FIUC-IFCU

Social Sciences

A New Social Thought for a New Social Model

Looking for Alternatives

II International Conference
Bangalore'2013

CHRIST UNIVERSITY
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International Federation of Catholic Universities

"*Extensive spaces for discussion and thought rooted in the spirit of conversation are our proposal… I believe this is our utopia. It is complex and challenging but it is based on hopeful and real possibilities of society and thought building for the appreciation and preservation of life and human dignity.*"

M.J. de Faria, Bangalore, January'2013

In Memoriam of our colleague Prof. Maria José de Faria Viana
Pontificia Universidade Católica de Goiás, Brazil

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Prof. Fernando Vidal,
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PRESENTATION

In our time humanity is experiencing a turning-point in its history
Pope Francis (2013) *Evangelii Gaudium*

Our IFCU Social Sciences Sectorial Group officialised its existence during the II International Conference in Bangalore, India, from 16 to 19 January 2013, hosted by Christ University. This was the second International Conference that we organised. If the first Conference, Chile'2011, took as its problematic « *Which Social Sciences for Which Society*? », this second Conference called upon us to think about a new model of solidarity and thus a new social thought which should support it as well as the practical alternatives which should lead us towards it.

Indeed, the title of the new International Conference was **« *A New Social Thought for a New Social Model: Looking for Alternatives* ».** This theme confirms that our Sectorial Group undertakes to carry out in-depth reflection and commit itself to transforming the society of our times given its present situation, by placing at the service of such a mission our excellent intellectual and academic skills in the field of research and teaching.

A team of academics has shaped this new International Conference. We have started out from the fact that our world is at a turning point. We recognise that a new way of thinking is needed to support a new model of social solidarity that would be able to overcome the context of the current economic and cultural crisis. Consequently, we formed an international network of Catholic academics to work together and advance research into the New Social Thought so ardently called for by Pope Benedict XVI in his Encyclical *Caritas in Veritates*, in order to attain the alternatives of an Integral Human Development. The springing up of the Pope Francis' social approach is inspiring us to give the best.

The International Conference of Bangalore'2013 developed its activities in two parts. In the first part, we reflected on the social transformations that have taken place. We focused on three aspects: (a) the socio-cultural transformation of economics and financial governance, (b) the challenges and promises of diversity and, thirdly, (c) the risks and benefits of social networking. For the analysis, we took into account both the different disciplinary perspectives of the Social Sciences and regional perspectives. In the second part of the Conference, we reflected on the alternatives and focus on four aspects: (a) the sustainability of « solid » cultures in a « liquid » society, (b) the reconstruction of communities and the sources of empowerment, (c) global governance and the creative management of public goods between governments, businesses and NGOs, and (d) the contributions of new social movements and the initiatives carried out by the World Social Forum in Porto Alegre as well as the protests of the "Indignados" (the Indignants Movement in Spain).

Finally, after this reflection, we worked on future perspectives and we formally constituted the Sectorial Group of "Social Sciences-IFCU". Bangalore'2013 was an International Conference committed to innovation in social thought and practical transformations. The participation of different academics from various continents made us aware of the new model of solidarity that is necessary and of the many alternatives that are in the process of emerging today.

Prof. Mons. Guy-Réal Thivierge, FIUC Secretary General
Prof. Fernando Vidal, President of Social Sciences IFCU

UN NUEVO MODELO PARA LA SOLIDARIDAD SOCIAL: CONFIANZA EN LOS OTROS

Prof. Jorge Baeza Correa,

President of the Universidad Católica Silva Henríquez

Santiago, Chile

Prof. Jorge Baeza Correa,
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Al preparar esta intervención me realicé la pregunta de por qué me habían solicitado a mí esta intervención. La respuesta que me di yo mismo, dice relación al lugar donde he nacido y vivo y a la formación y área de especialización de mi conocimiento. Al hablar lo hago desde Chile y desde mi formación de sociólogo, especializado en juventud. Por lo tanto, desde un país con un modelo neoliberal extremo y un movimiento juvenil presente en las calles protestando contra dicho modelo.

1. DESDE DÓNDE SE HABLA.

Chile, como muchos otros países, posee un modelo de desarrollo neoliberal; pero en este caso su adopción es en plena dictadura y su concreción ha sido llevada a niveles muy extremos. Un modelo que convirtió a Chile, principalmente desde mediados de los '70 hasta los '80, en un laboratorio de las ideas de Milton Friedman, las que luego fueron traspasadas a muchos otros países del mundo. Los resultados de este modelo, han traído al país una tasa de crecimiento promedio anual de más de un 5% y un PIB per cápita de US$ 17.974 (según estimación 2012 del FMI), todo ello en el marco de un conjunto de tratados de libre comercio, que lleva a abarcar a 2/3 de la población mundial.

No obstante lo anterior, los estudios más recientes en Chile del Programa de la Naciones Unidas para el Desarrollo (PNUD 2012, p. 17), dan cuenta que las evaluaciones de los actores públicos sobre la sociedad chilena y su desarrollo son ambivalentes. "*El país presenta muy buenas cifras macroeconómicas, con un crecimiento del 6%, muy superior al promedio mundial. La tasa de desempleo cae bajo el 7%, y se observan aumentos considerables en el nivel de inversión y emprendimiento. Estas cifras son consistentes con una evolución positiva del Índice de Desarrollo Humano (que refleja los avances del país en los ámbitos de salud, educación e ingresos) y que ha pasado de 0,630 en 1980 a 0,805 en 2011, lo que sitúa al país en el primer lugar de América Latina. Sin embargo, estas cifras se acompañan de un malestar social que sorprende por la diversidad de sus aspiraciones y por su ubicuidad. En cada hecho social de protesta -desde los referidos a aspectos micro a los temas macrosociales- se advierte la estructura de una insatisfacción o un malestar con la sociedad. En la mayoría de ellos aparece como telón de fondo el fenómeno de la desigualdad*".

Detrás de esta realidad, como indica la Conferencia Episcopal de Chile (2012), lo que se aprecia, es que "*Chile ha sido uno de los países donde se ha aplicado con mayor rigidez y ortodoxia un modelo de desarrollo excesivamente centrado en los aspectos económicos y en el lucro*". Un modelo, además, que "*ha privilegiado de manera descompensada la centralidad del mercado (…). La libertad económica ha sido más importante que la equidad y la igualdad. La competitividad ha sido más promovida que la solidaridad social…*"

De aquí, que el modelo aplicado en Chile sea un modelo altamente cuestionado. Miles de ciudadanos, principalmente jóvenes, cuestionan las desigualdades que trae consigo este modelo. La inequidad del sistema genera diferencias sustantivas en las remuneraciones, en la atención de salud, en la calidad de las viviendas e infraestructura urbana; como también en aquello que es más notorio al mundo juvenil, las grandes diferencias en el sistema educacional.

Existe en la población de Chile una experiencia subjetiva, con mucha base real, de vivir en un país con macro cifras económicas positivas y con un exitoso ingreso a los mercados internacionales, pero también con instituciones sociales con las cuales se interactúa en la vida cotidiana, que excluyen y otorgan una mala atención a quienes poseen un bajo nivel de ingreso en sus remuneraciones.

A modo de ejemplo, si se considera el ingreso a la educación superior (a propósito del amplio movimiento estudiantil del 2011), claramente uno puede apreciar las desigualdades del sistema. Tomando como base los datos del estudio de la OCDE y Banco Mundial (2009) sobre las Políticas de Educación Superior en Chile, se puede apreciar lo siguiente:

- En Chile prácticamente todos los jóvenes que egresan de la educación secundaria en el país rinden la Prueba de Selección Universitaria (PSU), pero los resultados obtenidos en ella son muy diferentes según el grupo socioeconómico de pertenencia. Los estudiantes de las escuelas más pobres tienen mucho menos probabilidad de lograr el puntaje mínimo requerido por la mayor parte de las universidades, y aquellos que lo logran, no alcanzan -en su mayoría- un puntaje lo suficientemente alto como para ingresar a una universidad de alto prestigio.
- El promedio de los aranceles universitarios es el 30% del ingreso per cápita y es tres veces su costo más alto que en Estados Unidos, Australia o Japón. Se agrega además que los programas de apoyo financiero para los estudiantes se vinculan a los resultados PSU, lo cual no permite llegar a los sectores con más carencias financieras, ya que ellos obtienen bajos puntajes en esta prueba.
- Si bien las probabilidades de ingreso a la educación superior del quintil de ingreso más bajo se cuadruplicó, no deja de ser cierto que los estudiantes del 40% de las familias más ricas están sobre-representados en todos los tipos de educación superior en Chile. Ocupan el 70,2% de las vacantes de

las universidades privadas y el 53,2% de las universidades del Consejo de Rectores, donde se ubican las universidades públicas[1].

El modelo aplicado en Chile, es un modelo que implica una verdadera erosión de las instituciones de protección social. El Estado se ha desprendido de sus responsabilidades en educación, salud, vivienda y previsión, lo que ha traído consigo una profunda transformación cultural en la sociedad. El entramado social se ha vuelto más frágil y el concepto de comunidad se ha resquebrajado. Hay un verdadero despliegue de la individualización, donde cada vez más las personas deben definir por sí mismas sus objetivos, valores y proyectos, lo que produce agobio y retracción social. Situación que hace en definitiva, difícil reconocerse en un "*nosotros*" común.

Hoy con un Estado disminuido por los efectos de la tendencias privatizadoras neoliberales y de una Nación diluida por los resultados de una globalización (con mercados más internacionales que locales y medios de comunicación que han convertido al mundo en una aldea), se hace difícil generar un nosotros-país. Las personas se ven desprotegidas por la ausencia del Estado lo que acrecienta el individualismo y a su vez, se sienten mucho menos identificadas con una Nación que se confunde entre las demás (se borran los límites de la "comunidad-imaginada"), lo que lleva a la pérdida de un cierto "deber" de solidaridad con los de un mismo territorio.

2. UNA REALIDAD COMPARTIDA A NIVEL MUNDIAL: DESIGUALDAD E INDIVIDUALISMO.

Los datos de muchos países del mundo dan cuenta que la realidad que ellos viven no es ajena ni diferente a Chile; las exigencias del modelo neoliberal, que amplifica las privatizaciones y disminuye la responsabilidad del Estado, están generando a gran parte de la población mundial, dificultades de acceso igualitario a los bienes y servicios necesarios para una adecuada calidad de vida.

Hoy en América Latina, a modo de ejemplo, la inequidad se ha convertido en un rasgo característico de la región (CEPAL 2011a 2011b): la distribución del ingreso es la más desigual del mundo. En la región el 10% más rico supera en 20 veces o más el ingreso del 40% más pobre. Entre las causas a las que se atribuye la desigual distribución del ingreso, se señalan: la inequitativa distribución del patrimonio, que es aún más marcada que la propia distribución del ingreso; la composición demográfica de los hogares (las familias de menores recursos tienen más hijos que las de mayores recursos); la educación (los pobres aún no alcanzan un umbral educativo que les permita salir de la pobreza); el empleo (los hogares pobres son más numerosos y tienen menos miembros que reciben ingresos); y, finalmente, el gasto social cuando es regresivo y no progresivo, esto es, cuando no cumple con su papel redistributivo (en muchos países el quintil más rico de la población se beneficia de un porcentaje del gasto social similar al del quintil más pobre).

En muchos países el campo de la educación y la salud, presentan una marcada segregación y segmentación, que refuerza la desigualdad. Se registran avances en el nivel de los servicios (acceso y adecuación), pero de una clara menor calidad comparativa en los beneficios que reciben los sectores pobres, con relación a los

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[1] De acuerdo al estudio del Ministerio de Planificación Nacional (2009), Encuesta de Caracterización Socioeconómica (CASEN), que se aplica regularmente en el país, mientras en el decil más pobre la tasa de asistencia a la educación superior es de un 19,1% en el más rico es de 92,9%.

grupos de mayores ingreso. Frente a esta realidad de inequidad, surge como una preocupación fundamental el tema de la cohesión social. Esta verdadera erosión de las instituciones de protección social, ha vuelto más frágil el entramado social y el concepto de comunidad se ha resquebrajado. Los ciudadanos difícilmente se ven a sí mismos -como se indicó con relación a Chile- formando parte de un sujeto colectivo, de un "*nosotros*", todo lo cual aumenta los riesgos de una sociedad fragmentada.

En este marco, son los jóvenes -en especial- los que sufren las mayores dificultades (desde luego los jóvenes más pobres), dado que si bien se encuentran hoy más incorporados a los procesos formales de adquisición de conocimientos y formación de capital humano, paradójicamente, son los más excluidos de los espacios en que dicho capital humano puede realizarse. De esta forma, desde la perspectiva de la cohesión social, el problema radica en que hoy hay más educación, y con ello más expectativas de acceso a mejores empleos al término de ella, pero el riesgo es que tales expectativas se frustran por la asincronía entre educación y opciones para capitalizarla, lo que ocasiona mayores tensiones entre adultos y jóvenes y, una percepción extendida sobre una meritocracia insuficiente, con una menor confianza en el futuro y en las instituciones de integración social.

Pareciera ser -en palabras de Jesús Martín-Barbero (2004, p. 33)- que estaríamos atravesando como humanidad "*de una sociedad integral, en el sentido de que era una sociedad que buscaba integrar en ella al conjunto de la población, a todos, aún cuando fuera para explotarlos, pues eso significaba que les hacía trabajadores (…) [a un] nuevo modelo de sociedad de mercado neoliberal, que es la sociedad dual -de integrados y excluidos- en la que el mercado pone las lógicas, y mueve las claves de la conexión / desconexión, inclusión / exclusión, social*".

En esta *sociedad dual* -de integrados y excluidos- se ha generado un proceso de individualización, donde los intereses inmediatos hacen de la vida por sobre todo una crónica del yo, donde hay una continua alegoría del esfuerzo personal sin reconocer a otros, ni a la sociedad, un aporte en los logros alcanzados. Esta transformaciones en curso en nuestras sociedades contemporáneas -a juicio de Bajoit (2010, p. 161)- "*constituyen mutaciones de fondo dentro del sistema cultural, originadas por el predominio del Individuo-Sujeto-Actor (ISA), juntamente con sus preceptos básicos, en todos los ámbitos de la vida social. Hemos pasado de la tiranía de la Razón a la tiranía del Gran ISA, que nos impone una nueva 'Tabla de la Ley' donde figuran una serie de derechos-deberes como el de autorrealización personal, el de libre elección, el de búsqueda del placer inmediato y el de seguridad frente a los riesgos y amenazas exteriores. Pero como estos derechos-deberes son en parte contradictorios y están sembrado de trampas, su cumplimiento genera en los diversos individuos tensiones psíquicas que afectan el equilibrio entre las diversas zonas de su identidad personal*".

Hoy a los hombres y mujeres no les toca vivir en una sociedad donde se avanza de acuerdo con patrones graduales y preestablecidos (en gran medida lineales y determinados desde fuera), sino que se ven enfrentados a diversos caminos, lo que les genera una permanente tensión. Además, no se está en una sociedad de logros permanentes: ya los estudios no son para toda la vida; el trabajo es inestable y difícilmente único y la ciudad que se habita ya no se proyecta hasta la muerte. Pero más aún, se ha vivido una transformación en los referentes vitales y en el horizonte cultural que abre a lo desconocido. Las culturas han dejado de ser cuerpos compactos y homogéneos. Prima lo que se ha denominado "culturas híbridas", donde conviven manifestaciones diversas -y a veces contrapuestas- en un mismo espacio. Por otro lado, un signo de la época es la paradoja de un avance inconmensurable en redes de comunicación, pero, a su vez, de grandes ciudades pobladas de seres anónimos.

Pareciera que estamos viviendo, indica Bajoit (1995), el tránsito de un modelo cultural a otro, desde uno basado en la razón social a otro fundado en la autorrealización autónoma. Desde aquel donde lo legítimo es lo útil a la colectividad -es decir, que contribuye a su progreso y obedece a su razón- a otro donde lo

genuino es aquello que el individuo juzga bueno para su desarrollo personal, en la medida que eso no impida a nadie hacer lo mismo.

La ética de primacía de la realización personal y del triunfo individual es el resultado, afirma Ulrich Beck (2001), de una sociedad altamente diferenciada, ya que ello facilita e invita a vivir una vida propia, pero donde la lucha para vivir la propia vida se escapa cada vez más, al habitar un mundo donde las interconexiones avanzan. Una sociedad, además, donde la menor importancia de las tradiciones hace de la vida algo experimental, en que las recetas heredadas y los estereotipos no sirven. Vivimos en un contexto de demandas encontradas y de incertidumbres, donde es necesaria una gestión activa de sí para conducir la propia vida, en que el pensar primero en uno mismo ya no se cuestiona socialmente y donde, incluso, la preponderancia de vivir nuestra propia vida conduce al inverosímil de la despolitización de la política.

Hoy en este marco de incertidumbre y de individuación, la relación con los pares y en especial con los pares desconocidos, es una relación de desconfianza. La desconfianza se instala como algo general en toda la población, que se acrecienta en aquellas poblaciones que sufren injusticias. Hoy señala Zygmunt Bauman (2006, p. 9), "*predomina la desconfianza en los demás y en sus intenciones, así como también una actitud que niega o considera imposible tener fe en la constancia y en la fiabilidad del compañerismo humano*".

Dada la estrecha vinculación entre confianza y cohesión social la ausencia de confianza se ha convertido en un peligro de grandes proporciones, ya que la cohesión social es el resultado del proceso de fortalecimiento de la confianza, donde la confianza actúa como ahorrador de conflictos potenciales.

3. GRANDES TEMAS PARA AVANZAR A UN NUEVA SOLIDARIDAD.

Si concentramos la compleja realidad de desigualdad e individualismo imperante, en sólo tres aspectos desafiantes para avanzar decididamente a un nuevo modelo para la solidaridad social, sería posible escoger los siguientes temas, por su presencia en la mayoría de los países que han adoptado el modelo de desarrollo neoliberal:

- **Confundir el desarrollo con crecimiento económico**. Intentar hacer crecer la economía de un país a cualquier costo (ya que luego vendría la tarea distributiva; que por lo demás nunca llega), desde luego que no es un desarrollo auténtico. El desarrollo es auténtico, si aporta al desarrollo de todo el hombre y de todos los hombres. Algo dicho en *Populorum Progressio* por Pablo VI y recordado en *Caritas in Veritate* por Benedicto XVI.

- **Creer que lo légitimo es lo útil al individuo y no lo útil a la colectividad**. Estamos viviendo, decían los Obispos de América Latina reunidos en Aparecida (CELAM 2007), "*un cambio de época, cuyo nivel más profundo es el cultural. Se desvanece la concepción integral del ser humano, su relación con el mundo y con Dios (…). Surge hoy, con gran fuerza, una sobrevaloración de la subjetividad individual (…). El individualismo debilita los vínculos comunitarios y propone una radical transformación del tiempo y del espacio (…). Se deja de lado la preocupación por el bien común para dar paso a la realización inmediata de los deseos de los individuos, a la creación de nuevos y, muchas veces, arbitrarios derechos individuales…*". (N° 44)

- **Tener dificultades para encontrar el sentido de la vida.** Hoy la mayor parte de los autores que reflexionan sobre la actualidad, coinciden en que estamos en una sociedad donde es difícil encontrar unidad en la multitud de fragmentos que nos ofrece la vida; se hace difícil encontrar el sentido de la vida. Sociedad Líquida, la llama Zygmunt Bauman; Sociedad del Riesgo, Ulrich Beck; de Corrosión del Carácter, Richard Sennett o de una Era del Vacío, Gilles Lipovestky.

"*Cuando las personas perciben esta fragmentación y limitación,* señalan los Obispos en Aparecida (CELAM 2007), *suelen sentirse frustradas, ansiosas, angustiadas. La realidad social resulta demasiado grande para una*

conciencia que, teniendo en cuenta su falta de saber e información, fácilmente se cree insignificante, sin injerencia alguna en los acontecimientos, aun cuando sume su voz a otras voces que buscan ayudarse recíprocamente. Esta es la razón por la cual muchos estudiosos de nuestra época han sostenido que la realidad ha traído aparejada una crisis de sentido. Ellos no se refieren a los múltiples sentidos parciales que cada uno puede encontrar en las acciones cotidianas que realiza, sino al sentido que da unidad a todo lo que existe y nos sucede en la experiencia" (N° 36-37).

Cada uno de estos tres temas lleva consigo un importante desafío para una nueva solidaridad. Un desarrollo auténtico no es otra cosa que un llamado a formar a una **ciudadanía activa**; superar los individualismos para generar una sociedad fraterna, es el desafío de educar para una **solidaridad comprometida** y lograr encontrar el sentido a la vida en este mundo de incertidumbre y fragmentación, es formar para una **libertad responsable**, que aprende a gestionarse a sí misma.

- Se requiere formar personas dotadas de un sentido de lo público, que estén en disposición de servir a su país, que se afanen por vivir y resolver sus conflictos en paz; de construir un desarrollo inclusivo y no excluyente. De una ciudadanía de protagonismo personal, pero de preocupación permanente por de los demás
- Se requiere formar para una pobreza voluntaria, una solidaridad comprometida en superar la pobreza involuntaria del hambre y la injusticia que muchos viven, sin posibilidad de elección.
- Se requiere formar en el valor de la capacidad de decisión individual, pero también en que la libertad no puede ser sólo para uno, sino que siempre debe ser anhelada para todos. Así como la Libertad e Igualdad deben ir juntas, también Libertad y Fraternidad deben estar siempre unidas.

