anne Peters, 'Compensatory Constitutionalism: The Function and Potential of Fundamental International Norms and Structure' in: 19-3 *Leiden Journal of International Law* (2006) 579, p. 601.
- (7) Mattias Kumm, 'The Cosmopolitan Turn in Constitutionalism: On the Relationship between Constitutionalism in and beyond the State' in: Dunoff & Trachtman (eds), *op. cit.*, pp. 279ff.