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NOUVELLE PENSÉE SOCIALE ET DISCOURS SOCIAL CATHOLIQUE: QUELQUES DÉFIS

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NOUVELLE PENSÉE SOCIALE ET DISCOURS SOCIAL CATHOLIQUE: QUELQUES DÉFIS

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Le titre de notre colloque pourrait tout à fait convenir pour une interrogation portée par toute faculté intéressée par les sciences sociales. Il se trouve toutefois que notre interrogation prend place au sein d'une organisation spécifique : la fédération internationale des universités catholiques, autrement dit notre questionnement s'inscrit dans des institutions qui transmettent la culture catholique et tentent également de l'enrichir.

Dans le cadre de cette contribution, nous souhaiterions revenir sur les relations entre le discours social catholique et cette « nouvelle pensée sociale » exigée pour « un nouveau modèle social ». Notre réflexion se voudrait à la fois historique (rétrospective) et également prospective. Notre thèse est la suivante : d'une certaine manière, existe une similitude entre la configuration historique contemporaine et la situation qui prévalait à la fin du 19$^{\text{ième}}$ siècle. Dans les deux cas, des mutations techniques font disparaître des modes de vie et entraînent l'émergence souvent inchoative de nouveaux rapports sociaux et plus globalement, d'organisations de la vie en société différentes. Essayer non pas de répéter le discours social catholique, sous le mode d'un catéchisme à réciter, mais bien de le situer en vis-à-vis avec les défis qui sollicitent aujourd'hui les sciences sociales exige de repérer quelques unes des caractéristiques de ce discours et des éléments historiques contingents qui le limitent ; c'est aussi s'interroger sur les milieux intellectuels qui l'ont soutenu, sur les mutations de ce milieu, afin de pouvoir se pencher sur quelques unes des urgences auxquelles il doit désormais répondre.

1. LE DISCOURS INTERNATIONAL DE L'EGLISE AU 20IÈME SIÈCLE : QUELQUES CARACTÉRISTIQUES

En 1891, *Rerum Novarum* prenait acte des mutations anthropologiques de l'époque et posait la première pierre d'une construction éthique et doctrinale en vue d'une édification sociale et politique plus juste. L'encyclique intégrait l'émergence de nouvelles sociétés politiques ordonnées autour de la figure de l'Etat-Nation, et plus largement, de l'avènement de l'ère démocratique. Mais bien sûr, c'est également sur l'émergence d'un nouveau type de société industrielle que le document romain consacrait sa réflexion, en prenant en compte, à sa façon, la structuration des sociétés occidentales en classes sociales. Ce monde qui naît hors de l'Eglise catholique et de ses préceptes soulève bien des questions éthiques.

Celui de l'unité des sociétés considérées, alors même que des pensées politiques font du clivage entre classes sociales et de leur rivalité, un enjeu historique portant sur l'émancipation des plus pauvres et sur leurs processus de libération indexés à des usages diversifiés de la violence.

La question de l'unité pose bien sûr, en retour, celle de la compréhension du « bien commun » au sein des sociétés. La réflexion ne porte pas que sur les enjeux sociaux.

Elle intègre, héritière d'une autre matrice intellectuelle, la question du rapport entre les Etats. L'Europe de Vienne disparaît, la place du Saint-Siège dans le concert des nations naissant est à reconsidérer, et ce d'autant plus que l'unité italienne a mis à mal la place en surplomb que le souverain pontife occupait depuis des siècles. La Rome catholique est interpellée par ce nouvel enjeu que complique, au lendemain du premier conflit mondial, la création d'une « internationale » concurrente : la Société des Nations. L'enseignement international catholique ne cessera alors de s'interroger sur les nouvelles conditions d'un « vivre ensemble » à échelle internationale : le renouveau de la réflexion catholique sur la licéité de la guerre et les voies de la paix trouve ici, dans la contingence historique, l'une de ses sources.

Toutefois, le discours social catholique va être marqué par plusieurs surdéterminations.

Une surdétermination politique tout d'abord. L'historiographie italienne, pionnière, en France les travaux d'Emile Poulat et de Jean-Marie Mayeur, actuellement ceux de Philippe Portier, portent sur la contextualisation de cette pensée sociale catholique, prise entre deux autres doctrines globales : le libéralisme d'un côté, le socialisme (et le communisme) de l'autre. Cette situation triangulaire pose de nombreux problèmes. Celui de la construction de l'Etat moderne et de la place de la religion en son sein ; plus généralement celui du régime intellectuel qui s'appliquera au religieux. L'Eglise catholique ne peut s'accommoder d'un athéisme militant ; mais elle ne se résout pas plus, précisément au nom de ses exigences sociales, à accepter la voie libérale qui confine les convictions religieuses à la seule sphère privée. La doctrine catholique n'accepte pas plus les rôles respectifs que libéralisme et socialisme accordent respectivement à l'individu et à l'Etat : trop d'Etat et pas assez de liberté pour la personne dans un cas ; trop de place à l'individu (à distinguer de la personne) et pas assez de rôle à l'Etat régulateur dans l'autre. Libertés publiques, libertés individuelles, sphère publique, sphère privée : ici encore, la pensée sociale catholique estime que l'individu n'est pas une fin en soi et assigne à l'Etat une fonction éducatrice particulière. Le domaine de la morale privée est source de conflits entre les trois grandes approches idéologiques. Certes, on aurait tort de considérer les milieux intellectuels et sociaux qui sous-tendent l'élaboration du discours social comme totalement homogènes. Les pôles de Mayence, Bruxelles-Malines, Angers ou Lille peuvent diverger même s'ils s'accordent sur l'essentiel, le Saint-Siège jouant lui-même une fonction incitatrice ou régulatrice au gré des rassemblements et des encycliques.

Cette configuration complexe crée des attirances multiples ou des répulsions définitives : chrétiens de gauche, catholiques libéraux, chrétiens progressistes, la liste des dénominations est longue qui définit ce ballet à trois et structure finalement la pensée sociale catholique tout au long du 20ième siècle. Impossible de comprendre les critiques menées à l'encontre des théologies de la libération sans disposer de cet arrière-plan historique ; impossible de comprendre également l'attitude du tout dernier Jean-Paul II à l'égard du marxisme, après la chute du Mur, sans intégrer la méfiance catholique à l'encontre du libéralisme.

Cette surdétermination politique est renforcée par une seconde surdétermination, géostratégique cette fois : il s'agit de la montée des totalitarismes et la question du Saint-Siège. La question des rapports entre libéralisme, socialisme et catholicisme social ne se réduit pas à une question théorique, à une joute intellectuelle avec des implications sociales. Elle s'inscrit plus profondément dans une rivalité d'Etats au cours de la première partie du 20ième siècle et s'enkyste, après le second conflit mondial, dans la bipolarité planétaire : d'un côté le monde « libre », celui des démocraties libérales occidentales, de l'autre l'Est, sous le joug soviétique. La division de l'Europe en est une résultante, et la triangulaire libéralisme, socialisme, catholicisme ne peut s'en abstraire surtout lorsque, comme en France ou en Italie, existent des partis communistes forts. Pensée sociale et pensée internationale catholiques ne peuvent ignorer ce conflit Est / Ouest et le rapport du catholicisme au communisme : se positionner sur la construction de nouvelles relations internationales, c'est nécessairement se positionner au sujet du communisme et entrer en compétition avec lui autour de certaines notions : ainsi des notions et pratiques autour de la paix, puis du développement dans les années 50, et les deux décennies suivantes.

Dernier point, souvent dissocié à tort dans l'étude de cette confrontation : la question du Saint Siège dans les relations internationales. L'opposition aux religions se double d'une opposition au rôle du Saint-Siège dans les relations internationales. La question des libertés intègre bien sûr celle de la liberté religieuse et donc, pour le catholicisme, de la liberté accordée à l'autorité suprême de l'Eglise catholique. Cette question dépasse bien sûr la période historique évoquée jusqu'à présent, mais elle prend une forme particulière avec l'unité italienne et l'émergence progressive d'une société interétatique se dotant d'un droit afférent, et d'organisations inter-étatiques (SDN puis ONU). Rappelons ici les réflexions de Roland Minnerath : « la science du droit public ecclésiastique est apparue comme une réponse aux théories régalistes du pouvoir des princes *circa sacra*, ainsi qu'aux thèses des juristes protestants tels que Pufendorf ou Boehmer, qui réduisaient les Eglises à des associations de droit commun recevant leurs statuts du prince et dépourvues d'un droit qui leur soit propre. Pie IX et le schéma *De Ecclesia* (jamais voté) du concile Vatican I affirment vigoureusement que l'Eglise est une « société véritable, parfaite, spirituelle et surnaturelle », et non un « collège », et qu'elle n'est pas soumise au pouvoir séculier.
C'est Léon XIII qui, dans ses grandes encycliques, renouvelant la formule gélasienne des deux pouvoirs, jettera les bases d'une doctrine complète des « deux sociétés parfaites », l'Eglise et l'Etat, chacune autonome et indépendante dans on ordre, appelées à coopérer pour le bien de leurs sujets communs, à la fois fidèles et citoyens. Après lui, le thème deviendra courant dans l'enseignement du magistère, encore enrichi par Pie XI et Pie XII, au moment même où il laisse progressivement la place à une réflexion associant le thème de « la liberté de l'Eglise » à la défense des droits de l'homme »[2]. Ajoutons seulement à cette excellent synthèse qu'ne évoquant les sujets, à la fois « fidèles et citoyens », Roland Minnerath associent là des qualités qui sont à la source de l'un des problèmes contemporains majeurs, pour le Saint-Siège notamment : celui de l'articulation entre les identités, et de l'éventuelle primauté de l'une (catholique) sur l'autre (citoyenneté).

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[2] Roland Minnerath. *L'Eglise catholique face aux Etats*. Paris : Cerf, 2012. Pp. 14-15.

En raison des enjeux évoqués précédemment, du contexte historique d'élaboration doctrinale, les relations internationales, économiques et politiques, voire culturelles, deviennent objet d'études dans le nouvel enseignement social et le nouvel enseignement international de l'Eglise catholique. Ces sujets d'études relèvent du droit international, de droit canonique, de la théologie, de l'éthique sociale. Il est par nature pluridisciplinaire et même si, dans la culture catholique, la théologie prime, dans la réalité des faits, l'on constate bien que le personnel intellectuel qui s'en saisit est plus large et n'obéit pas nécessairement à cette hiérarchie disciplinaire. Dans l'Europe du 20$^{\text{ième}}$ siècle, jusque dans les années 50, l'élaboration de la doctrine sociale est dépendante du personnel intellectuel catholique ; elle concerne notamment l'émergence : a) d'une nouvelle élite de prêtres et de religieux, en premier lieu desquels les jésuites et les dominicains ; b) d'une nouveau personnel laïc catholique enseignant, souvent composé de professeurs de droit et / ou de droit canonique (professeurs d'universités et des instituts catholiques). Il convient alors de penser l'élaboration d'une nouvelle pensée sociale en lien avec la création institutionnelle de lieux la favorisant : instituts catholiques, instituts d'études sociales, semaines sociales, secrétariats sociaux dans le cas français par exemple, initiatives que les papes soutiennent, encouragent, régulent, condamnent parfois.

2. LES MUTATIONS CONTEMPORAINES

Ce bref rappel historique était nécessaire afin d'envisager de manière précise les conditions d'élaboration d'une nouvelle pensée sociale en milieu catholique. Pour être clair, la question qui mérite d'être posée est la suivante : de tout ce passé, que reste-il aujourd'hui ? S'agit-il d'un passé révolu, par trop marqué par une configuration historique ? Cette aventure intellectuelle est-elle aujourd'hui du seul ressort des historiens ? Présente-t-elle encore une pertinence contemporaine ? La réponse ne nous appartient pas et elle n'est pas l'objet de cette communication. On se bornera ici à souligner quelques unes des évolutions, des mutations qui en modifient les modalités d'élaboration et les enjeux.

La première des mutations concerne l'enseignement social comme enjeu de débats à l'intérieur même de l'espace culturel et intellectuel catholique. On l'a dit, l'enseignement social catholique n'est pas un enseignement élaboré par Rome et qui se serait imposé de manière hiérarchique et verticale. Il est le fruit de processus intellectuels portés par divers milieux intellectuels, plusieurs élites, relevant de pays différents. Il est toujours le résultat d'un compromis élaboré au fil du temps, une synthèse non figée mais évolutive au gré des configurations historiques. Traversé par des débats, cet enseignement a également été marqué par les querelles liées aux différentes réceptions conciliaires adossées à des groupes multiples. Deux événements contribuent toutefois à pacifier les débats : le concile Vatican II s'éloigne de nous, la génération qui l'a vécu et porté a pratiquement disparu, le concile devient aujourd'hui un patrimoine ; le deuxième événement est d'ordre différent : il est lié à la fin de la guerre froide et à la disparition du communisme comme idéologie et utopie. La publication du Compendium de la doctrine catholique, bien que marqué comme type de production intellectuelle, a valeur symbolique de cette patrimonialisation non conflictuelle de la pensée sociale et internationale catholique.

Cette pacification se retrouve lorsqu'on étudie les différents groupes porteurs de pratiques et de réflexions sur ces sujets. La diversité des approches était renforcée, dans les années 50 à 90, par des milieux militants catholiques souvent antagonistes. Aujourd'hui, la collaboration prévaut plutôt. A l'échelle internationale, les activités d'organisations comme *Caritas Internationalis* et la *Cidse*, les travaux des diverses commissions *Justice et Paix* sont plus harmonieuses que dans le passé et il est à gager que le nouveau pape François, moins porté que son prédécesseur sur les enjeux de doctrine, contribuera à accélérer ce processus.

La seconde évolution porte sur la transformation du travail intellectuel en milieu catholique. Cet aspect est riche de contenus.

Premier constat : hier, l'élaboration doctrinale était l'œuvre de figures individuelles, comme Yves de la Brière, Joseph Folliet, Robert Bosc, de Soras, Coste, Cosmao ou Calvez pour prendre des exemples liés au catholicisme français ; aujourd'hui, la réflexion est portée par des collectifs comme le Secours Catholique et le CCFD. Ce travail collectif est lié à la complexité croissante des problèmes internationaux d'une part, et à la disparition également des intellectuels catholiques.

Second constat, cette mutation renvoie aussi à l'enrichissement des diverses disciplines concernées, théologie, droit canonique/ droit et sciences sociales bien sûr. Dans l'ensemble de ces traditions intellectuelles, le temps des grandes synthèses est révolu et la parcellisation des savoirs et des connaissances prédomine, en un temps où le renouvellement des connaissances s'accélère à un rythme inédit.

Troisième constat : les sciences sociales, portées par des congrégations religieuses (pensons notamment aux jésuites) se sont à la fois affranchis de la tutelle théologique, laïcisées dans le recrutement de leurs enseignants, tandis que les lieux d'enseignement de ces sciences se sont multipliés. La très riche enquête menée par Fernando Vidal (président du groupe sectoriel FIUC-sciences sociales) lors de la création de notre groupe sectoriel « FIUC Sciences sociales » le manifeste très clairement. Rappelons quelques uns des chiffres dévoilés dans ce travail : 65 % des 207 universités catholiques appartenant à la Fédération Internationale des Universités Catholiques (FIUC-IFUC) développent une activité dans le domaine des Sciences Sociales**.** Les deux tiers des universités catholiques, soit 134, réalisent des recherches dans le domaine des sciences sociales.de l'ensemble ; aux États-Unis et au Canada, le pourcentage d'universités réalisant des activités en sciences sociales s'élève à 90 % ; le pourcentage est également élevé en Asie et en Australie (73 % des universités). L'Europe et le Proche Orient (Liban) dépassent les 55 % de leurs universités et en Amérique Latine, 60 % des universités présentent des cursus et des recherches en sciences sociales.
Si l'on creuse un peu la question institutionnelle, on se rend compte qu'en tout, ce sont plus de 800 organismes qui permettent à ces disciplines d'être pratiquées, soit un total de plus de 700 programmes de formation portées par plus de 5800 chercheurs et professeurs.

On le constate, le temps des pionniers est derrière nous : aujourd'hui, l'élaboration d'un discours social catholique bénéficie d'une masse importante de lieux institutionnels et de personnels qualifiés ; ajoutons, nouvelle mutation, que ces lieux ne sont plus exclusivement occidentaux. L'internationalisation de ces milieux est réalisée depuis les années 90.

Une troisième évolution, évidente, mérite d'être néanmoins rappelée: la fin de la guerre froide, l'écroulement de l'URSS, marquent également la fin des "grands discours. Le régime démocratique demeure le seul envisageable et le conflit entre communisme, libéralisme et catholicisme est désormais obsolète. Le catholicisme perd avec la fin du communisme sa principale figure d'opposition et comme dans toute interrelation, il s'en suit un reclassement intellectuel du catholicisme social qui, à ce jour, n'a pas été clairement identifié et donc mené. Certes, l'opposition du catholicisme à certaines formes du libéralisme subsiste, mais il ne s'agit plus d'une opposition frontale, incarnée par des Etats et des personnes. C'est désormais le mouvement même des sociétés occidentales, liés notamment aux processus d'innovations technologiques et aux progrès scientifiques qui pose problème à l'antilibéralisme catholique. D'une certaine manière, c'est sa partie utopique de proclamation d'une nouvelle société à venir, opposée à d'autres propositions, que le catholicisme a perdu lors de la fin du communisme. Le désenchantement qui atteint les grands discours idéologiques et la politique atteint ici par ricochet l'enseignement social catholique : les encycliques publiées par Benoît XVI ont très bien illustré cette difficulté à demeurer dans le registre social, au profit d'un recentrement sur le théologique d'une part, et sur la sphère privée de l'autre.

La quatrième évolution a été évoquée lors du colloque fondateur du groupe sectoriel de sciences sociales à Santiago du Chili. Si Charles Flory pouvait remarquer dès les années 50 que la question sociale était devenue mondiale, il est évident que le processus s'est très fortement accéléré. Peut-être a-t-il même changé de nature, au bénéfice, au tournant des années 90, du double changement lié d'une part à la fin de l'empire soviétique et d'autre part à l'émergence des nouvelles technologies de l'information et de la communication. Un monde apparemment unifié dans les temporalités d'action et d'information semble émerger, mais qui laisse apparaître progressivement des fragmentations sociales, culturelles, et donc identitaires. Le processus de mondialisation soulève des questions éthiques qui sont autant d'enjeux pour la pensée sociale catholique, elle-même directement concernée dans ses habitus et modes de production.

On notera enfin une toute dernière évolution, valable différemment suivant les pays, les cultures et les thèmes abordés : ainsi en Europe, la sécularisation et la disqualification de la parole religieuse en général, catholique et musulmane en particulier, et pour la parole catholique non par ce qu'elle n'est pas qualifiée mais par ce qu'elle est disqualifiée par des groupes dominants. Cette évolution se laisse lire en lien avec une montée de l'intolérance à l'égard des religions mais aussi entre religions. A l'échelle européenne, des observatoires se créent, au niveau mondial, la thématique de la christianophobie émerge, sans pouvoir être indexée à de seuls groupes d'extrême droite. Aujourd'hui, émerge la question de la tolérance religieuse qui bien sûr, ne peut que concerner la réception de l'enseignement social catholique.

3. CONCLUSION : NOUVEAUX CHAMPS DE RECHERCHE

Plusieurs défis attendent aujourd'hui la pensée sociale catholique. Chacun est désormais conscient des interdépendances entre la biosphère, l'humanité et les sociétés de la planète et sait que les pays développés ne peuvent maintenir leur mode de vie actuel sans capter – et donc ruiner – les ressources naturelles mondiales. Par ailleurs, la crise du politique, qui atteint particulièrement les pays européens, montre bien que notre représentation du monde et nos cadres institutionnels ne correspondent plus aux réalités du 21$^{\text{ième}}$ siècle

Cette crise du politique est tout à la fois une remise en cause de la suprématie du politique sur l'économique, une dissociation entre la souveraineté territoriale des politiques étatiques et la création d'entité politique régionale supra-étatique, une perte de substance même de l'idée du politique, indexée aux techniques du management (thématique de la gouvernance) au détriment de son association à la philosophie politique et à l'éthique, l'obsolescence enfin des formes traditionnelles de participation démocratique (le rituel électoral) au détriment d'exigences nouvelles de démocratie participative.

Quatre enjeux, quatre mutations, semblent ainsi fondamentaux : la réflexion sur un socle éthique commun, la révolution du pouvoir, l'indexation de l'économie à l'éthique, la capacité enfin à réinstituer des communautés de destin significatives, du local à l'international.

C'est autour de ces questions qu'il convient sans doute de relire les apports de la pensée sociale catholique et de la redynamiser également, en sacahnt bien que cette pensée ne saurait se situer en surplomb, mais qu'elle est elle-même concernée, dans son mode de production, dans la régulation intellectuelle de l'espace catholique, et par son contenu même, par ces quatre grands enjeux.

SOUTH AMERICAN ECONOMIC AND FINANCIAL INTEGRATION: DILEMMAS AND PERSPECTIVAS

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1. INTRODUCTORY REMARKS: BRAZIL AND REGIONAL INTEGRATION – SOME KEY NOTES

One of the most significant features of today's highly interdependent world is the tectonic shift of global power from an Anglo-American and Eurocentric hegemonic perspective to other areas of growing economic, political, social e commercial development in the formerly called "semiperiphery". These shifts in global power and influence are gradually reshaping the foreign policy of central players within the Euroatlantic alliance sphere as well as in other countries located in Asia, the Pacific Rim, the Indian subcontinent and in Latin America.

The focus of this article is to critically depict South American's economic and financial integration and its perspectives with a major foreign policy analysis of one of the key players therein: Brazil. For such reasons, the concept of polarity in International Relations theory is relevant because it portrays the centrality and the power capital concentration in a specific geopolitical area. In other words, polarity refers to the capacity of establishing power domination and discipline, exercising centripetal forces over smaller and less powerful states in a designated sphere of influence. Therefore, the substantially relevant contributions of international relations scholars such as Huntington, Nye, Keohane, Aron, Chandler among several other reveal how power (polarity) is not solely shifting in geopolitical contexts, but also in

geoeconomic significance and in the rising of new players, changing, therefore, the nature and the scope of International Relations as a whole.

Brazil is indeed a rising power globally. As integration in South American increases throughout the past decade, it has become more evident the importance of analyzing the foreign policy of a major player such as Brazil in the panorama of major trends, dilemmas and perspective of the current political and ideological scenarios in region.

The notion behind Brazil's regional leadership is a consensus among scholars and policymakers. Now it is the time for academic (theoretical) and political and operational discussions regarding its global reach towards the end of the present decade. The long-lasting and far reaching consequences of these changes in world affairs cannot be neglected. Global events such as FIFA's World Cup in 2014 and the Olympic Games of 2016 to be held in Rio de Janeiro foreshadow the utmost importance of Brazil in organizing and hosting crucial events of such magnitude. Former Brazilian President Lula's charisma and power potential and articulations moreover prove that the personality component of global interactions are also quite relevant which have direct impacts to South American regional integration schemes.

Official studies indicate that Brazil, towards the middle of this decade, will be among the five largest economies, according Purchasing Power Parity (PPP) GDP calculations. Brazil's biodiversity, its ethanol program, its leading agricultural production and surplus as well as a set of sound macroeconomic policies aimed at stabilization since the 8-year mandate of Fernando Henrique Cardoso (PSDB party) indicate that its rising status should be seen a country that will demand new roles and new recognitions of its political platform and ambitions worldwide.

Brazil's geopolitical and geoeconomic credentials are self-evident: the fifth largest country (8.5 million km2), the fifth largest population in the world (198 million according the CIA World Factbook) and the world's greatest fresh water and biodiversity reserves; the largest armed forces, the largest population, the largest economy, the largest labor force and the largest geopolitical and geoeconomic concentrated area in Latin America also proves the diagnosis presented and described herein. Credentials represent important segments to be closely tied to foreign policy decision-making, national will and long-term objectives which are quite evident consolidated in Brazil by its External Affairs Ministry, Itamaraty, as it is called.

It is essential to briefly comment on the sources of Brazilian foreign policy and its decision-making process as a means to understand the paths of Brazilian strategies in the future as an emerging power. According to Article 4 of its Constitution approved in October 1988, Brazil is guided by certain principles that are also shared by the United Nations Charter in its Article 1 and Article 2. These principles set forth are enshrined and harmonized by predominant international law paradigms, which provide credibility, legal security and political continuity at the international scenario. The normative establishment consolidated by both the Brazilian Constitution (1988) in alignment with the UN Charter (1945) paves the way to a solid posture for long-term and far-reaching rising of Brazil in world affairs in parallel analysis to the current clash of major integration ideological frameworks: the neoliberal US-based model, the Bolivarian (Chavist) model and the European integration model.[3]

Therefore, it is truly important to prepare for the rapid changes that are about to be taking shape towards the middle and end of this decade. The current polarity configuration in world affairs (unipolar)

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[3] It is important to mention that under the Bolivarian (Chavist) integration model, foreseen by ALBA (Bolivarian Alliance for the Americas), the founding stone of its ideológical spectrum is the establishment of the paradigma of the "XXIst century socialism" doctrine for integration processes in South America.

will no longer hold its parameters, leading the way to changes towards a multipolar, polycentric world in the specific timeframe. This brief article analysis portray some of the key features of these changes that are currently being taking form and how to broaden the scope, sphere and theme analysis of these great shifts and changes worldwide.

2.   THE ASSYMETRIES OF REGIONAL INTEGRATION IN SOUTH AMERICA TODAY

With the increasing flows of globalization and regionalization, deeply asymmetrical, having as one of its principal axes directors the "Washington Consensus" of 1989 emphasis on liberalization, deregulation and privatization of public assets, state the countries of Latin America, International Relations theory also adopts the aspect of complex interdependence (Keohane-Nye Model) and pragmatism as a way to explain and to critically analyze internal (domestic) reality that, at certain times, comes to possess low controllability of its own processes.

For IPE (International Political Economy), legal institutions are important milestones as foundational renunciation and transfer of state sovereignty to the supranational entity for purposes of pragmatic cooperation between the first (state) and the second sector (markets), the maximization of economic and competitiveness. It is true that, with the entry into force of the Protocol of Olivos originally negotiated in 2002 and the inauguration on August 13, 2004, the MERCOSUR's Permanent Review (TPR) Tribunal, headquartered in Assunción, there is a deepening and densification of the interdependence of the four founding countries of MERCOSUR: Brazil, Argentina, Paraguay and Uruguay – and more recently: Venezuela.[4] Another important body for pragmatic interdependence within the IPE is the WTO and its contentious exemplification have the perspective of commercial interdependence of states. Product of four decades of GATT negotiations, generated at the Bretton Woods Conference of July 1944, the WTO aims *inter alia* to regulate the business relationship and international investment of United.

As an illustrative example, it can be cited the recent Brazilian victory in collective commercial litigation against U.S. subsidies over cotton exports which shows the growing importance of the paradigm of interdependence and pragmatism, thus articulating States at this juncture of the interdependent world economy. Unlike realism, interdependence does not advocate brute military as part of international negotiations. The logic of insecurity, anarchy of the international system and the uncertainty is not a Machiavellian central tonic. Pragmatically, there is the perception that the current unfinished customs union can generate active participation of other non-governmental actors and forming webs, networks (networks), functionalist interdependent dialogue loops, creates, thus synergy of transnational governance. The state and non-state actors, especially the second sector (market).

3.   REGIONAL INSTITUTIONALISM, INTEGRATION AND DEMOCRACY: IS THERE A MIDPOINT?

Due to the closeness of the relationship of the various actors in the complex South American political and military-strategic, currently, there is a tendency for higher density relations in the broadest

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[4] In the middle of 2012, Paraguay was temporaily expelled from MERCOSUR in a controversial decision carried by Brazil, Argentina and Paraguay which led to the entering of Venezuela in the bloc. This articulation was followed by intense public opinion criticism because the arguments that the formed Paraguayan President Fernando Lugo had suffered actually a *coup d´état* rather then a constitutional impeachment process that followed. The controversy remains until today – more than a year after Lugo´s impeachment.

sense, open and sometimes closed, sometimes peaceful and conflict with their institutionalized rules implied and explicitly.

We must express some brief notes on the social and historical construction of what we call regional integration institutionalism. The institutional structure of MERCOSUL was being gradually developed from the Assunción Treaty of March 26, 1991 (TA/91), with its central overcoming the Argentine-Brazilian rivalry in dorsal geopolitical platinum. The liberal-internationalist institutionalism (ILI) of European blueprint will serve as a platform for the dynamic construction of MERCOSUR in this specific historical context. The Declaration of Iguaçu between Presidents Alfonsín and Sarney 1985 represents a paradigm shift in bilateral behavior and creates the foundation for the future construction of MERCOSUR as a fulcrum with the TA/91. It was a historic moment for rethinking the size, role and responsibilities of the state to the market, on neoliberalism then emerging with its logic of power.

In the context of 90 years of neoliberalism influence of the "Washington Consensus" of 1989, TA/91 deepens the strategic alliance not only between Brazil and Argentina, but also involving Uruguay and Paraguay. From this statute, several other instruments were added communitarianism MERCOSUR, such as Ouro Preto Protocol (1994), the Protocol of Buenos Aires (1998), the Olivos Protocol (2002) among others. After the nineties, while the leaders of Mercosur sought alternative post-crisis Argentina December 2001 ("*Panelazo*"), jammed up ways to deepen their existing customs union. National interests in favor of protectionist policies overlapped in the air means liberal integrations schemes. This same dynamic temporal beginning to emerge alternative to American hegemony and neoliberalism in the region with a strong integrative ideological burden left by rescuing strengthening state with centralization.

In the early 2000s, appears, in South America, a new current questioning of the *status quo* in their hemispheric relations with the US through the election of Hugo Chávez. Chávez in power generated profound changes in both the internal political regime in Venezuela, as the foreign relations of Caracas with other countries in South America called The Democracy of Punto Fijo, established in 1958 by President Perez Jimenez, with the main forces of partisan then (AD, COPEI, URD) and structured from the 1961 Constitution, was buried with the new Constitution (Constitution of the Fifth Republic) Bolivarian 2000. The bolivarianism or socialism of the XXI century will serve as a political-institutional model for several countries in Latin America, including Bolivia and Ecuador, generating poles confrontation between liberal capitalism American influence with free trade agreements between the Chile and the U.S. and even bolivarianism socialist solidarity exchanges intra-region. Moreover, questions about the levels and the formal requirements of democracy and its exports as Bolivarian model are frequently in and out of academia, inciting even more debate about the current situation in South America.

This is, briefly, the context of the new geopolitics and geo-economics South American - subject of the next section of the article - with its new additions and old, with the common axis of the dual level of analysis: the integrative mechanism of MERCOSUR and its collective defense context in the light of UNASUR Defense Council with its South American (CDS).

4. SEEKING FOR INTEGRATION MODELS: A BRIEF COMPARATIVE ANALYSIS OF THE EUROPEAN MATRIX

In recent international political economy, the effort deserves attention, since the end of World War II (1939-1945), not only in the context of its reconstruction through the Marshall Plan (1947-1952), but also to find means of overcoming along the Franco-German conflict and unify Europe. Politically and economically, we can say that was the long and arduous path taken by Western Europe to conform and

match their internal problems of formation of the concept of the nation state and its relationship within Europe. Long was cornered and find the formula adopted by Schumann Plan-Monet also corroborated by the West German chancellor, Konrad Adenauer, during the 50s.

For IPE, the bold engineering European integration policy is feasible to transform the nation-state project, redefining the paradigm of Westphalia, which created the gears of state sovereignty as the kernel of International Relations. The "project" that is often confused with "process" Europe is profound, remarkable, striking, and according to their specificities, can serve for analysis of the changes taking place.

This is not to say that we must, as is done frequently in Brazilian lands, uncritically incorporate "foreign formulas" to troubleshoot endogenous, nor do we mean that the political arrangements and decision-making of the continent after the Second World War (1939 - 1945) represent necessarily the best strategy for MERCOSUR facing serious obstacles to their functioning. Want only outline the changes to IPE signing of the Treaty of Rome in 1957, with the six founding countries (Belgium, Luxembourg, Netherlands, Italy, France and West Germany) of the then European Common Market (ECM), its trajectory culminating in the European Union (EU) with 27 current member states with a convertible currency of world trade, the Euro.

After long continuous flow as world wars, especially on European soil (1914-1918 and 1939-1945), the continent lost its hegemonic exercise that had once. Western Europe, Ressacada wars and the beginning of the Iron Curtain of the Cold War, sought to integrate as a means of consolidating peace on the continent by means of closer commercial, political, cultural, economic and diplomatic. Backed by the experience of the BENELUX (Customs Union between Belgium, Luxembourg and the Netherlands), Plans Monet and Schumann during the 50s in the context of the creation of the ECSC, asserted that it was necessary to overcome the Franco-German rivalry and create supranational institutions for Europe to return to occupy level political dominance through the bipolar world order centered on US-USSR. The way was paved for, in 1957, be signed the Treaty of Rome creating the then European Common Market.

Another important focus of the integration-dispossession that has key foundation to IPE, is precisely the need for securitization mutual blocks geo-economic area for the purpose of promoting mutual confidence. The confidence in an environment of democracy generates collective security which, in turn, is an important factor for peace. Without these elements, economic blocs become fragile and impractical. You can not have common supranational commercial area without the presence of such institutes. Thus, the Helsinki Act that terminates the Conference for Security and Cooperation in Europe 1975 (CSCE) subsequently materialized in Organization (OSCE), along with the 1986 Single European Act will consolidate such axes of peace, understanding and cooperation for a better flow of waiver of state sovereignty of the countries of Europe. States as rational actors and stakeholders need to have solid foundations to delegate and relinquish their sovereignty in favor of the creation of effective supranational institutions reliability.

In international political economy, often the functionalist and neo-functionalist theory has important weight and direct correlation with its major directives. This project differed very MERCOSUR, created by the Treaty of Asuncion of March 26, 1991 which incorporated many of the processes, arrangements and European contexts.. Seen in the context of overcoming the bipolar rivalry of the Cold War, as a platform for competitive market entry (within the libertarian view), the ideal MERCOSUR did not, of course, had the some historical trajectory of the European experience since the Franco-Prussian War of 1870 with successive wars and their aftermath. For MERCOSUR, it is needed the understanding that a previous project, a ballast of peace, cooperation, stability and understanding should be the axis symmetric key block in the Southern Cone and not only superficially in trade in an environment of

incomplete customs union that his is the current stage. The decision-making arrangements MERCOSUR Post-Black Gold (1994) and Post-Olivos (2002) need to be expanded and improved, with full participation of civil society organizations so that the block is not attached only to public-state.

One of the dilemmas in the context of seeking the European integration model matrix is dissonance on a common agenda for cooperation programs and expansion as well as the significant brake that France and the Netherlands have the process / European project with the popular rejection of constitution for the EU. Troublesome issues still persist in the economic (recession and structural unemployment especially among youth) and commercial relationship with its extra-strong EU subsidies in the agricultural field.

5. CONCLUDING REMARKS: INTEGRATION VETO POWERS AND ITS NEW AND OLD AGENDAS

Given the scenarios presented for the economic and political situation in South America, it is clear that the current difficulties in multilateral negotiations may remain or even increase as three major integration models are being currently presented in terms of public policies strategies for the key players: The neoliberal US-based free-trade area model; the Bolivarian (Chavist) model and the European model. In this sense, it also seems logical that the alternative regional integration gain importance in the context of a potential clash between these models. However, it is also necessary to consider the difficulties of regional integration processes, especially in the case of MERCOSUR. In this section, we will discuss two key aspects considered in the literature to understand the level of difficulties imposed on the deepening of the regional integration process: the level of democracy in the countries - members and agents with power of veto (veto players) within an institutional analysis.

In these concluding remarks, it is expected that the institutional structure of MERCOSUR can facilitate a greater or lesser extent, the process of integration between their countries - members, since the structure and mechanisms of decision making can affect the approval or not of key measures to regional integration process above. Considering the current institutional arrangement, we will try to investigate crucial questions for institutional analysis of MERCOSUR, such as: Who are the agents with power to veto proposed changes in the current status quo? Who controls the agenda of these proposals? And what are the positions of these agents in relation to each other?

Also considering the political and economic conditions of countries - members will analyze the institutional arrangements of each country and its forms of democracy, arguing the importance of the roles of institutional and collective veto players in an attempt to check the levels of difficulty for taxes the deepening of the regional integration process in Mercosur by each member country's geo-economic bloc.

Importantly, the analysis described has to take into account the desired levels (In MERCOSUR'S case the unfinished customs union) of common desire for deepening the regional integration agreement, this because with greater insights, we have a larger number of economic sectors involved, which, in turn, is affected and tends to trigger their representatives with veto power. It also seems necessary to consider that, in countries with more democratic regimes, have larger numbers of agents with veto power, which will lead to a wider range of points of institutional analysis in these cases.

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DIVERSIDADES CULTURALES: DESAFÍOS Y PROMESAS. UNA MIRADA DESDE AMÉRICA LATINA

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La 1ra Conferencia Sectorial de Ciencias Sociales de la FIUC realizada en Chile, en 2011, se dedicó - según se constata en el libro que recoge las Memorias del evento - a analizar dos puntos fundamentales: hacer un diagnóstico de la realidad en la que éstas interactúan y cuáles deberían ser sus respuestas institucionales en consonancia con la particular vocación de los científicos sociales vinculados a esas comunidades que, desde la fe en el Dios Trinitario de Jesús, contribuyen de modo riguroso y crítico "a la tutela y desarrollo de la dignidad humana y de la herencia cultural mediante la investigación, la enseñanza y los diversos servicios ofrecidos a las comunidades locales, nacionales e internacionales"[5].

Habiendo transcurrido alrededor de un año de ese primer encuentro, evidenciamos que los diversos problemas ambientales y socio políticos, y los retos para un desarrollo sostenible global, acuciantes para la humanidad, siguen siendo muy similares, independientemente del lugar del planeta -esta *casa grande*- en el que nos toca vivir y actuar. Ni científicos, ni políticos, ni empresarios han logrado dar respuestas. La inconformidad crece, creciendo simultáneamente el número y la fuerza de las movilizaciones ciudadanas: los *Indignados* de España han brotado en otras latitudes, el Foro Social Mundial se consolida, las protestas populares – las estudiantiles en particular- se extienden, la voz de organizaciones como Greenpeace y Amnistía Internacional resuena cada vez más en la sociedad global.

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[5] Constitución Apostólica Ex Corde Ecclesiae, No. 12.

Pudiera afirmarse que la violencia inherente a la racionalidad económica forma parte esencial de la problemática, pues es directamente responsable de la violencia en casi todas sus formas: de la pobreza, iniquidades, exclusiones, injusticias en general. En especial la violencia contra la naturaleza, que causa la degradación de la biosfera (contaminación, desertificación, calentamiento global, cambio climático), y cada vez más pone en riesgo la vida de todos los seres en el planeta.

Nos precipitamos a un acantilado con los ojos cerrados al perseguir desenfrenadamente una perniciosa utopía individualista del confort desmedido, que transforma casi cualquier vivencia en un objeto de apropiación y de mercancía. Así, las economías de consumo de las sociedades modernas actuales y su hegemonía cultural predican una autorrealización personal en términos utilitarios y rentistas condicionando a las personas para potenciar su capacidad para el consumo de bienes y servicios — muchos de ellos innecesarios— a objeto de obtener un status quo de éxito o prosperidad solo si logra la reafirmación de sus satisfacciones personales a través del hedonismo económico, la acumulación de riqueza material o poder, éxito público o prestigio, muy alejadas del Desarrollo Humano Integral y Solidario que se nos propone en la Populorum Progressio, Solicitudo Rei Socialis, Caritas in Veritatis, y otros documentos que conforman la Doctrina Social de la Iglesia

Este falso "ideal" se constituye en el origen de todo el conjunto de rasgos de identificación, espirituales y materiales, intelectuales y afectivos, que proyectan a la sociedad moderna como una sociedad sin otras alternativas y que abarcan, además de las artes y las letras, los modos de vida, las maneras de vivir juntos, los sistemas de valores, las tradiciones y las creencias, por parafrasear la definición de cultura de la UNESCO[6]. Esta es la cultura dominante de Occidente que impone y disemina el proceso globalizador (planeterización para Edgar Morin y mundialización para Pablo VI).

A rasgos generales se observa que la mayoría de las instituciones responsables de la socialización y las representaciones sociales de la ciudadanía o población (industrias culturales, escuelas, religiones, familias, grupos políticos, élites gubernamentales) consienten en imponerla, bien por acción o por omisión. Sin embargo, se requiere de una contundente crítica humanista a esta sociedad consumista e individualista, que justifica su desarrollo deshumanizante a partir de una forma de buscar y definir la verdad, o lo verdadero, es decir, a partir de un modo instrumental o tecnicista de hacer la ciencia, la cual se constituye en origen y mecanismo de difusión de ese "ideal perverso" de autorrealización y desarrollo social.

Aquí encontramos un desafío para las ciencias sociales de las universidades católicas, porque la ciencia no ha sido ni podrá ser neutra: con frecuencia termina respondiendo a los intereses ideológicos y pragmáticos del poder y, tomando caminos errados, nos aleja de lo que es realmente la condición de vida en libertad y justicia, que a todo ser humano se le debe reconocer a partir de un Bien en común que corresponde a la comunidad humana a través de la solidaridad con los otros. Se trata de perfeccionar a la persona en su multidimensionalidad. Para el papa Benedicto XVI, la incapacidad de las ciencias para ofrecer respuestas acordes con la dignidad humana reside en "la excesiva sectorización del saber, el cerrarse de las ciencias humanas a la metafísica, y las dificultades del diálogo entre las ciencias y la teología"[7].

Ante este panorama, los científicos sociales vinculados a las universidades católicas deben asumir el desafío de repensar el *thelos* de la racionalidad científica de la Modernidad. Se deben preguntar —en la línea del Desarrollo Humano Integral y Solidario que propone la Enseñanza Social de la Iglesia—: ¿cómo garantizar un mundo en el que todos los hombres y mujeres en su multidimensionalidad, la diversidad de

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[6] Unesco (2001) Declaración Universal sobre la Diversidad Cultural.
[7] Benedicto XVI. Caritas in veritate. No. 34.

las culturas en su conjunto, puedan convivir dignamente, en armonía con la Naturaleza y felizmente sin lesionar la *casa común*?

Ya se ha dicho que la ciencia positiva no es capaz de dar todas las respuestas a las preguntas de qué, hacia dónde y cómo de la vida e historia humanas[8]. Precisamente, porque el *thelos* del positivismo científico reduce la existencia de los sujetos, es decir, los seres humanos a una objetividad que les reifica y restringe las libertades ontológicas de su trascendencia. A diferencia del conocimiento "científico", capaz de reproducir técnicamente la realidad a través de los objetos, se trata de conocer el mundo desde el sentido de naturaleza que porta la vida en sus diversos eco-sistemas complejos, y percibir que somos un sistema de correlaciones e interacciones humanas y culturales, de subjetividades cuyas vidas se entraman con los otros sujetos en su diversidad y multiplicidad.

Es necesario admitir y reconocer que existen otras miradas y otros caminos de comprensión, reflexión e interpretación de la condición humana, muy diferentes de los caminos de la razón positiva.

En esa diversidad de estilos de pensamientos —que se encuentran más en el contexto de las disciplinas hermenéuticas de la interpretación del sentido de las acciones humanas donde se comprende la realidad desde un encuentro dialógico con el Otro— es que surge otro tipo de pensar más inclusivo, menos excluyente. Y desde allí, desde ese nuevo pensamiento, se evidenciará quizás que en esas otras cosmovisiones, valores, códigos, interrelaciones, sistemas sociales y económicos —en fin, culturas— hasta ahora asumidos casi exclusivamente como curiosidades u objetos de estudio, residen muchas claves de salida a la problemática global y pueden perfilarse los caminos al Desarrollo Humano Integral y Solidario.

Dicho esto, ubicamos la perspectiva desde la cual hacemos estas reflexiones en las claves emergentes de las Ciencias Sociales pos-modernas a las que se refirió el profesor Fernando Vidal en la Primera Conferencia de este Grupo Sectorial[9]: contrato social universal, ecologismo, pacifismo, anticonsumismo, antioccidentalismo, racionalidad múltiple y desde las víctimas, transdisciplinariedad, humanización, pluralismo y alternativismo. También nos ubicamos en la Latinoamericana poscolonial, pos secularizada, que intenta abrirse paso en la sociedad global dominada por el mercado; en este continente descrito por la profesora Catalina Romero como lugar de "oportunidades y recursos, con historias densas que hablan de grandes civilizaciones y culturas; pero también con mucha injusticia y desigualdad"[10].

Más concretamente, se hicieron estas reflexiones desde la vinculación con "los gozos y las esperanzas, las tristezas y las angustias, sobre todo de los pobres y de cuantos sufren",[11] propiciadas por nuestro trabajo en programas y servicios de promoción de la salud impulsados por la Iglesia Católica en comunidades indígenas empobrecidas de la etnia wayuu, al noroeste de Venezuela, en frontera con Colombia, donde las escandalosamente elevadas tasas de mortalidad por desnutrición en niños menores de cinco años, demandó de nosotros investigaciones en el ámbito de la epidemiología sociocultural,[12] cuyos

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[8] Martínez Miguélez, M (2009) El paradigma emergente: hacia una nueva teoría de la racionalidad científica. México: Trillas; Benedicto XVI, op. cit. No. 77.

[9] Vidal, F. (2011) ¿Hay activos tóxicos en el paradigma de las ciencias sociales? Desafíos a las ciencias sociales ante la crisis de 2008. En: ¿Qué Ciencias Sociales para que sociedad? Memorias de la I Conferencia Internacional de Ciencias Sociales de la FIUC. pp. 19-66.

[10] Romero, C (2011) Una mirada desde América Latina sobre las sociedades de hoy: cfonstantes, tensiones y evoluciones. En: ¿Qué Ciencias Sociales para que sociedad? Memorias de la I Conferencia Internacional de Ciencias Sociales de la FIUC. pp. 70-73

[11] Constitución Pastoral *Gaudium et Spes* sobre la Iglesia en el Mundo Actual, No. 1

[12] Rincón, J (2001) Atención en el hogar a niños wayuu nacidos en el domicilio: caracterización y análisis de riesgo. Tesis doctoral. Maracaibo: Universidad del Zulia; Rincón, J (2005) Promoción de salud nutricional desde la universidad: un modelo con enfoque de Mercadeo Social. Trabajo de Ascenso. Maracaibo: Universidad Católica Cecilio Acosta.

resultaron develaron la urgencia de considerar los condicionantes de la pobreza y la enfermedad ligados a lo simbólico y al conjunto de interacciones sociales (más allá de los determinantes biológicos, mecánicos y de las frías estadísticas) en la formulación de políticas públicas eficaces para la construcción del deseado Desarrollo Humano Integral y Solidario.

1. DIVERSIDADES CULTURALES: TEMA PARA LA AGENDA

La llegada de Colón a la América en 1492 (germen de la globalización, para Morin) es un buen punto de partida para interpretar el dominio racionalista de las ciencias de la época y el encuentro entre culturas que va a determinar por varios siglos el dominio histórico de la España colonial sobre nuestros pueblos y saberes. Colón es testigo de que en América se des-cubre a la mirada euro-céntrica, la diversidad cultural. Sin embargo, no es sino a inicios del siglo XXI cuando se comienza a reconocer el valor de lo más autóctono y originario de las diversas culturas del globo, sobre todo las más invisibilizadas por el control de las ciencias y del mercado. Proclama la Declaración Universal de la UNESCO sobre la Diversidad Cultural[13] en su primer artículo:

> "La cultura adquiere formas diversas a través del tiempo y del espacio. Esta diversidad se manifiesta en la originalidad y la pluralidad de las identidades que caracterizan a los grupos y las sociedades que componen la humanidad. Fuente de intercambios, de innovación y de creatividad, la diversidad cultural es tan necesaria para el género humano como la diversidad biológica para los organismos vivos. En este sentido, constituye el patrimonio común de la humanidad y debe ser reconocida y consolidada en beneficio de las generaciones presentes y futuras"

Pero lo que siguió al *encuentro de dos mundos* fue no solamente el inicio de un enriquecedor mestizaje, sino también de una dinámica depredadora, que bajo distintas formas y con distintos actores, se prolonga hasta nuestros días marcando inevitablemente la identidad cultural latinoamericana, tal como lo evidencia la investigación de Fernando Báez sobre "el saqueo cultural de America Latina, desde la conquista a la globalización", y lo documenta artísticamente el videoclip "Latinoamérica", del controversial grupo juvenil puertorriqueño Calle 13[14]. Ambos trabajos ilustran cómo desde el siglo XVI hasta el XXI, ciencia, política, economía incluso religión, se colocaron al servicio de la cultura dominante: edificaciones arrasadas, destrucción o expatriación de obras artísticas de todas las formas expresivas, genocidio de indígenas y africanos (de 90% en el siglo XVI, la población indígena latinoamericana pasó a ser el 30% en este siglo), cientos de lenguas desaparecidas: etnocidio; asentamientos arqueológicos sobre los cuales se construyen autopistas y edificios, desaparición de archivos y bibliotecas, imposición de cánones artísticos, "memoricidio". Posteriormente, el intervencionismo político-militar, las industrias culturales al servicio del ideal perverso, liderados por potencias externas con apoyo de sectores nacionales en casi todos los países de América Latina. Simultáneamente (en todos los períodos históricos) la economía de acumulación y consumo, con su naturaleza depredadora, viene produciendo la destrucción de nuestra biodiversidad al irrespetar los tiempos de regeneración de la naturaleza y con la expoliación de minerales e hidrocarburos que soportó la industrialización y el desarrollo de otros países.

Muy recientemente, iniciándose este año 2013, dos expresiones de racismo y xenofobia, que tuvieron cobertura mediática internacional, revelan la prevalencia de un talante monoculturalista

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[13] Unesco (2001) Declaración Universal sobre la Diversidad Cultural, artículo 1.
[14] Disponible en: http://www.youtube.com/watch?v=rA2FAVRAO2Y

globalmente extendido que dista mucho del llamado a valorar las diversidades culturales que hace la UNESCO: en Europa, el director técnico del equipo de fútbol Milán (un afrodescendiente) decidió suspender un partido amistoso para mostrar su rechazo a los insultos racistas de algunos fanáticos; mientras que en Latinoamérica, un niño argentino de 12 años fue brutalmente asesinado a golpes por ser indígena y llevar tatuado el símbolo de su etnia.

La diversidad cultural, aunque patrimonio de la humanidad, promesa para encontrar salidas a los graves problemas que afronta la vida en el planeta —tales como la pobreza, hambre y enfermedades prevalentes y reemergentes, las iniquidades, los conflictos bélicos, el sinsentido vital, la degradación de la biosfera, la violencia en todas sus formas—, no es lo suficientemente reconocida y valorada. Cabe entonces preguntarse: ¿de qué manera los científicos sociales que investigan en las universidades católicas pueden contribuir a reconocer, recuperar, profundizar o recrear identidades culturales y a que estas se constituyan en el basamento del desarrollo humano integral?

2. NUEVAS EPISTEMOLOGÍAS Y REDES INTERCULTURALES DE CONOCIMIENTO: OTRA CIENCIA PARA OTRO DESARROLLO

Un primer intento de respuesta se resumiría de la siguiente forma: afrontando decididamente el desafío que constituye superar la mentalidad colonialista, el etnocentrismo y respetar las diversas identidades asumiendo el pluralismo cultural y valorando iniciativas ya en curso que se constituyen en promesas, tales como los programas de investigación que en su sentido interdisciplinar favorecen el pensamiento de la interculturalidad, y el trabajo en redes interculturales de conocimiento para la construcción de modelos de desarrollo alternativos.

La respuesta que se propone está en consonancia con las conclusiones de la 1ra Conferencia Internacional de Ciencias Sociales de la FIUC, donde la Dra. Rosa Aparicio[15] expone algunas ideas sobre los "caminos" que se consideran útiles para responder a los desafíos que nos plantean las diversidades culturales visibilizadas por la globalización, los grandes desplazamientos humanos (migraciones) y los vertiginosos cambios sociales, casi indigeribles para los sistemas de producción del conocimiento: asumir "nuevas perspectivas" que nos lleven a nuevos planteamientos, particularmente la "unión" —diría, más bien, el equilibrio— entre la "razón sapiencial" emergente y la "razón tecnocrática" dominante.

Esta idea se encuentra ya expresada de alguna manera en el artículo 14 de la Declaración Universal sobre la Diversidad Cultural de la Unesco, donde se nos convoca a "respetar y proteger los sistemas de conocimiento tradicionales, especialmente los de las poblaciones autóctonas; reconocer la contribución de los conocimientos tradicionales a la protección del medio ambiente y a la gestión de los recursos naturales, y favorecer las sinergias entre la ciencia moderna y los conocimientos locales"[16]

En otro orden, conscientes de que la "unión y cooperación" potenciará los resultados de los esfuerzos indagativos, otro camino a emprender —esta vez en una dimensión más operativa—, es impulsar el trabajo transdisciplinario y "en red", abriendo espacios de encuentro donde, en un espíritu dialógico y de reciprocidad, nos hagamos conscientes de "ese otro" que investiga y valoremos las diferencias culturales, con la conciencia de que ello implica renunciar a la "endogamia metodológica" y "desabsolutizar nuestros propios puntos de vista".

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[15] Aparicio, R (2011) Conclusiones. En: ¿Qué Ciencias Sociales para qué Sociedad?
[16] UNESCO (2001) Op. Cit.

Es un desafío, en esta línea, respetar el derecho a hacer investigación desde una identidad cultural, a que los investigadores realicen sus trabajos (especialmente colecta de datos) en la lengua materna, así como explorar "métodos culturalmente adecuados para la comunicación y la transmisión del saber" [17]

Retadora tarea considerando que las ciencias, las humanidades avenidas en ciencias sociales, y la Universidad nacen en la misma cuna de la cultura gestada y signada por la racionalidad técnica instrumental: la razón monocultural o la monocultura de la razón.

Asumiendo el reto, se presentan dos iniciativas en curso que se impulsan desde Latinoamérica y que creemos oportuno aludir: la teoría enmarcada en la filosofía intercultural, que construyen Boaventura De Sousa Santos y otros denominada Epistemologías del Sur, y el Programa de Desarrollo Humano Integral que gestiona el Centro Latinoamericano para el Desarrollo, la Integración y la Cooperación (Celadic), organización no gubernamental laica de alcance continental cuyos centros de operaciones se ubican en Panamá, Ecuador y Venezuela. Se trata de nuevas perspectivas epistemológicas y un ejemplo de trabajo en red que percibimos como promesas para las ciencias sociales desde Latinoamérica.

3. EPISTEMOLOGÍAS DEL SUR, LA RAZÓN DESDE LA POBREZA

En este punto me permito ilustrar las ideas aludiendo a una experiencia personal (aunque el atrevimiento sea quizás inadmisible en la lógica de la *monocultura* y *del rigor del saber* a los que se refiere de Sousa Santos cuando explica su Sociología de las Ausencias[18] pero, quizás también, nos ha llegado el momento fenomenológico desde la "razón de las víctimas").

En los años ochenta, como reacción a la Opción Preferencial por los Pobres, hecha por nuestra Iglesia latinoamericana en las Conferencias Episcopales de Medellín y Puebla, surgió, entre un grupo de universitarios cristianos, la idea de vivir una muy corta experiencia de "encarnación" entre los pobres de una barriada marginal ubicada en el centro de Maracaibo, la segunda ciudad más importante de Venezuela, de donde sale el petróleo que alimenta el "ideal perverso" y los modelos prevalentes de desarrollo. Pocos días compartiendo la sensación de indefensión, de vulnerabilidad y precariedad que produce pernoctar en un rancho con paredes y techo de hojalata, rodeados de vecinos insomnes, ruidosos, embriagados e incluso violentos; energía eléctrica limitada, sin agua fluida, ni servicios sanitarios, junto a personas que, a pesar de comunicarse en nuestro mismo idioma, no comprendían del todo nuestros códigos por ser analfabetas o carentes de instrucción básica, y cuyo mayor capital era la fe, el respeto por el otro, la alegría y la solidaridad, fueron suficientes para comprender que la mirada sobre la ciudad y el mundo es otra desde el rancho, desde el pobre, desde las víctimas de ese desarrollo-modernización apalancado en la economía de mercado y las de ese desarrollo-independencia que proclama el capitalismo de Estado.

La mirada de nuestras ciencias sociales debe ser otra. Planteaba el profesor Vidal en la primera conferencia del grupo:

> "la perspectiva de las víctimas no es sólo la regla de oro del desarrollo
> histórico sino que es el más profundo vértice epistemológico desde donde las
> Ciencias Sociales pueden contemplar angularmente la naturaleza y orientación
> de toda la sociedad. Recuperar la mirada histórica desde la pobreza no se
> refiere solamente a quienes sufren la injusticia o el mal social, sino a mirar la

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[17] Declaración Universal de la UNESCO sobre la Diversidad Cultural, artículos 5 y 6. En: http://portal.unesco.org

[18] De Sousa Santos, B. (2011) Epistemologías del Sur. *Revista Utopía y Praxis Latinoamerican.* Año 16, No. 54. pp. 17-39)

realidad desde la propia pobreza humana: desde sus limitaciones para poder hacer el bien, decir la verdad y vivir bellamente". [19]

Partiendo de que el paradigma científico dominante de la "razón monocultural" es el que más ha contribuido a conformar la cultura moderna cuyo rumbo hay que enmendar, tendríamos, como científicos sociales de las universidades católicas, que explorar y optar por paradigmas distintos que admitan que "la presencia de otras manifestaciones culturales cuyos saberes, todavía en su origen y tradición milenarios han sido capaces de convivir en un cosmos, no es sino un complemento o correlato de la vida de la Naturaleza". [20]

Y aunque la "guerra de paradigmas" es una discusión superada para muchos,[21] en la práctica de algunos centros sigue prevaleciendo una investigación descontextualizada, hecha desde una perspectiva epistemológica que parece desconocer la naturaleza cultural de la ciencia y del ser humano mismo, subjetivo e intersubjetivo; investigación de dudosa utilidad para la toma de decisiones en lo que a formulación de políticas sociales (y políticas públicas en general) se refiere, hecha por individualidades más que por grupos multidisciplinarios de investigación, con el fin de cumplir un requisito académico o lograr un ascenso y proyección profesional.

Al reseñar los planteamientos hechos por de Sousa Santos, Álvaro Márquez Fernández, coordinador de la Maestría en Pensamiento Latinoamericano, que ofrece la Universidad Católica Cecilio Acosta, los presenta como una alternativa al "terminus civilizatorio" del paradigma de la razón técnica, instrumental y teleológica, que está naciendo en "este otro sistema de mundos de vida que se reconocen plurales e interculturales".[22]

Boaventura de Sousa Santos[23] define las Epistemologías del Sur como "el reclamo de nuevos procesos de producción y valoración de conocimientos válidos, científicos y no científicos y de nuevas relaciones entre diferentes tipos de conocimientos", partiendo de las prácticas de las víctimas de desigualdades y discriminaciones. El autor establece que son dos las premisas de una epistemología del Sur: 1. "la comprensión del mundo es mucho más amplia que la comprensión occidental del mundo", por lo que la "transformación progresista del mundo puede ocurrir por caminos no previstos por el pensamiento occidental, incluso el pensamiento crítico occidental" (marxismo incluido); 2. "la diversidad del mundo es infinita", lo cual incluye muy distintos modos "de ser, pensar y sentir, de concebir el tiempo, la relación entre seres humanos y no humanos, de mirar el pasado y el futuro, de organizar colectivamente la vida, la producción de bienes y servicios y el ocio", que según el autor, quedan desperdiciadas al no ser reconocidas o ponderadas como válidas por los teóricos de la academia.

Proponiendo una agenda concreta de acción en este marco, el doctor Márquez-Fernández, en su trabajo "Alternativas para las Ciencias Sociales desde el Sur",[24] pensado y escrito en ocasión de la 1ra Conferencia Internacional de Ciencias Sociales de la FIUC, delinea cuatro proyectos dirigidos a repensar las ciencias sociales desde el lugar de los excluidos:

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[19] Vidal, F. (2011) ¿Hay activos tóxicos en el paradigma de las ciencias sociales? Desafíos a las ciencias

[20] Màrquez-Fernández, A. (2011) Boaventura se Sousa Santos: Interculturalidad de saberes y epistemologías del Sur. Utopìa y Praxis Latinoamericana 16 (54), 5 − 6. Maracaibo, Venezuela.

[21] Parece haber bastante acuerdo en la necesidad avanzar hacia una "triangulación paradigmática". En otros ámbitos se habla, según Migdalia Pineda (2005), de "holismo", "convergencia metodológica", "pluralismo disciplinario", "post-disciplinarización", "transdisciplinariedad", "síntesis creativa".

[22] Op. Cit.

[23] De Sousa Santos, B. (2011) Epistemologías del Sur. *Revista Utopía y Praxis Latinoamerican*. Año 16, No. 54.

[24] Márquez-Fernández, A. (2012) "Alternativas para las Ciencias Sociales desde el Sur". Utopìa y Praxis Latinoamericana 70 (2012-1), 85 − 97. Maracaibo, Venezuela.

1. Proyecto epistémico: que acoja la investigación compleja y formación transdisciplinar de investigadores para desarrollar otras praxis de la racionalidad, que tome distancia del "paradigma clásico del universalismo" y la "concepción unívoca o totémica de las ciencias", incompatibles con las diversidades culturales y los principios del caos, la incertidumbre, la complejidad.

2. Proyecto ético: que permita generar, desde las ciencias, valores de convivencia pública — libertad, igualdad, equidad—, derechos de bien y paz entre hombre y naturaleza y respuestas a las distintas problemáticas que afligen al ser humano.

3. Proyecto político: que propicie el desarrollo de estados interculturales que favorezcan la pluralidad de identidades ciudadanas.

4. Proyecto económico: que partiendo de la crítica a la producción tecno-científica del consumo, justifique el desarrollo de una economía de bienes necesarios.

Queda abierto el debate: ¿es pertinente y factible incorporar estos planteamientos al trabajo que realizan los científicos sociales de las universidades católicas?

4. REDES DE CONOCIMIENTO PARA LA INTERCULTURALIDAD Y EL DESARROLLO

Una experiencia replicable (o vinculable al Grupo Sectorial de Ciencias Sociales de la FIUC) es la del Celadic,[25] la cual consiste en construir participativamente, y validar, un Modelo Alternativo de Desarrollo Humano Integral que responda a la realidad continental partiendo de la Enseñanza Social de la Iglesia. Esta experiencia se constituye en promesa tanto por sus "contenidos" como en su "forma".

En el año 2005 un equipo de siete dirigentes sociales, políticos, empresarios y académicos, de distintos ámbitos, comprometidos con el pensamiento Humanista-Cristiano y la Enseñanza Social Cristiana, e interpelados por vivir en la región a la vez más rica y más injusta del planeta, se propusieron crear un "espacio de encuentro" para reflexionar y discernir la realidad, elaborar propuestas alternativas e impulsarlas en los diferentes sectores sociales, asumiendo el desafío de recuperar y profundizar la identidad cultural del continente, ayudar a crear una comunidad latinoamericana de naciones y construir un modelo alternativo de desarrollo humano integral.

El mismo año 2005 se conformaron Equipos de Estudio y Elaboración cuyo trabajo de análisis de la realidad resultó en la publicación de un primer estudio titulado "Diagnóstico Causal Latinoamericano", al cual siguió en 2009 un segundo estudio con el título de: "Un Modelo Alternativo de Desarrollo Humano Integral" (MADHI).

Utilizando el método Delphi se llevó a cabo una investigación para profundizar en las raíces culturales latinoamericanas y su devenir histórico. El resultado fue la publicación en 2011 del tercer estudio, titulado "Nuestra Identidad Cultural Latinoamericana".

Para formular el MADHI se constituyeron en cada país los *Capítulos Nacionales* que elaboraron propuestas específicas a cada realidad. De la misma forma, considerando la vertiginosa velocidad de los cambios locales y globales que afectan a todas y cada una de las dimensiones de la propuesta, se constituyeron *Equipos Temáticos* para adaptarlas, ampliarlas y profundizarlas.

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[25] Esta información fue recogida en entrevista realizada al Prof. Luis Enrique Marius, Director General del Celadic, y por observación directa participante en los programas.

El MADHI es aún una propuesta en construcción. Nace como reacción a los fracasados modelos impuestos o sumisamente aceptados hasta la fecha (tanto el que se sustenta económicamente por el capitalismo de Estado como el del neoliberalismo). Toma como referencias esenciales la persona y el trabajo humano, el bien común y la solidaridad. Concibe al humano como sujeto en relación, productor de "condiciones materiales de existencia y de los símbolos mediante los cuales mapean el territorio en que esa producción y reproducción de la vida tiene lugar", por lo que atribuye a la cultura un papel "constitutivo, constructivo y creativo", y no meramente instrumental.[26] Este modelo, teóricamente afín a la perspectiva científica "del Sur", nuclea el desarrollo con la identidad cultural y la integración. Asimismo, incorpora valores y nociones de los pueblos originarios del Altiplano andino, tales como trabajar (llank´ay), aprender (vachaj) y amar (munay), para el Buen Vivir (*Sumak* Kawsay).

Con el doble objetivo de seguir madurando el modelo y de generar nuevos dirigentes que promuevan los cambios necesarios en los diferentes sectores de las naciones latinoamericanas, se convocó el mismo año 2011 al primer encuentro de Rectores, en el que participaron nueve (9) universidades de ocho (8) países de la región: Honduras, Panamá, Venezuela, Ecuador, Perú, Bolivia, Paraguay y Chile. Allí se suscribió un convenio para abrir el "1er. Programa Virtual sobre Desarrollo Humano Integral", que con 775 horas académicas, aborda el tema del desarrollo en sus dimensiones ético-cultural, económica, política, social y ecológica, utilizando una plataforma basada en el software libre Moodle. Los participantes cuentan con el acompañamiento de tutores especialistas de distintos países, quienes coordinan los debates, y personal técnico de apoyo. Al final de cada cohorte se genera un documento donde se recoge lo más innovador de la producción intelectual. En su primera edición el programa egresó 92 profesionales. A finales de 2012 inició la segunda corte con 230 profesionales de 10 universidades latinoamericanas.

La dinámica que se da en el programa es la del pluralismo cultural, entendido como "una interacción armoniosa y una voluntad de convivir de personas y grupos con identidades culturales a un tiempo plurales, variadas y dinámicas".[27] Evidencia es la superación exitosa de los conflictos y diferencias que se han presentado durante la interacción en los foros virtuales, debidas a los distintos puntos de vista, valores y maneras de expresarse.

Más de 700 dirigentes laicos latinoamericanos vinculados al Celadic apuntan a generar las dinámicas necesarias para que se produzca un cambio sustantivo de las condiciones de vida y de trabajo de los latinoamericanos.

El éxito dependerá de la capacidad para contribuir a la formulación de políticas públicas en general, sean sociales, económicas, culturales —y trátese de modalidades prácticas de intervención y apoyo, o de marcos reglamentarios—, las cuales deben incorporar, mejorar y fortalecer lo que de beneficioso y saludable la gente ya ha construido: sus creencias, modos de ver, tradiciones, modos de comunicarse, el tejido social y el conjunto de experiencias que constituyen su patrimonio de vida, su cultura. Estos factores influyen directamente en la eficacia y el impacto de la intervención pública.

Los nuevos retos del programa se dirigirán a fomentar investigaciones que nutran y hagan aportes efectivos a las políticas públicas, que promuevan un desarrollo humano integral desde lo cultural. La diversidad cultural y la interculturalidad son temas prioritarios: programas, líneas y proyectos de investigación que las contemplen deberán multiplicarse.

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[26] Olmos, A. (2004) Los (sin)sentidos del desarrollo. En: Olmos, A. y Santillán, R. (2008) Culturar: las formas del desarrollo. Buenos Aires: Ediciones Ciccus.

[27] Unesco (2991) Op. Cit.

El Celadic prevé ampliar y profundizar los acuerdos institucionales con las universidades para continuar con el Programa DHI, realizar nuevos programas virtuales (entre los que podría incluirse alguno que coadyuve a la formación de investigadores en red), coeditar publicaciones, propiciar los intercambios de docentes e investigadores, compartir el Portal de Encuentro Multimedia (PEM), con difusión digital, radial y televisiva, y otros programas.

5. EN SÍNTESIS

La realidad global evidencia el agotamiento de los paradigmas vinculados a la racionalidad técnico-instrumental, cuya aplicación está trayendo como efecto colateral de largo plazo el agotamiento ambiental y la violencia en todas sus formas.

A fin de contribuir a que la humanidad se aleje del camino que le lleva a la destrucción planetaria y al suicidio colectivo espiritual, las ciencias sociales deben reconocer la naturaleza subjetiva y relacional del ser humano como un elemento más de un ecosistema, el papel central de la cultura y de las diversidades culturales en la construcción del desarrollo; deben valorarla y asumirla, propiciando el pluralismo cultural hacia adentro y hacia afuera de sus comunidades científicas.

Para superar estos desafíos las ciencias sociales deben repensarse (y/o repensar a la Ciencia), abrirse a otras perspectivas que le permitan cumplir su responsabilidad social e histórica en el proceso de humanización, y construir otros modelos de desarrollo con rostro humano. Desde América Latina se identifican como promesas las Epistemologías del Sur y el trabajo en redes interculturales de conocimiento, como el que lleva adelante el Celadic, aprovechando las herramientas de la telemática para crear espacios de encuentro, interacción y comunicación de investigaciones, en la tarea de construir modelos de desarrollo alternativos que consideren y valoren la dignidad humana, las diversidades culturales y el equilibrio ecológico.

DIVERSIDADES CULTURAIS: DESAFIOS E PROMESSAS

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A premissa orientadora dessa reflexão é de que no âmbito das Ciências Sociais, a Ciência se desenvolve por meio da formulação de novas indagações, feitas por cientistas, ao se depararem com a *realidade social em sua dimensão sócio-histórica e cultural,* e em toda sua complexidade. O que se propõe é a ampliação de espaços de debate e de reflexões ancorados no diálogo entre a Ética e a Ciência, mediados pela Cultura.

Em seus primórdios, sabe-se que a Ciência foi criada para emancipar e libertar o homem de todas as formas de *escravidão, obscurantismos e medos*. O saber científico produzido deveria ser incorporado nas *consciências, mentes e vidas humanas.* Naquele contexto, a razão tinha um caráter mais contemplativo, ainda que voltada à defesa da vida. Esse cenário começou a se modificar com o advento das duas Grandes Guerras Mundiais, com destaque para o avanço do processo de industrialização da ciência, mediante a demanda e o desenvolvimento de projetos de investigação em grande escala.

Essa demanda passou a requerer atitudes ousadas, grandes equipamentos e vultosos recursos econômicos (a exemplo do Projeto Manhattan para construir a bomba atômica, programas espaciais, engenharia genética, realidade virtual, e outros). Esse formato de Ciência, em atenção às demandas do mercado e da expansão do grande capital, estabeleceu uma relação de poder e de dominação entre distintos atores, até então inexistente, ou seja, entre dirigentes de empresas, autoridades de Estado e cientistas políticos. Esses últimos, submetidos às exigências da lógica do capital e do mercado, começaram a perder autonomia e a produzir um saber anônimo, à medida que não mais detinham a autoria do saber produzido.

Nesse cenário mundial, a história da Ciência sofreu transformações profundas de *caráter político, econômico, cultural, social e filosófico*. Como questão central dessa reflexão, avaliamos que a mudança mais grave se deu com a ruptura entre as questões éticas e as questões científicas, ou seja, gradativamente, com o advento da modernidade, a *dimensão científica* se distanciou da dimensão ética, como se fossem dimensões inconciliáveis. Acreditamos que o debate ético-político sobre as razões dessa ruptura histórica, precisa ser recuperado pelas Universidades Católicas.

A Ciência, que no Renascimento (Século XVIII) havia se aliado à tecnologia com a finalidade de promover *a junção entre o saber cientifico e o saber fazer (teoria e pratica),* aliou-se à chamada r*azão Instrumental*, conforme categorização atribuída pelos pensadores da Teoria Critica da Escola de Frankfurt (Adorno, Horkheiner, Habermas, Marcuse, e outros), e ao novo padrão de sociabilidade proposto.

Essa aliança produziu "*o agir racional com respeito a fins*", e colocou a Ciência a serviço do poder político e econômico no modo de produção capitalista. A informação e o saber foram transformados em recursos privados e vendidos como mercadoria. O caráter contemplativo da razão cedeu espaço à racionalidade preconizada pela razão instrumental. As indústrias culturais foram acionadas para servir aos interesses privatistas, em detrimento de critérios públicos e universalizadores. O verdadeiro sentido e significado do termo "público" remete á origem latina do termo (*res public*), ou seja, *coisa de todos e para todos*, e não sinônimo de estatal ou governamental.

Instituiu-se a *mercantilização da cultura e da ciência que deixaram de ser consideradas componentes essenciais para a organização, a troca de experiência, o desenvolvimento social e o diálogo intercultural.*

Conforme analisa Profa. Jeanette, em conseqüência, instituiu-se "um novo Ideal, pautado no lucro mediante uma perniciosa e desenfreada utopia coletiva que passou a ameaçar a vida em sociedade, ou seja, o progresso sem medida e a qualquer custo". Conforme preconizou Adorno (expoente da Escola de Frankfurt), sofreram influência dessa nova lógica e ordem econômica mundial, as indústrias culturais (meio de comunicação de massa), e as instituições socializadoras e educadoras como a escola, a igreja e a família, com enormes fraturas sociais.

Diante desse cenário mundial, a segunda reflexão que se coloca para as Ciências Sociais, como objeto de reflexão desta Conferência, diz respeito à indagação: *seria a racionalidade técnico-instrumental, a única racionalidade possível, capaz de orientar o mundo moderno no sentido de atender as exigências e demandas do mundo contemporâneo, tomado pelo pragmatismo e pelo aligeiramento (aqui e agora) no âmbito das relações sociais e humanas?* Como fica a função social e ética da Ciência? E o respeito aos valores culturais? Sabemos que o custo social do desenvolvimento econômico, sem investimentos na área social, é muito alto.

Portanto, a terceira questão que, a nosso ver, deveria instigar o campo das Ciências Sociais seria:

1) como sermos economicamente eficientes no âmbito da produção, com garantia de ações e investimentos na área social, de forma justa e equânime?

2) como sermos ecologicamente prudentes nas tomadas de decisão relativas à relação homem natureza, em um contexto de pressão humana sobre o meio ambiente?

3) como sermos socialmente justos mediante a redistribuição de bens e serviços e riqueza?

Sobre o fenômeno das políticas públicas, sejam sociais, econômicas ou culturais, entendidas como modalidades práticas de intervenção, ancoradas em marcos regulatórios, Profa. Jeanette nos brindou com uma reflexão pertinente ao reafirmar a necessidade que essas políticas têm de levar em conta a relação

entre poder e governança, mas, sobretudo, o fortalecimento da cultura, das crenças, das tradições e do conjunto de experiências, que constituem o patrimônio de vida dos segmentos para as quais estão voltadas.

Ao criar as condições objetivas para a formação de um Grupo Setorial na área de Ciências Sociais, a FIUC nos interpela a buscar, dialeticamente, a unidade no diverso. Nesses termos, os programas, as linhas de pesquisa e os projetos de investigação, devem contemplar os fenômenos da *diversidade cultural e da interculturalidade.*

As reflexões nesta manhã nos instigam e nos desafiam a definir e tornar visível uma forma de fazer ciência em seus pressupostos epistemológicos, métodos e técnicas, aprofundando os conceitos e a pertinência das Ciências Sociais no mundo contemporâneo, ou seja, a conjuntura demanda a criação de epistemologias e metodologias que explicitem as mediações e determinações do padrão de desenvolvimento e de sociabilidade proposto pelo mundo globalizado.

Não estamos falando de minorias culturais que se fecham em seus dogmatismos e verdades, como armadilhas de fundamentalismos de toda ordem. Falamos de diversidades culturais que agregam, libertam, incluem e se abrem a novos diálogos entre nações.

Em síntese, ao nos contrapor ao formato de uma razão dominante e monocultural que conforma a cultura moderna, devemos conclamar os cientistas sociais nas Universidades Católicas a explorarem paradigmas científicos que incluam manifestações culturais, de forma que a formulação de políticas sociais contemple proposições e tendências apontadas por grupos multidisciplinares de investigação.

Com base nesses pressupostos, Dra. Jeanet resgata o interessante trabalho de Dr. Marques Fernandes sobre "Alternativas para as Ciências Sociais desde el Sul", em que propõe quatro projetos para repensar o papel das Ciências Sociais junto aos excluídos: a) projeto epistêmico; b) projeto ético; c) projeto político; e d) projeto econômico. Essa proposição ganha materialidade com o desenvolvimento de um trabalho em redes na América Latina, mediante uma nova perspectiva denominada *Epistemologia Del Sur, q*ue, ancorada nas três premissas do sociólogo português Boaventura Souza Santos, preconiza "um outro sistema de mundo e de vida que se reconhecem plurais e interculturais".

Por fim, destaco algumas premissas que, a nosso ver, poderão orientar perspectivas futuras, como cientistas sociais e políticos:

1- a Ciência, em particular as Ciências Sociais, tem que estar identificada com um projeto societário transformador que se oriente por um compromisso ético político de respeito às diferenças e de valorização da Vida Humana. É esta Ciência que deve ser tomada como *horizonte ético, cívico e democrático:*

a) ético por colocar-se a serviço do bem comum e da justiça redistribuitiva;

b) cívico, como direito de cidadania de todos:

c) público e democrático, por democratizar o acesso de todos a um saber compartilhado e a um conhecimento que produz bem estar, saúde e qualidade de vida, como legítimas necessidades humanas básicas, e não como desejos ou aspirações de mercado.

2- ás Universidades Católicas compete a missão de formar cidadãos críticos e conscientes em todas as áreas do conhecimento.

3- Há que se recuperar a junção da dimensão científica com a dimensão ética, a favor da e em defesa da VIDA,

4- A nós educadores, identificados com o pensamento humanista cristão, compete redefinir nossas escolhas teóricas, metodológicas e epistemológicas assumindo uma atitude de resgate dos *princípios da solidariedade e da alteridade como valores essenciais.*

Nesses termos, a cultura ganhará centralidade por meio de um conjunto de significados, valores e crenças que passarão a determinar e reestruturar o pensamento social que defendemos em bases críticas. Com essa centralidade, a ciência e a cultura tornam-se sinônimo de *diálogo e de valores compartilhados, de forma dinâmica e geradora de desenvolvimento social.*

Ademais, a pergunta formulada desde o século passado continua atual como desafio contemporâneo, ou seja: *porque o homem contemporâneo, podendo escolher a liberdade, a igualdade e a justiça social, opta pela barbárie e pelo caos?*

Em síntese, há que se explicitar quais mediações estão determinando as escolhas, e acreditar na centralidade e na perspectiva inovadora da razão emancipatória, ancorada na ética, no desenvolvimento humano integral, e nas relações solidárias, regidas por princípios de liberdade, igualdade e justiça social redistributiva. Creio ser esta a nossa utopia, ainda que complexa e dasafiadora, mas que está assentada na esperança e na real possibilidade de construção de uma sociedade e de um pensamento social condizentes com a valorização e preservação da vida e da dignidade humana.

MOBILITY AND SENSE-MAKING AS KEYS OF THE SOLIDARITY MODEL

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1. WELFARE SOCIAL CONTRACT HAS BEEN BROKEN

The financial crisis the world is suffering since 2008 has eroded the social trust in the sustainability and convenience of the Welfare State model. The raising of new high competitive global actors —especially the BRIC group formed by Brazil, Russia, India & China- are facing international exploitation basis of the financing of Western model of national solidarity. Migratory streams are increasing their fluxes and are questioning about the national rights to Welfare. But, over all, the institutional causes of the 2008 Crisis have created a deep distrust around the world. The intensification of inequalities between rich and poor-working people is breaking the solidarity between social classes. Political corruption, lacks of governance and elitist conspiracies for financial enrichment have provoked a general state of democratic upset. Different demonstrations of "Indignados" movement in Madrid, New York City's Wall Street, Paris, London, Glasgow, México, Berlin, Santiago of Chile, Brazil, etc. are sign of a profound deception with current political regimes. We could sustain that the *Social Contract* has been broken. The Welfare Model of Social Contract —a treat between Capitalist model and Social-democratic redistribution of public goods- is threatened by high-financial global-class. While a new middle working-class is raising in Southern countries and are calling for social rights, the Welfare State model is at risk. The new redistribution of national and financial power in the international arena requires a new world contract and a new perpective for national contracts. "Treat or Trick?" is asked in this new global Halloween. The Social *Treat* has been changed for a hypercapitalist *Trick*.

2. NEW CHALLENGES FOR SOLIDARITY

Solidarity is not only challenged by conspiracies and mistrusts. General context is being changed by new structural risks: environmental problems, individualism, materialism, anomie, family disruptions, etc. Both model of progress and economical growth have been seriously criticized. Especially because they are not planned for the best of individuals and peoples but the enrichment of the few. The answer to that lack is the Human Development (HD). HD is a United Nations standard for measurement of the growth of country. HD model is focused in the true and concrete wellness of people. Moreover, progress approach has been criticized because of its unidimensional consideration of human, social, nature and global life. More complex systems are calling for a more whole vision of the factors. Comprenhensiveness is an indispensable criteria for thinking the humanity improvement. One of the most relevant current goals is sustainability: not only of environment but also finantial sustainability, political sustainability, cultural sustainability or family sustainability. Besides sustainablity, the role of hapiness is increasing as a national goal for any society. Responsibility, reflexivity, knowledge & informational development, etc. are new people demands. All of these criteria, needs and goals, are calling for a new approah to development. "Integral" is an adjective that expresses the consideration of all the essential factors of human life and environmental health. Thereby, Integral Human Development (IHD) is currently the new standard for the improvement of the whole Humanity. One of the most important factors for reach IHD is solidarity.

Solidarity is the heart of the Social Capital and the infrastructure for building fair societies and sustainable markets. The former model of solidarity was based on national societies and a strict tax system. Tax compliance was the fist step of Solidarity. This model was sustained by a compact social basis with high levels of cultural homogeneity, clear borders, middle-class prestige, not exagerate national inequalities and moderate beliefs in the possibility of ascendent social mobility based on meritocracy. The world solidarity was a changing balancing of international agreements. Individuals were almost absolutelly mediated by their national states.

But the age has changed. A new model of universalization became the global rule. Its new model of universalization is global, networker, ecological, flexible, reflexive, informational, diverse, ambivalent and risky. Some of the problems for reach Solidarity re improvements in our democratic systems: more participation, better deliberation, more public control, more self-governance. But another challenges for Solidarity are systemic: new conditions are calling for a new model of Solidarity. May be "mobility" would be one the most important context challenges.

3. HIGH-MOBILITY

Mobility is at the core of changes now taking place throughout the world. Mobility is a far-reaching phenomenon which is expressed in several ways. We call these the **10 tracks of mobility**:

1) **Internal mobility** begins with personal movement toward changing our own expectations. In our imagination, we move to another place or wish to move to another place which social norms had made off-limits. Internal mobility allows us to imagine ourselves in another place in which we are able to search, change, and improve.
2) **Psychological mobility** helps us to orient ourselves in radically different contexts by reevaluating aspects of our character, attitudes, preferences, and habits.

3) **Identity mobility** allows us to deal with the diversity of social identities and roles in the various groups of which we are part.

4) **Physical mobility** refers to moving from one place to another, changing location, traveling.

5) **Relational mobility** involves making contact with new individuals or with individuals who are different in terms of place of residence, nationality, social class, ideology, or religion.

6) **Communicative mobility** is understood as the increase in number and diversity of connections which results from communication between individuals of very different backgrounds, as well as the exchange and transfer of knowledge and texts (hypertextuality).

7) **Media mobility** is the ability to consult and participate in much more diverse sources of information and/or knowledge.

8) **Social mobility** is understood as paths leading to a change in social class, educational level, occupation, or social status.

9) **Economic mobility** is the ability to move people as well as tangible and intangible goods and services around the world.

10) **Political mobility** is understood existentially as a high degree of freedom and opportunity, and/or the operational rights involved in communication, participation, and entrepreneurship. Individuals and groups demand participation in the decision-making process within a new type of governance.

People navigate through multiple screens, participate in various networks, communities and decision-making processes, and transfer ideas and images to create new ones. They move cross-culturally, making the best of each perspective part of their own. Freedom seems to be redefined in terms of mobility, of removing old boundaries. Clearly, this creates new boundaries and vulnerabilities, divisions and conflicts, obstacles and uncertainties. But at the same time, mobility also offers us a framework and the tools necessary to overcome these obstacles. Without a doubt, having and using mobility provokes new social differences. But at the same time, Information and Communications Technologies (ICT) are very mobile, very easily transferable. The mobility of digital technology is easily appropriated by society at large.

It seems that the human condition plays a role in the articulation between this large-scale global movement and the small-scale movement experienced internally by individuals and communities. The call to develop, communicate, and participate represents a huge mobilization of all our forces, individual and shared.

4. SENSE-MAKING POLICIES

There is a second trend beside mobilization: Meaning-making. Mobilization is the horizontal dynamic of our new age of Modernity. The vertical dynamic is formed by the problems of anomia and significance. The rights of mobility need to be meaning-sustainables. The sense-making or meaning-making include:

1) Cultural capitals, people wisdom, public reason, cultural commons, tradition and heritage;

2) Science advancement, knowledge deepening and aesthetic development.

3) The daily attribution of significance to the life, the individual orientation, cognitive consonance and life's project-building;

4) Significance of relationships and belongings to families, groups, nation and Humanity;

5) Individual and collective feelings of goodness, trust and solidarity;

6) Shared values and beliefs;

7) Otherness, individual and collective singularity and identity development;

8) Development of public discernment and interpersonal capabilities of deliberation;

9) Sense of transcendence, pursuit of the Best, appreciation of the endless goods and significance of the intergenerational links.

10) Meaning-making practices and cultural activities.

Disagreements and diversity are constant in our democracies: indeed, they are conditions for the fair political development. But a balanced and just shared meaning-frame is needed for the political and social sustainability. Risks of anomie are increasing arounf the world. Sometimes anomic state of mind manifests itself in identity conflicts. At other times, violence and self-destruction, family unresponsibility, educational failure, hyper-nationalisms are symptoms of that anomie. Anomie problems was the main problem faced by social scientist Emile Durkheim. The Restaurationist epoch of Modernity (1804-1945) was a high-velocity time of changes: The whole context of every individual was transformed. Especially, million rural people migrated to cities and formed a new habitat. The bigger the cities were, the smaller individual felt. Huges machines invaded the social life and individuals were a piece in these machines: Industrial machines, market as machine, burocracy machine, war machine, metropolis as machine, mass media machines, social class stratification as machine, etc. Personal orientation was not easy in that context of "Machinism". Kafkian feelings were not unusual. Return to rural pre-modern contexts were not possible. An enthusiasm about Progress was going to crash against Imperialism, World War I, Fascism, Racism, Communism and the worst consequences of capitalism. Then, Durkheim thought that the sustainability of Solidarity was in danger. A first modern model of Solidarity was thought by Durkheim. It was based on the anonimous exchange of goods in a high-especialized system of labor division. If trust and fair exchange remained, this Durkheimian model of solidarity would work. But capitalist ambitions, statalist-burocratic overdevelopment and imperialist warmongering broke the essential conditions of Durkheimian "divisionist" model of solidarity. Then, he asked himself 'How is possible solidarity?' –and he began to work about the cultural conditions for sustainable solidarity. The *societal* meaning-making was his essential last research-question.

At the end of Restaurationist Modern Age -in 1945, after the World War II horrors-, a Postmodern Revolution began. They look for new sources of sense-making. Postmodernism was an attempt of refoundation of Civilization from new sources: a new understanding of Human Rights, poor people, Third World, race, sex, genre, family roles, nature and environment, peace, spirituality, etc. The key was a new public policy of sense-making.

At the same time, the after World War II reconstruction plans created bigger Administrations, bigger markets and bigger companies. New nations gained independence beyond their former colonial status. A new scale bigger the Modern paradigm of Metropoli happened and a new source of anomie appeared.

A new Social Contract was signed between unions, capitalism and Administration: High levels of social and civic rights in exchange for social peace. Socialism were abandoned by work-class people and a new middle-class ideology was extended across the new societies. Consumerism, confort and safety were the axis of the centered ideologies.

But Postmodern eagerness of Freedom and radical changes were not satisfied. New ways of libertarian institutions were experimented. Some of these way were impassable. Another ways have been great improvements for humanity (feminism, ecology, civil rights, etc.). Serious conflicts sprang up because of the limits of democratization or violent reactions against democracy development (assassination of relevant leaders, terrorism, guerrrillas and putsch around the world…). Problems caused by 1970s' crisis created a new context for social system development. A Neoliberal Social Contract was signed by the new societies

in the 1980s: the worst interpretation was "Less Rights in exchange for More Growth"; the best version was "More Flexibility for More Reach".

Besides the new Neoliberal Social Contract, a new model of development was raising. The new model has several keys: mobility, globalization, networking, digital culture, ecology, flexibility, informationalism, reflexivity, ambivalence, high-velocity changing and participation. A new Modern frame has been created. Global scale, individualism, isolation, social media's scale, ambivalence, invisibleness of power sources, unresponsibility, rejection of failures or social and individual riks are new sources of anomie. Moreover, people look for wellness and happiness as new social-cultural rights and public goals.

Middle-class ideologies development allow a dream: a neutral society in which values, feelings and beliefs were only phenomena inside the private sphere. Public arena is only the ground for discussion about material resources and the management of common interests. This pragmatist approach seems the solution against the ideological wars about race, class, family, sex and God. A strong de-ideologization became the rule. "The End of History" was announced. But the trick of pragmatism is that it stands only on an hidden intentional agenda of shared values & beliefs. The problem of pragmatism is: who is deciding the material & common interest? Interests are cultural maden. The problem of anomie and mistrust remain unresolved and potentially emergent.

First, globalization and the social outcomes of Neoliberalism around the World was a first manifestation of the Social Unrest. World Social Forum and alter-cosmopolitism were ongoing answers. Second, 9/11, global terrorism and new dirty wars created a new wave of political violence and irrationalism. Third, the 2008 world financial crisis is being a strong source of anomie and decoupling. Social Unrest is being developed around the world. It is not only political unrest but also personal anomie because of the lacks of social and cultural capital. Simultaneously, new sources of social-cultural capital are emerging from social media. But social networking is an ambivalent mean: It can create links or new anomic phenomenon.

Today, like a century before, we follow asking for the public policies of sense-making. The Welfare State cannot be limited to resources production and life safety. Values & Beliefs production is crucial for its constitution and sustainability. Welfare State only stands on shared moral and believing foundations. Policies of sense-making are essential. But the liberal warning stands up about its dangers. Yesterday and today, the role of the states as sense-makers has been very dangerous. Frequently, those experiences have been tragic. It seems a paradox: a societal policy of meaning-making is needed but it must be liberal. The answer is the deepening of the Solidarity and tolerance. Tolerance is not a permissive apathy about the other but the responsibility with the development of the responsibility of the other. You are tolerant not when you show desinterest but when you help to the development of the responsibility of the other. Sometimes the help is restraint and distance. Sometimes the best way for tolerance is respectful listening and asking. Another times, is conversation and advice. Sure, we must develop better ways for dialogue, deliberation, discussion and reconciliation. Constantly, we must communicate –respectful and free- our own values and beliefs and celebrate the shared ones: we call it Transparency. Civic conversation and diversity are essential but also depth. The superficiality of our culture is the worst social risk. The own intolerance is symptom of superficiliaty.

The sense-making is now a public problem. A lot of Public health problems are related to sense-making: anorexia and obesity, stress, depression, violence, drug addictions, self harm, suicides, etc. The meaning-making is the center of our educational problems: the participation of parents, the development of individual attitudes and dispositions and the students' expectatives depend on the sense-development.

Today, the main question of the Solidarity is: "Which is the meaning of my relationships?" The experiences of bounding and belonging (for example, brotherness, fatherness, class-inequalities or homeland) are ambivalent: They need significance and interpretation. In the Middle Age, the interrogation of the Solidarity was "Who is the responsible person of this helpness man?". The answer was the belonging to a community or corporation. After, in the first Modernity the question of Solidarity was: Who has right? The key was the citizenship. In the 19th century and part of the 20th century —Restaurationist Modernity- the question was "Who own the capital of solidarity?". The answer was the distribution of power through democracy. In Postmodern Times (1946-1989) the interrogative challenge to the Solidarity was: Which is the best way for universalizing the Solidarity? And Human & Civil Rights were the answer. Now, the question is the meaning and the answer is Responsibility (Tolerance as a form of Responsibility) and mobility.

5. MOBILITY AND SENSE–MAKING

Mobility and Meaning-making are strongly linked principles in our age of Modernity. The 1900s' urbanites couldn't return to rural contexts (simply, because rural world was also being urbanized in its especial way). Now, we can't return nostalgically to be enclosed into national old-Welfare States. Those Welfare world failed in some essential goals: too much homogeneous, too little universalist; too much statalist, too little sustainable; too much consumerist, too little sense-maker; too much individualistic, too little participatory. The high-mobility of our times need another approach but mobility must be a dynamic of social decoupling. Therefore, the healthy mobility always increases social and cultural capital for the person and his links.

The horizontality of the mobility sizes the field of the sense-making and the verticality of the sense-making takes deep roots and human trascendence. Together, Mobility and Sense-making arethe answer to the new challenges of solidarity. If cultural capital were not enough, Welfare State would not be sustainable. New developments and facing new challenges would need more cultural capital. In pursuit of hapiness, wellbeing and *wellsense*, we must protect, develop and look for bigger wealth of cultural capital. Cultural and sense-making factors —Truth, Goodness and Beauty- are essential part of the Integral Human Development.

Social capital is the system of relationships, belongings and solidarities that can help to the mobility and development of an individual or group. In turn, *cultural capital* is the system of sense-making (values, beliefs and feelings), dispositions and expressive practices that can help to the mobility and development of an individual or group.

Poor people not only suffer lack or resources but anomie. Social exclusion is a new dynamic that also impoverishes the social and cultural capital of poor people. The levels of meaning-making are lower when hardships appear. Increased deinstitutionalization, inequality and the superficiality of public life are factors that worsen the poor people's cultural resistance and resilience. The deterioration of social capital produces loss of cultural capital and vice versa. Both are closer interrelated because sense-making always is created through interpersonal relationships and any piece of meaning is related to relationships. The role of Love in the human condition determine that dependence between sense-making and link-building. Currently, Solidarity requieres a cultural revolution.

IGNITING SOCIAL CHANGE IN INDIA: TRADITIONAL VERSUS MODERN SOCIAL NETWORKS

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Studies on social networks, its diverse forms and its far reaching impact on society have gained much significance in recent years. While networks have been studied from a range of ideas, its influence in bringing about social change needs much more attention. The multi-pronged meanings attached to the term and its varied applications to sociological thinking has created wide gaps in comprehending the huge impact it has on the present society and on the younger generation in particular. A social network is a 'structure of relationships linking social actors' (Marsden, 2000:2727) or 'the set of actors and the ties among them' (Wasserman and Faust, 1994). 'Relationships or ties are the basic building blocks of human experience, mapping the connections that individuals have to one another' (Pescosolido, 1991). 'As network theorists claim, the structure of these relationships among actors has important consequences for individuals and for whole systems' (Knoke, 1990).

Some sociologists see social networks as 'the essence of social structure" (Burt 1980); others see "social structure governing these networks' (Blau 1974); still others see networks as 'the mechanism that connects micro and macro levels of social life' (Coleman, 1990; Pescosolido 1992). To many, the power of network explanations lies in 'changing the focus of social structure from static categories such as age, gender and race to the actual nature of the social contacts that individuals have and their impact on life chances' (White, 1992; Wilson, 1987, 1996). There exists a strong linkage between social structures and social interactions.

According to the Oxford Dictionary definition, it is 'a network of social interactions and personal relationships'. Groups of people connected to each other, such as through family, friendship, business relationships, religious organizations and clubs can be understood as personal relationships and social interactions. A second definintion states it is 'a dedicated website or other application which enables users to communicate with each other by posting information, comments, messages, images, etc'.
http://oxforddictionaries.com/definition/english/social%2Bnetwork

According to the Indian Census records of 2011, India's 1.21 billion population which accounts of the world's 17.5 percent population comprises of 623.7 million males and 586.5 million females are only second to China. As far as India is concerned, the traditional forms of social networks still play a significant role in the life of Indians. This is more true of rural India which comprises of nearly 70% of the population. Given the technological advancements copled with rapid urbanization taking place in the nation and the nature and extent of social relationships, social networks are taking on varied characteristics and meaning in the lives of Indians.

Traditional social networks are made up of family, extended family, neighbours, neighbourhood/community members, village communities, school mates, work mates, clubs etc, but peculiar to India are her caste based groups, linguistic groups, regional groups and groups based on religion. For an Indian family – the family name, caste name, village name and the language one speaks and religion one belongs to, signifies his/her identity. In several families the practice of attaching the name of the village, the caste name and the family name to the name of the individual is still a common practice. Thus linking such distinctive characteristics brings to the person a stronger identity and a sense of self in society. Such informal identities form a strong network among the Indian communities. However all of these networks are natural and in a sense 'organic'. Such networks are intended to remain for long periods of time in the life of any individual. In the Indian situation people marry within such networks, networks of extended relatives, same linguistic groups, from the same religious/caste group or from close regional locations. Business and trade is even carried out within such traditional network systems. Thus the family, village, caste networks etc is still one of the most prevalent social networks which exist and function effectively today.

The second definition according to the Oxford Dictionary states that, 'a social network is a dedicated website or other such applications which enables users to communicate with each other by posting information, comments, messages, images, thoughts, opinions etc through a networked system such as a computer with an internet facility'. Social networking therefore 'is the practice of expanding business and/or social contacts by making connections through individuals. While social networking has gone on almost as long as societies themselves have existed, the potential of the Internet to promote such connections is only now being fully recognized and exploited, through web-based groups established for that purpose'http://whatis.techtarget.com/definition/social-networking.

'This extraordinary modern age social network system that has changed communication styles into more complex socialization processes is a matter of interest which this paper will dwell at length. Such conception of modern soceity, seems to be confirmed by the emergence of social networked websites, and user-generated contents, which are becoming a prominent place of conversation in postmodern society, and tends to concentrate around specific niches of interest' (Simmons, 2008).

'The world is facing a new revolution. The tools of social media have redefined social activism. Traditional relationship between political authority and popular will has been upended, making it easy for the powerless to collaborate, coordinate and give voice to their concerns'. 'Without Twitter the people of

Iran would not have felt empowered and confident to stand up for freedom and democracy,' Mark Pfeifle, a former national-security adviser, later wrote, calling for Twitter to be nominated for the Nobel Peace Prize. Where activists were once defined by their causes, they are now defined by their tools (Gladwell, 2010).

Facebook, one of the most popular social networking sites published some important statistics. It stated that 'the world spends around 22 percent of all time online on social networks and blog sites. The average visitor spends 66% more time on these sites than a year ago. CNN's international readership found that 43% of online news sharing occurs via social media networks and tools. The number of such users registered for virtual world sites broke the 1 billion mark in 2010. 89% of the 15-20 year age group of Indians access the networking sites every day keeping in mind that India is one of the nations that has the fastest growing youth population in the world' (Face book, 2010).

Therefore in this information age, participating in social networks such as the networking websites, is an important and necessary part of life in a young Indian. *According to Richard Gallitelli* a noted American Salesman – who was nominated by the Boston Magazine as the Best of Boston, "Social media is about relationship growth that does not need to take place with face-to-face meetings. It can expand your circle of friends, acquaintances, and advisors without geographic limits and has the propensity to give you access to a host of interesting thinkers to learn from". It will have a tremendous impact on the lives of people. (http://www.burrellesluce.com/freshideas/tag/richard-gallitelli/).

India has experienced technology as a powerful vehicle in aiding social change through various forms of social media. The rich traditional forms of folk art in India have had its own share of impact in bringing about social change over the years. However the growth of modern social media has radically changed human attitudes, behaviours and perceptions. As the growth of online social technologies induce audiences to become more and more involved in the happenings of day-to-day affairs, a sizable section of people all over the world are asserting their opinions and speaking up through this powerful form of media.

Issues that call for people's opinions and participation such as signature campaigns and opinion polls have found immense success through such social networking sites. Changing user behaviour from passive to active, from non-participatory to participatory and creating space for 'user voice', is experiencing an unprecedented growth in India. Not so long ago the hegemonic print media swayed the opinions of the nation's people. Barely a handful of people who had the skills of taking pen to paper and writing letters to the editors were heard publically. Social media have made citizen journalism a reality. The reader has a 'voice'. This medium allows for people's instant opinions, paving way for more democratic responses and is characterized as a platform of 'talking with' rather than the old fashioned medium of 'talking to'.

The ill-effects or implications of modern social networks on the levels of human interactions have been spoken about and debated in numerous ways. Some of the effects are: a false sense of connection, total dependency on technology, low or absolutely no social skills, cyber-bullying, stalking, paedophilia, networking disorders, the breaking of physical face-to-face contacts, decreased productivity etc. These are definitely matters of concern but are not in the purview of this article. Many would like to believe that this modern technology has left the society starved of a human face. It is important for social scientists, sociologists and social workers to understand the dynamics of such networks. Social workers, sociologists and psychologists need to understand how people interact with each other and what drives the individual to behave in a particular manner and how networks influence human behaviour. Who does it impact and what does it do to the human being? How do social networks influence a person's status, as well as how do institutions/ organizations communicate and behave in such networks? Another question is - do people

from significantly stratified backgrounds, typically share connections via social networks, does it flatten and equalise people in a given hierarchial structure? Does it sufficiently allow space for a majority of people's "voice"?

The power of social media and its impacts on individuals, businesses, and society in India has provided a somewhat better opportunity to voice thoughts, opinions, and share information. The social networking sites enable citizens to raise an opinion, hit a like button or sign up an online protest. This form of social network has been contested and debated in several forums. Do people sign in just momentarily or unwittingly, with no involvement. Nevertheless, it is a large group of online communities of people having shared interests, have common themes of information sharing, to a large extent is a person-to-person interaction and creation of shared and collaborative knowing. The increase of internet usage and the ease of entry, provides an attractive interface for anyone to become a creator or an advocate of information and ideas by using such powerful media like blogs, micro-blogs, social sharing and networking sites". http://globalcc.wordpress.com/2009/07/06/influence-and-impact-social-media-driving-change-in-india/

Social networking sites are beginning to play a pivotal role in groups, communities and the society at large. To identify and recognize the influence that social networking sites have on people, it will be important to explore existing social issues that have recently taken centre stage in the nation. Examining the impact of a few attempts will convey the power of such innovations in igniting social change in the country.

The world known terror attack commonly known as the Mumbai Blasts of 2011 saw the hashtags such as #heretohelp #needhelp# that went viral along with a google doc sheet that contained crowd sourced information like phone numbers for lifts, addresses for accommodation, blood types for donations, blood bank numbers, nearby hospital, police control rooms, names of missing persons etc. Such tremendous support exerted by a humane society with the support of networking sites undeniably needs appreciation.

The *Jan Lokpal* (anti-corruption) Bill launched in 2011. It also known as the Citizen's Ombudsman Bill, is an anit corruption bill spearheaded by a noted Indian social activist, Anna Hazare. The Movement – is no stronger case study that disproves that online engagement for a cause stops at arm chair activism. With over 5 lakh fans on Face book and remaining in the top list of trending topics in India during all of his fasting period, Anna Hazare not only just gathered the support of and mobilized millions across the globe online and offline but also sustained the interest of the people with his determination with the *Lokpal* bill.

In 2012 two young women in Mumbai were arrested for expressing their views on Face book as to why an entire city should come to a standstill on the account of the death of a certain political leader. The Indian Constitutional guarantee of Freedom of expression was as large stakes in the country of late. Such media networks have empowered people to spread perspective on social causes and change, participation in digital activism, supporting and sharing imformation in crisis situations. However the extension and understanding of technology proves to be an obstacle in rural areas of India.

Developed in 2006, the 60th Earth Hour in February of 2012 was one of the globally imported campaigns that was the most widespread and saw a successful implementation in India. The campaign titled 'I will if you will', was officially launched with the idea of widening its reach by involving a growing global community to go beyond the hour and bring in efforts publically through Face book, Twitter and Google+. Five million Indians in public gatherings, residential houses, hotels, government centres and commercial centres switched off their lights in sixty five cities. Of course, this is one of the most heavily budgeted and endorsed campaign by a non profit in India involving celebrity endorsement, advertisement,

Government lobbying etc. But that doesn't take the credit away from the simplicity of the act, its 'virality' potential, its lack of frills and controversial angle as well as the direct impact it has in making the common man feel like a part of 'change' i.e. in raising awareness towards global warming.

Bel Bajao an attempt to reduce domestic violence in the country which was once upon a time considered as "someone else's private affair" until this campaign changed the popular perception, especially for many men and boys. The campaign not only moved many to come out of the closet of abuse on their blog but also inspired tweeple to report incidents of violence in their neighbourhood. In India in 2008, men and boys started to break the cycle of violence against women with a simple, effective action: when they heard a man abusing a woman inside a nearby home, they rang the doorbell or found another way to interrupt the violence. This campaign is known as *Bell Bajao* meaning ring the bell in Hindi. The campaign was part of a three-year Clinton Global Initiative commitment to end the pandemic of violence against women in India. Today *Bell Bajao* has touched over 130 million people, and has become a metaphor for stopping abusive behaviour in any form.

The Gangtok Earthquake of Sept 2011, in the Northeast of India, not only reported calamities and disasters in the North East but also called in to do their bit in 'retweeting' helpline numbers and other important information in times of emergencies and when **Twitter saved a woman from potentially ending her life.** In July of 2011 a young woman activist created a Face book event titled *Slut walk* in a city like New Delhi, known as the 'Rape Capital' of the country. She had many supporters on her event page as much as the criticism from activists and journalists. Nevertheless such an attempt is highly commended while talking about women's freedom and choice.

The online blood bank called, @bloodaid, started by a young doctor and two young IT entrepreneurs, @bloodaid has helped over 400 patients by the undocumented records. Twitter is used to save lives by Bloodaid. Tweets are sent through the @bloodaid Twitter account. Almost all requests get several retweets, resulting in even complete strangers coming to offer blood and save lives. The organisation also cross checks if the request for blood donations are genuine and reports and monitors the tweets when the request has been met and the beneficiary is served. Now it's not just the relatives and friends that one can count on in an emergency.

While social media is gaining momentum and more citizens are becoming conscious of the power of social media and its influence in creating social action and change in India, the Government of India is exploring the use of social media for public engagements for dissemination of information, policy making, recruitment, awareness generation, education and information on other public services. Social media therefore can be utilized for seeking feedback from citizens, information on public policy, issue based interactions. The Ministry of Information Technology and Communications has formulated a strategy for the use of social media. It prescribes common netiquette practices, a dedicated team to monitor and respond to use/misuse, build congruence between responses on social media and traditional media and to clearly identify the user and the role of the department using the media. As of now no government department has fully utilized this form of media for communication. http://www.nextbigwhat.com/indian-government-social-media-framework-297/

Drawing attention to *'The Hindu'* (India's prominent and well read newspapers) that carried two very important and relevant articles aptly fit into this discussion. One was titled, *'The rise and rise of mobile internet'* (The Hindu, Jan 16th 2013). It stated that the country has 78.7 million mobile users who have access to Internet using their mobile devices. The next revolution is going to fit in your palm – you are going to be able to hold infinity in the palm of your hand. The second was titled, *'Tackling the social media*

and urban protest' (The Hindu, Jan 16th 2013). The article talked about the rise in the use of social networking sites for protest. The government is now questioning the use of such sites that can muster up strength among the citizens of this nation within moments of an event to spur up an instinctive desire for social action. The State is wary of the new 'flash mob phenomena' created by modern social networks that are emerging as powerful tools for social uprise and social change. Political parties are raising the need to tackle the social media monster and that the government must address the issue with vigilance. In order to counter the new breed of digital activists political party leaders and groups are strongly encouraged to establish their identities through such networking sites to tell the viral world of their great deeds.

Though there is no direct correlation on the impact of social media on social change, one cannot deny the power of the modern digital social networking approaches. These new approaches have come to stay with new meaning. Social activists should be able use of the digitized form of networking in mobilizing citizens and communities so as to ignite social change. There are as much promises as there are risks. If appropriately and carefully used, modern social networks can become powerful instruments of social change. It would be appropriate to end this paper with a quote from *Richard Gallitelli— "here is my social media call to action: Please stop the tweets that you just had pizza. Please stop updating your Face book with pet pictures. Stop texting movie quotes to each other; rather do something with this forum. I want to see this really accomplish more within our neighbourhoods and with hyper local initiatives. Organize a charitable event for someone you do not know. Those are the tweets that I want to see"*!

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RIESGOS Y PROMESAS DE LAS REDES SOCIALES: PERSPECTIVAS SOCIOLÓGICAS EN Y DESDE AMÉRICA LATINA

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Nuestra aproximación al interrogante por los riesgos y promesas de las redes sociales *en* y *desde* América Latina, parte de la premisa de que el trasfondo de las políticas de desarrollo y proyectos sociopolíticos, y sus consonantes políticas públicas, ofertados o impuestos en los países de América Latina, ha estado marcado por la dialéctica de modernidad/modernización, siendo las ideas de desarrollo y democracia en las sociedades modernas la bandera de un abanico amplio de alternativas políticas (Salvat 2003; PNUD 2004). Ello implica que ha primado la lógica del *en* sobre la lógica del *desde* América Latina. Esta no es una cuestión meramente semántica. El primado de la lógica del *en,* coloca a América Latina como *lugar de ocurrencia* de lo político y las políticas, en tanto la lógica del *desde*, la sitúa como *lugar de enunciación* (Santos, 2010). Y apelar a América Latina como lugar de enunciación convoca la rica y variopinta discusión sobre el pensamiento latinoamericano.

Pensamiento que no es nuevo. Zea (1976), Devés (2000) y Saladino (2009) reconstruyen parte de la trayectoria de este pensamiento en los siglos XIX y XX, pero hay autores que lo ubican incluso antes del proceso de conquista con los pueblos indígenas (Dussel, Mendieta & Bohórquez, 2009). En búsqueda por la cultura latinoamericana (Moránde, 1984), la identidad latinoamericana (Larraín, 1996), la filosofía latinoamericana (Zea, 1969; Salazar Bondy, 1968), la teología latinoamericana (Gutiérrez, 1971; Segundo, 1978; Sobrino, 1991; Muñoz, 1986; Taborda, 1987; Libanio, 2002; Aquino Junior, 2012) y los planteamientos desplegados por las Conferencias Episcopales de América Latina a partir de Medellín hasta Aparecida, se continúa desarrollando una tradición reflexiva que llega hasta nuestros días. Y llega en parte

intentando responder al desafío de -en palabras de Gabriel García Márquez- "hacer frente a la insuficiencia de los recursos convencionales para hacer creíble nuestra vida". Es así que la resistencia de pueblos originarios, de comunidades afrodescendientes (Achondo, 2009) y la emergencia de nuevos movimientos sociales (Gómez, 2011; Gómez, 2012) interpelan al sistema vigente que se ha construido sobre un tipo de racionalidad particular que históricamente les ha negado, a través de complejos pero efectivos mecanismos de violencia simbólica, el espacio para su expresión y participación en la configuración de lo público. En tensión, cuando no, en franca oposición, a los actores convencionales del modelo de estado heredado del imperio hispano-lusitano, irrumpen en la esfera pública una gran diversidad de actores no convencionales - con sus concomitantes formas de racionalidad-manteniendo sin embargo, al decir de Salazar & Pinto (1999), su histórica condición de *peticionarios* y *beneficiarios* en la que han sido colocados por los procesos de conquista y dominación.

Si es plausible la tesis de la relegación de tales actores no convencionales, se seguiría con ello la invisibilización, el no reconocimiento de sus saberes, conocimientos, prácticas discursivas y políticas, que ofrecen resistencia, en el caso de las políticas públicas, a un restringido círculo de expertos (*policy makers y policy managers),* reproductores de los dispositivos de saber-poder coloniales. Ante ellos, los viejos y nuevos actores sociales vehiculan saberes y prácticas que reclaman nuevos procesos de producción y de valoración de conocimientos válidos, científicos y no científicos, y nuevas relaciones entre diferentes tipos de conocimiento (De Sousa Santos, 2010).

El situarse *en* y *desde* América Latina no significa, sin embargo, *esencializar* alguna de las perspectivas latinoamericanas en juego, cayendo en uno de los dos polos del debate universalismo/particularismo, sino de observar los puntos de diálogo que entre ellas puede haber; evitando los eurocentrismos (Wallerstein, 1996), "latinoamericanocentrismos", o incluso los indigenismos (Houtart, 2011). En este esfuerzo se ubican ciertas perspectivas de las filosofías de la liberación (Scannone, 2009), la traducción intercultural (De Sousa Santos, 2009) o la filosofía intercultural (Fornet Betancourt, 2004). También se elaboran formas concretas de diálogo "intercultural", como el discurso del Buen Vivir que toma forma en los planes nacionales de Bolivia y Ecuador (Gudynas, 2011; Houtart, 2011; Huanacuni, 2010). Lo mismo desde concepciones interculturales de la teología católica (Arnaiz, 2012; Suess, 1995; Irarrázaval, 2008).

La racionalidad moderna cartesiana con su invisibilizada colonialidad es puesta hoy en cuestión por teorías vinculadas al denominado pensamiento latinoamericano; teorías que hacen visible la existencia de saberes, conocimientos y prácticas discursivas distintas a la razón moderna hegemónica, traspasada a América Latina a partir del episodio concreto de conquista y colonización (Dussel (1997). Y las ciencias en general y las ciencias sociales en particular, siguen estando significativamente dominadas por las vertientes europea y norteamericana (UNESCO 2010; Papagnou, 2011). Y esto obedece en parte al hecho de que la filosofía europeo-occidental se trasplanta a América, convirtiéndose en *la* filosofía. Europa se erige como "tutor moral" (Jobert, 2004; Miranda, 2009; Miranda, 2011) de la población colonizada que debe transitar —al decir de Sarmiento- desde la barbarie a la civilización. Desde Hume a Kant, quienes declaran la sospecha de que los negros y en general todas las otras especies de hombres son naturalmente inferiores a los blancos (Santos, 2010; Eze 2001), la filosofía que llega a América carga con una visión del Otro como un otro inferior, como un otro que es "bárbaro" y que por tanto debe ser civilizado por aquél que, en la idea hegeliana, ha recibido la encarnación perfecta del Espíritu. De ahí la idea del jurista del s. XVI Juan Ginés de Sepúlveda de que "lo mejor que puede sucederle a los indios es ser conquistados por los españoles: 'la virtud, la humanidad y la verdadera religión son más preciosas que el oro y que la plata' (en Santos, 2010, pág. 75). En la noción de "colonialismo interno" (González, 2006), estas ideas no se difuminan con la independencia de los países latinoamericanos sino que, como señala Martí, "la colonia continuó viviendo en la república" (2005, pág. 35), y en la figura de las elites, la construcción de las naciones y estados

"modernos" continuó siguiendo fielmente el listado de instrucciones dejado por los países europeos (y luego estadounidenses).

Los esfuerzos de las teorías que corresponden al pensamiento latinoamericano se enmarcan justamente en la intención de dar cuenta de la "in-comunicación silenciada del excluido" (Dussel 2004a), es decir, de aquellas voces históricamente marginadas y menospreciadas por la racionalidad científica dominante. Aquellos conocimientos que han sufrido de "violencia epistemológica" y la consecuente destrucción de sus prácticas sociales y descalificación de sus agentes sociales (De Sousa Santos, 2009). En este sentido, desde el mundo indígena, por ejemplo, se señala que el problema es que occidente anula la existencia de otros sistemas como el de *Abya Yala* o el de África (Macas, 2010), y se afirma que el "descubrimiento" de América ha sido "puro encubrimiento de la otra matriz" (Yampara en Uzeda, 2009). Encubrimiento nombrado por Quijano (1992) como una instrumentalización de la razón por parte del poder colonial y por tanto una confluencia intencional entre colonialidad y racionalidad/modernidad.

Ahora bien, si problematizamos la cuestión de los riesgos y promesas de las redes sociales *en* y *desde* América Latina, se impone una aparentemente paradojal conclusión: la creciente generación de redes que ha vinculado actores no convencionales, las posibilidades de incidir de nuevos modos y con nuevos recursos tecnológicos en la esfera pública, el abrir nuevos espacios para "dar a conocer miradas alternativas y que las organizaciones de la sociedad civil se puedan convertir en referentes de opinión pública) (PNUD 2006: 190), la posibilidad de expansión de la democracia, la generación de espacios donde existe igualdad de derechos con poco control y coerción, entre otras, la sensación de mayor poder social y político, no necesariamente construye ciudadanía en tanto sigue prevaleciendo "el carácter vertical de la relación Estado-persona" (PNUD 2006: 196). Y decimos aparente paradoja puesto que visto desde teorías de la diferenciación social, ello dice del primado de una diferenciación social jerárquica, formada tempranamente en el largo periodo colonial. Investigaciones recientes postulan la pervivencia de un orden social jerárquico con un centro rector que tiene como meta-actor al Estado (Miranda, 2011: Mascareño; 2011). Con una configuración oligárquica de tal cuño, toda actoría no convencional tendrá como punto de fuga la histórica condición de peticionaria y beneficiaria.

Si esta hipótesis se sustentable se sigue que un importante riesgo deberá visibilizarse con respecto a las redes sociales: el riesgo de creer que la sola articulación en redes permitiría modificar el peso de la larga noche de la implantación de una configuración estamental y estado-céntrica en Nuestra América -para decirlo con Martí. Las instituciones y estructuras creadas y mantenidas con la fuerza de la ley y con la ley de la fuerza, garantizadas en la gran mayoría de nuestras Constituciones y sólidamente 'garantizadas' por poderes hipostasiados.

Sin embargo ello no obsta, desatender sus promesas, ojalá ahora cumplidas. Entre ellas: las redes son percibidas como un espacio útil para la influencia pública (PNUD 2006: 185), como instrumento de coordinación de acciones que posibilita el contacto con organizaciones afines y la constitución de redes de apoyo para la discusión de temas de interés común (PNUD 2006: 190), como instrumentos de comunicación pública, posibilita que organizaciones con presencia sólo en una ciudad puedan difundir en todo el país sus trabajos sobre problemáticas de interés nacional; la accesibilidad a sitios que se ocupan de temas relevantes para la organización, la posibilidad de que las organizaciones suban información alternativa a la que generalmente muestran los medios de comunicación respecto de temas que ellas trabajan, las nuevas posibilidades para dar a conocer miradas alternativas y que las organizaciones de la sociedad civil se puedan convertir en referente de opinión pública (PNUD 2006).

Otro de los riesgos que quiero traer aquí a la discusión, dice relación con la expansión del imaginario de

internet como un espacio donde existe igualdad de derechos en el que todos los usuarios son percibidos como iguales, anulándose las jerarquías y discriminaciones que se dan en otros espacios sociales, sin embargo, muchas organizaciones consideran que es una tecnología concentrada aún en la elite y temen que, al verse obligadas a utilizar internet Internet para acceder a la oferta pública de beneficios, automáticamente se excluirá a quienes no tienen acceso o conocimiento de las NTIC (PNUD 2006: 191).

El último riego que quiero traer al debate dice de las capacidades que internet entrega a las redes sociales para incidir en lo público. Se puede creer que a una mayor democracia virtual le sigue una mayor democracia real confiando en exceso en potencial de internet para generar debate, participación, opinión, e interacción que incida en la configuración de lo público (PNUD, 2006: 192). Como concluye el PNUD en el caso de Chile: "internet no presenta por si sola beneficios para la participación de las organizaciones de la sociedad civil (OSC) ni les asegura el empoderamiento" (2006: 192).

Concluyo sosteniendo que las redes sociales, en tanto actores no convencionales, cuando buscan incidencia pública no sólo episódica, deben interpelar y ejercitarse en una forma democrática en que se dispute el poder de enunciación de los actores convencionales en un orden social en el que, a pesar de las modernizaciones evidentes, mantiene una estructuración jerárquica de carácter oligárquico. Ello implica otra visión de democracia fundada en el *habitus* de procesos de deliberación y participación en la producción de decisiones vinculantes.

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UNE NOUVELLE PENSEE SOCIALE POUR UN NOUVEAU MODELE SOCIAL: CONSTRUIRE DES ALTERNATIVES. PERSPECTIVES DU TRAVAIL SOCIAL

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A l'instar de toutes les autres professions, le travail social ne peut définir ses perspectives qu'en fonction de l'évolution des sociétés. J'entends l'évolution sociale, économique, culturelle, politique et morale de chaque société.

Mon intervention n'a pas la prétention de discuter cette évolution, mais elle cherche plutôt à situer le travail social d'aujourd'hui et ses perspectives en regard de trois axes privilégiés par la FIUC. Qui sont :

La définition Internationale du Travail Social qui s'emploie à promouvoir le changement social et la solution de problèmes individuels et collectifs. Il vise le bien-être des personnes et cherche à redonner du pouvoir aux plus vulnérables d'entre elles. Les droits humains et la justice sociale en sont ses principes fondamentaux.

L'Encyclique de Sa Sainteté le Pape Benoît XVI qui constitue une feuille de route pour le Travail Social. Sa Sainteté nous appelle à nous engager avec courage et générosité dans les domaines de la justice et de la paix, du développement humain intégral, des fonctions de l'Etat et de la société civile, de l'économie et de ses fins, du rapport de l'homme avec l'environnement, de la solidarité renouvelée, des migrations etc. Force est de constater que ce n'est point par hasard que le travail social trouve son origine dans les valeurs chrétiennes et l'œuvre de l'église.

Enfin **la gouvernance qui** s'impose comme un nouveau mode de gestion des affaires publiques basé sur le partenariat privé/public. Trois acteurs y sont impliqués : l'Etat, la société civile et le secteur privé. Le travail social inhérent à ces acteurs est appelé à se réinventer de manière à assurer un rapport complémentaire et interactif notamment dans la mise en place des politiques sociales.

Quant aux **<u>perspectives du Travail social</u>**, elles découlent à la fois des trois axes précités et s'inspirent des conditions du monde arabe d'où je proviens.

La première perspective a trait à la participation du secteur associatif dans les affaires publiques.

1. UNE PARTICIPATION PLUS ACCRUE DU SECTEUR ASSOCIATIF DANS LES AFFAIRES PUBLIQUES

En effet, la gouvernance amplifie le rôle des organisations civiles du fait qu'elle les appelle à participer à l'élaboration, à la mise en place et à l'évaluation des politiques sociales. Leur rôle ne se limite plus à la revendication mais s'élargit jusqu'à la recherche de solutions. Ce nouveau rôle assigné requiert non seulement une performance au niveau de l'action mais des réformes dans le fonctionnement propre de chaque organisation.

A titre d'exemple nous citons des réformes internes (statut et règlement clairs, élargissement de l'adhésion, l'application des lois de travail, audit des comptes, gestion performante, transparence dans les rapports avec les bailleurs de fonds). Des réformes au niveau des programmes d'activités (activités répondant aux besoins réels des bénéficiaires, comportant des dimensions de développement, favorisant la participation des populations, soumises à l'évaluation). Des réformes au niveau de la collaboration avec d'autres partenaires (formation de réseaux d'ONG, collaborations avec universités et communauté scientifique, renforcement de la relation avec les médias, constitution de comités mixtes locaux).

Dans cette perspective, deux types d'efforts seraient à conjuguer : <u>l'effort interne</u> des gestionnaires et employés d'ONG formés principalement des travailleurs sociaux et <u>l'effort externe</u> tel que les projets de « capacity building » destinés à renforcer la gouvernance des organisations civiles et les rendre de véritables tremplins vers la démocratie.

2. LE TRAVAIL SOCIAL : PRIORITE A LA GARANTIE DES DROITS HUMAINS DANS UN MONDE EN CRISE

Au niveau mondial, le fossé se creuse de plus en plus entre les riches et les pauvres et les inégalités s'accentuent. La crise économique conjuguée aux demandes abusives d'allocations engendrent la réduction des prestations sociales ; la sphère publique, domaine de droit, se convertit en contrôle et supervision. La liberté des travailleurs sociaux se trouve conditionnée par le manque de ressources. La privatisation de la sphère publique brouille les références au niveau des populations. La vigilance s'impose notamment dans la relation entre usagers de services et travailleurs sociaux ; ces derniers devraient considérer qu'en dépit de l'essor des ONG, seul l'Etat est garant des droits et de l'égalité sociale ; par conséquent accorder plus d'attention à la sélection des populations vulnérables serait de rigueur tout en respectant les principes de la relation d'aide régis par le code déontologique.

Au niveau du monde arabe plus particulièrement, les peuples de la région qui viennent de goûter à la victoire « miel amère » contre les régimes dictatoriaux risquent de sombrer de nouveau dans les ténèbres d'autres formes de dictatures, religieuses ou laïques. Dans ce contexte envahi par les divergences culturelles et les bazars politiques absurdes, le travail social devrait être attentif à toutes les formes de discrimination et aux violations souvent graves des droits de l'homme. Son cheval de bataille demeurera la protection des valeurs universelles des droits de l'homme, quel que soit cet homme…

3. L'ACTION HUMANITAIRE ASSOCIEE AU DEVELOPPEMENT DURABLE DANS LES CONTEXTES DE GUERRE ET DE CONFLITS MILITAIRES

Dans le cadre du congrès International de travail social intitulé « Social work, social development, action and impact » (IASSW – AIETS – ICSW) tenu à Stockholm en Juillet 2012, l'un des accents a été mis sur la spécificité du travail social dans les contextes de guerre et de conflits militaires. La question principale posée était la suivante : Dans des conditions de violence et de désorganisation sociale où la survie des populations demeure la préoccupation centrale, est-il possible d'innover et de générer du développement ?

L'expérience de l'Ecole libanaise de formation sociale avec la FIUC en témoigne… En effet, le Liban a connu depuis 1975 plusieurs épisodes de guerre, tantôt continues (1975-1990), tantôt intermittentes (1990-2012). Cependant et malgré leur variation dans le temps et l'espace, ces guerres ont généré les mêmes résultats : Destructions massives, déplacements forcés des populations, insécurité, chômage et émigration, handicaps, déviance, traumatismes psychologiques etc. Face à cette situation chaotique, l'aide humanitaire fut intensifiée. Cependant, et avec le temps elle s'est avérée insuffisante. Il était impératif de poser un regard critique sur la réalité sociale et d'envisager l'avenir en faisant valoir les droits sociaux. Des projets innombrables ont vu le jour dont les thématiques portaient sur le passage de l'abri à l'habitat, la régularité sociale, la médiation et la construction de la citoyenneté.

Initiées par la FIUC, des projets de recherche et de recherche-action furent menés pour mettre en place des services de proximité sur le terrain, éclairer les décisions à l'échelle nationale et initier des politiques et des stratégies d'action appropriées aux besoins des populations. Aujourd'hui, plusieurs régions du monde et notamment du monde arabe sont cibles de violence. A l'instar de l'expérience libanaise, le défi du travail social serait celui d'associer l'intervention humanitaire de crise à des perspectives de changement social durables et plus intégrales.

4. LA RESPONSABILITE SOCIALE DES ENTREPRISES : UNE NECESSITE CONTEMPORAINE CONCILIANT RENTABILITE ECONOMIQUE ET OBJECTIFS SOCIAUX

Si nous revenons à l'Encyclique du Pape Benoît XVI, à la gouvernance et aux critères de qualité préconisés par ISO 26000, nous constatons que l'accent est mis aujourd'hui sur l'importance de la responsabilité sociale des entreprises. Investir, devient non seulement synonyme de gain mais aussi de devoir social. Se mettre au service du bien commun se pose comme un nouveau défi pour le secteur privé au même titre que sa rentabilité économique.

Dans la pratique, les initiatives au niveau de la responsabilité sociale sont nombreuses. A titre d'exemple je cite la contribution au développement d'espaces-verts, les dîners de gala, les marathons, le financement de projets sociaux précis et j'en passe ; les entreprises se lancent et rentrent en compétition pour défendre des

causes humaines, écologiques ou autres. Derrière cela, siège souvent leur image de marque valorisée comme par hasard par une couverture médiatique importante.

Qu'en est-il par rapport au travail social ? Quelques questions essentielles :
- Comment les entreprises décident-elles des thèmes et des services à offrir à la communauté ?
- Quelle est la pertinence de ces services par rapport aux besoins réels des populations ?
- Quels dispositifs sont – ils mis en place pour gérer, superviser et évaluer l'impact des projets ?
- Quels types de rapports sont-ils entretenus avec les secteurs public et associatif ?
- Inversement, comment ces mêmes secteurs perçoivent-ils ces entreprises et développent- ils des stratégies de partenariat avec elles ?

Toutes ces questions renvoient à la place que peut occuper le travail social au sein des entreprises. Si éventuellement traitées dans le cadre de recherches scientifiques, elles peuvent générer des forums de rencontres intersectorielles suivies de réformes à plusieurs niveaux.

5. L'ENTREPRENEURIAT SOCIAL : UN REGISTRE INNOVANT POUR LE TRAVAIL SOCIAL

Trouvant ses origines dans l'économie sociale et l'économie solidaire, l'Entrepreneuriat social est un modèle original en plein essor d'organisation de par le monde. Quel que soit son champ d'activité, il cherche à répondre aux besoins non-satisfaits d'une société tout en associant performance économique et pertinence sociale. Il s'agit concrètement d'entreprise sociale qui met au cœur de son projet la prise en compte de la fragilité humaine et/ou du lien social.

Plusieurs formes d'entreprises sociales sont identifiées : celles qui le sont de par leur statut tels que les mutuelles et les coopératives, celles qui le sont par les salariés qu'elles emploient dans le but d'une insertion socio-économique, celles qui se distinguent par leurs produits ou services (aides à domicile, sachets alimentaires pour lutter contre la malnutrition, mobilier spécial désastre naturel…) et finalement celles dont les clients sont des groupes vulnérables de la société.

Pour le champ du travail social, l'Entrepreneuriat social s'avère une perspective prometteuse et innovante. Outre ses finalités d'intérêt général, il encourage les travailleurs sociaux à créer leurs propres entreprises et favorise leur leadership et leur esprit entrepreneur. Ceci leur requiert des habiletés managériales qui s'ajouteraient éventuellement à leur formation de base

6. LA RECHERCHE SOCIALE AU SERVICE DE LA PRATIQUE ?

Pour le domaine de la recherche sociale, plusieurs interrogations se posent aujourd'hui sur sa pertinence pour le renouvellement des pratiques. Un débat est lancé actuellement autour des rapports existants entre les savoirs produits par la recherche et leur utilisation dans les activités professionnelles des travailleurs sociaux. Les réflexions mettent en avance l'importance de la recherche partagée simultanément par les 3 champs : un champ scientifique qui privilégie le critère d'excellence, un champ professionnel qui met l'accent sur la pertinence et l'utilité sociale et un champ politique qui vise à légitimer l'ordre techno-bureaucratique.

Ainsi et à travers cette interaction, le transfert des connaissances sera effectué entre producteurs et utilisateurs. Dans le concret, ceci implique que les gestionnaires et les praticiens ne soient plus réduits à un statut d'informateur-clé dans le processus de recherche (modèle linéaire) mais qu'ils intègrent les équipes de recherche dès leur composition, sous-forme de structures d'échanges ou de comités consultatifs procurant leur questionnements et savoirs expérientiels et participant aux rétroactions périodiques (Modèle associatif ou coopératif).

Par ailleurs et en ce qui a trait à la finalité de la recherche, celle-ci devrait non seulement répondre à la pratique, voire aux questions des intervenants du terrain, mais aussi à l'expérimentation de nouvelles pratiques sociales et à l'évaluation de l'efficacité des services et des programmes implantés.

En conclusion et à travers ces quelques perspectives, il nous est impératif de nous arrêter et souligner les trois points suivants :

-   Telles que présentées, ces perspectives dans leur variété, se réfèrent à des secteurs multidimensionnels de la vie sociale – Qu'elles aient une finalité humanitaire ou promotionnelle, elles devraient toujours s'inscrire dans le champ disciplinaire du Travail social. N'est-il pas dit qu'en contexte de valorisation de la complexité, le travail social possède un atout certain : celui d'un champ disciplinaire où la diversité des points de vue n'est pas carence mais bien structure fondamentale de ce qui fait discipline ? (Y. COUTURIER et C. DUMAS – La verdière 2008).
-   Un autre point ; l'évolution du travail social et de ses pratiques ne devrait en aucun cas porter atteinte à son caractère militant ; identifier les injustices, faire valoir des droits, élaborer des politiques et veiller à leur application demeurent des dimensions fondamentales inhérentes à la profession quel que soit ses domaines de pratique.
-   Finalement, on pourra se demander qui serait la partie responsable d'initier ces perspectives ? Loin de proposer une réponse-cliché du genre « Tous les acteurs sont concernés… », je voudrais tabler sur le rôle des Ecoles de travail social qui, « de par leur vision de la société et au-delà de leur savoir et savoir-faire, elles restent surtout une manière d'être au monde… » (S. ABOU s.j., Cinquantenaire de l'Ecole libanaise de formation sociale, 1998).

REBUILDING THE COMMUNITY, SOURCES OF EMPOWERMENT: AFRO-DESCENDANTS IN BRAZIL

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REBUILDING THE COMMUNITY, SOURCES OF EMPOWERMENT: SOME APPOINTMENTS DEPARTING FROM A METHODOLOGICAL EXPERIENCE WITH AFRO-DESCENDANTS AT THE UNIVERSITY IN BRAZIL

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1. INTRODUCTORY WORDS

I will not enter the polemics about the different uses that exist, nowadays, in respect to the term community and its concept. I will concentrate on the basic conception of the personal (communitarian) relationships which differ radically from formal relationships, in the sense of the classical occidental sociology. Consequently, I will also regard the idea of reconstructing or rebuilding the community and its sources of empowerment, in this perspective. The communitarian relationships, primary and personal relationships, remain a very important object for the full exercise of citizenship, in all aspects of social life in society.

By the way, I confess that the heading of this table of discussion has been, and goes on being, very provocative to me, as an academic sociologist attentive to identities and sociability. It provokes me also as a militant, communitarian animator, Catholic priest and committed for social engagement of the University.

I have been solicited to make a short reflection, in few minutes, with the title **"Rebuilding the community, sources of empowerment: the Brazilian case".** Obviously, I will not be able to speak about the "Brazilian case".

I will restrain to a little methodological experience, very restricted, but perhaps sufficient for the interrogations which I propose myself to project.

2. THE MAIN QUESTION

I have been solicited to speak, departing from the Brazilian society, where my origin and personal roots are as well as my whole trajectory. Our country is living, at the present, an accelerated process of innovation in Public Policies, especially in the social field. However, in spite of all the lovingness and affability that surface our Brazilian soul, the political culture, in this country, has been historically contaminated by a very authoritarian, discriminatory and paternalistic tradition at all levels and spheres of social life. The authoritarian, discriminatory and paternalistic cultural tradition makes that the implantation of new policies, although being very well oriented to correct historical and structural inequalities, can become a factor of reproduction and reinforcement of the same inequalities.

It would be very interesting to stress a great mount of examples of contradictions between the hasty effort, on the one hand, of Social Policies to be applied to the poor people, to include them and cultivate their citizenship, and, on the other hand, the real situation of poor people, threated like users or beneficiaries, remaining in a great situation of dependence or, even, weakening their situation. As I said before, I will restrain to a little methodological experience, very restricted, but attentive to the link that is easily being weakened or is disrupted with the limits of new policies, and what we can do to avoid the bad consequences of good intentions…

There is a need of a permanent vigilance in reference to the procedures of ostensive implantation of Public Policies. The question is: Which is the way to revise this situation and to diminish the culture of cumulative frustrations? This way has in mind the concern to reinforce the persons and not to allow the risk of the reproduction of the authoritarian, discriminatory and paternalistic patterns. It is a matter of reconstructing the ties of community using the most appropriate sources of empowerment. In other words: It is a matter of assuring the continuity, or even, in some cases, the intensification of the communitarian ties of personal involvement of the people, along with the process of implantation of policies and institutional solutions.

In the case that I′ll present, we are speaking about a recent Public Policy, of the Ministry of Education, named "Education of the Racial and Ethnical Relations", namely the Law 10,639/2003, which establish the obligation for the whole Education System to include the attention to Afro-descendants[28] and their history and culture in normal institutional activities.[29] It is a strong policy, and it was thought in order to arrive fast to a massive solution. However if there is not the necessary preoccupation with investing in the recuperation of the citizen feeling, it can be menaced by one more failure.

I have chosen an example of an Academic Extension Project, and will explain briefly about the main aspects of its methodology. This choice has been made because it is at hand for me in this moment and is part of my personal recent militancy and engagement. A lot of other experiences or cases, maybe even more appropriate for this moment, could be narrated. The example I have chosen concerns how we can proceed for diminish and face the possible perverse effects of the implantation of this Public Policy involving a public visibility of an historical hidden problem.

2. AN EXAMPLE OF METHODOLOGY

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[28] The term is used in the Durban Declaration and Programme of Action to refer to "... a specific victim group who continue to suffer racial discrimination as the historic legacy of the transatlantic slave trade". (Durban, from 31 August to 8 September 2001)

[29] This Public Policy has been complemented in 2008 with another Law (11645/2008) including the Indigenous Peoples and the concerning themes. (Tough the history, the reality and the cultural exigences are totally different.)

The project of Academic Extension Activities, called **"Group of Citizenship and Afro-descendant Religious Culture"** is a space, a real "tree of knowledge",[30] and a laboratory of collective practices, where, in an ample room, in the space of the University, since 2005, every Friday night, some Afro-descendant students of different courses as well as others who embrace the same cause, with a great number of Afro-descendants of different ages, coming from communities of the neighborhood (children, youngsters, adults, aged), of both genders, with a mean number of participants that varies from 30 to 70 persons, have meetings in order to fortify their identity´s processes, reconstructing communitarian and cultural ties, within the processes of Afro-descendant identity.

Through it one tries to cut the great distance that exists between the strict execution of the law of inclusion and the effective labor of citizen integration. The project is being coordinated by the team of NEABI – Nucleus for Afro-Brazilian and Indigenous Studies,[31] and its methodology, which originally is divided in seven steps,[32] can be resumed in **five sources of empowerment,** that are being processed in an intertwined way. The project´s objective is to fortify the Afro-descendant people…

- *TO KNOW AND GENERATE KNOWLEDGE WITH AND ABOUT AFRO-DESCENDANTS IN BRAZIL.* Constituting a great circle of conversation, or in small groups, the persons talk among them, make their narratives or simply silence, laugh or cry. It is a complex exchange of talks, questions, plays, where we can listen to children, youngsters, up to adults and elderly, of both genders. Persons living experiences are mixed with readings, relates of readings. A profound and pleasant knowledge is shared. Knowledge helps, especially to fortify the people…

- *TO VISIT AND REVISIT PROCESSES OF IDENTITY.* At the level of identity processes there are established the ethnic-racial processes. The conception of race, as a political concept, is the key and the generator of a fundamental knowledge. It is the question of a conception historically used to dismantle the processes of identity of the victims of slave traffic. This may be one of the most difficult and challenging aspects to be faced, because it is a territory where there reigns much falsity and dissimulation in a country where there was, and already remains, a very much diffused "myth of the racial democracy".

- *TO PRACTICE THE DIALOGUE AND THE RECOGNITION.* The care is to give the most of time to dialogue, without haste. Through dialogue the knowledge is shared, but also the dialogue itself forces us to better known ourselves and the others. It is cultivated the awareness that dialogue only becomes effective when we recognize the other in a relationship of equal to equal. To achieve that goal it is important to express ideas and opinions between genders and between generations.

- *TO PRACTICE THE CONJUNCT ACTION, EVEN THE COLLECTIVE PRODUCTION OF KNOWLEDGE.* Always, if possible, are being realized conjunct actions, because, at the same time in which they help us to know ourselves better in our own characteristics and in our processes of identity, they effect that we practice in concrete, the mutual recognizing, in the distribution of tasks and in the common dedication.

- *TO PRACTICE PERSONAL INTERACTIONS BETWEEN DIFFERENT GENERATIONS.* It must be stressed the practice of distributing tasks involving different levels of age, effecting that different generations, who at home talk very little, have the opportunity to practice activities together.

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[30] Remembering how, in African communities, knowledge, the traditions and culture are being transmitted by Griots, at the shadow of trees such as the baobás ou embondeiros.

[31] under the coordination of Prof. Dr. Adevanir Aparecida Pinheiro.

[32] PINHEIRO, Adevanir Aparecida; FOLLMANN, José Ivo. *A labor for University Extension with Afrodescendents: Remaking laces and unifying knots.* **Cadernos de Extensão VII.** Unisinos, 2012, p.105-112.

This practice helps to establish concretely the memory of the profound integration of the familiar group and the respect cultivated in reference to the older generations, in African traditions.

CONCLUDING WORDS

The Group of Citizenship and Afro-descendant Religious Culture is, mainly, a space of reconstruction of the communitarian and of citizen laces, helping to deconstruct the "myth of racial democracy", perversely diffused in Brazil, to put the foundations of a true democratic and citizen living together.

One perceives a strong differential between the black people who study at the University after participate or who are participating at the Group of Citizenship, and those who did not have contact with this Project. The cultivation of the awareness and the knowledge about the historical process, on the one hand, and the reinforcement of personal ties accompanied by cultivating a familiarity with the University Ambiance and positive visibility of the subjects, are, in short, a good way to avoid the perverse effects of a public visibility on an hidden problem, the historical Brazilian racial discrimination.

REBUILDING COMMUNITIES: SOURCES OF EMPOWERMENT: CASE STUDIES OF THAILAND

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INTRODUCTION

"Rebuilding Communities: Sources of Empowerment" A thorough examination of this topic induces further questions. Why rebuild communities? Why do communities need to be rebuilt? By whom? How can communities be rebuilt? How can communities be empowered? How can communities empower themselves? What exactly do we mean by communities? What is community empowerment? What are the sources of empowerment? Who are the sources of empowerment? This paper attempts to disentangle such questions by demonstrating some of the case studies of communities in Thailand, The followings are representations of "success stories" that have been circulated in the media and cited by government and non-government organisations that work in the field of community development.

1. CLEAR WATER, BEAUTIFUL CANALS, FIGHT AGAINST DRUGS: THE LAT KRABANG MODEL

Lat Krabang is the second largest district of Bangkok. It covers the area of 124 square meters. Lat Krabang used to be one of the most important agricultural districts in Bangkok. The district was filled with canals and waterways for farming and transportation. In the past decades Lat Krabang had been through a process of industrialisation. In 1978, Lat Krabang Industrial Estate was established. Currently

there are about 224 factories located in this industrial estate. Today, however, many of the local people and villagers are still farmers who live on rice farming, fish farming and vegetable growing.

A clash between a traditional way of life and urban-industrial development has brought a number of problems to the communities. Major problems are pollutions and drug problems. Many communities in Lat Krabang District rise to protect themselves and solve problems in their communities[33].

2. BUNGBUA COMMUNITY (LOTUS POND COMMUNITY)

Take Bungbua Community for example. Bungba or Lotus Pond is one of the communities in Lat Krabang District. The community has a population of around 1,900 people. In addition to the registered population, there are some 3,000 unregistered ones living and working in the nearby industrial estate.

Bungbua Community has been seriously affected by water pollution, especially farmers who need water for farming. There are six major canals flowing through the community. In some drought years, canals dried out. Water weeds became rotten. Untreated industrial sewage was discharged into the canals. Local people suffered from smell and water pollutions. Not far from the community, there was a rubbish tip where domestic waste from inner Bangkok was dumped. When it rained, rainfalls washed away waste and contaminated the waterways.

Bungbua Community made a complaint to Lat Krabang District and Industrial Estate authorities. However, according to the community representatives, the authorities did not take any actions and their complaints were ignored. The community then brought the issue to the media, "People Station", a television programme aired on Thai PBS channel. The television show invited representatives from Bungbua Community, Lat Krabang District and Lat Krabang Industrial Estate to discuss in front of the camera. The industrial estate insisted that factories in their estate were equipped with up-to-standard water treatment systems. The district authority agreed with the estate. The community, on the contrary, insisted the water treatment systems were malfunctioned.

After their appearance on the television show, the estate helped clean the canals, by using backhoe dredgers to remove silt and rubbish from the bottoms of the canals. The canals looked better but it was only a temporary solution. The community wanted a sustainable solution and realised that they could not rely on any authorities but themselves. They raised the pollution issue in Lat Krabang Community Organisation Council meetings. Later their effort led to a formation of "Environmental Network of Lat Krabang District". Communities in Lat Krabang District worked together to improve the environment.

Bungbua Community has been actively involved in at least 3 local and national environmental projects.

- Beautiful and Clean Canal Project
    The aim of the project was to rehabilitate deteriorated canals. EM solution (Effective Microorganisms) was used to treat water. 500,000 baby fish were released into a canal in front of Bungbua temple, hoping to make the waterway a fish conservation zone. The community also loaned money to hire backhoe dredgers to clear up the cannels.
- Community Forestry Project
    The aim of the project was to increase the green area in the community. Starting in 2010, the community with the help of local educational institutes, government and

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[33] The case studies were selected and summarized from "Documentary: Self-Managed Local Communities" published on the Community Organisations Development Institute's website, http://www.codi.or.th .

private organizations planted 8,884 trees at an unused empty plot of land in the community. The community expected to plant more trees every year.

- Recycle Bank Project

    Recycle Bank Project is a campaign of waste management aiming at encouraging community members to sort domestic waste for recycling. Community members who participate in the project can sell recyclable plastic, paper, cans and other garbage to the Recycle Bank. The Recycle Bank will re-sell recyclable items to dealers. Profits are returned to members every six months. The project was first launched in 2010.

Bungbua Community leader concluded that in the past three years the community had been actively involved in handling pollution problems in the community. The condition of the canals was better but not completely healed. It would take time. More importantly the community could not solve the root causes of the pollution problems, sewage from the industrial estate and rubbish tip. However, environmental consciousness has been raised among the community members and they would stay vigilant in an effort to improve their living condition and the environment.

2. LEAB KLONG MON COMMUNITY (ALONG MON CANAL COMMUNITY)

Situated along Mon Canal not far from Bungbua Community, there is an ethnic Mon community known as Leab Klong Mon. Leab Klong Mon literally means along the Mon Canal. The community is more than 100 years old. It has 179 households with a population of nearly 1,000 people. The community is a mix of urban and rural way of life. 80% of the Mon community members are farmers. They work hard in the farmland and some of them use 'kratom' leaves. They believe that by chewing kratom leaves, they can work longer hours under the sun. In Thailand, Kratom is an illicit narcotic drug. When ya-baa or methamphetamine, also an illicit narcotic drug, became popular and widely available, some kratom users turned to ya-baa.

During a property boom, some of the community members sold part of their land to property developers. They were left with money and free time. They took yaa-baa for recreation. Ramun, a community leader who was born and raised in the community, witnessed a widespread of drug in his community. He realised that drug problems could lead to other problems and the community would become a risky environment for children and youths. In 2003 Raman actively initiated anti-drug campaigns and activities in his community. In that year, Leab Klong Mon Community was awarded recognition of 'Empowered Community Fighting against Drug' by the government. One of Ramun's strategies was to seek participation from people who used drug or used to use drug. He asked them to be part of the community anti-drug committee. Once they were recognised and had a role in the community, they became proud of themselves and realised that they needed to set a good example for the new generation. They quit drug.

Since 2003, a number of anti-drug campaigns and activities have been continuously implemented in Leab Klong Mon Community. The community also participates in the campaigns at the local and national levels. In 2006 the community was awarded Mother of the Nation Fund from the Queen to organise anti-drug activities. Leab Klong Mon Community also had a central role in forming a district anti-drug network. Thirty-five communities in Lat Krabang District joined the network.

Apart from anti-drug activities, the community also regularly organised cultural and recreational activities for their children. These activities aimed at helping the children to learn more about ethnic Mon culture and keeping them occupied to deter them from drug. Today Leab Klong Mon Community is almost 100% drug free, according to Raman.

3. TUMBON TUMNAN (THE LEGEND)

Tumbon Tamnan (Tamnan Sub-district) is located in Phattalung Province in the south of Thailand. The sub-district has 15 villages, with a total population of 7,441 people. Most of them are famers. Tumnan Canal and Tora Canal are two main waterways that nurture villages in Tumbon Tumnan. "Development" brought new roads to the villages, making transportation more convenient. Canals which were once sources of foods and means of transport were forgotten, deserted and filled with rubbish.

Mass production of rice changed a condition of the soil. Farmers used chemical fertilizers and insecticides. Chemicals worsened soil quality. Naturally grown indigenous vegetables started to disappear. So did fish, crabs, shrimps in rice fields and canals. Farmers needed to buy vegetables, fish and foods from shops instead of getting chemical-free, natural vegetables and fish from their backyards and rice fields. This imposed them with health risk and financial difficulty.

A group of Tumnan people realised problems in their community. They gathered together in an attempt to restore wealth of their farmlands and waterways.

In 2003, Chutima, a coordinator for Tumbon Tumnan Community Organisation Council, started a campaign in her village, Moo 3. She talked to people and proposed an idea of producing chemical-free food. She encouraged people in her village to grow vegetables for their own consumption, do organic rice farming and produce hand-milled rice.

In 2005, a learning centre was set up in the Moo 3 village. An objective of Bantayen Learning Centre was to seek tangible approaches to reduce expenses, increase incomes and promote good health among villagers. Main activities were to make organic fertiliser, to grow local (indigenous) vegetables and to raise fish. At the beginning, 7 households became members and participated in the activities.

These activities received good feedbacks and outcomes. In response, the idea and activities were extended to other villages in Tumbon Tamnan.

Many more activities were initiated, for examples activities to conserve waterways, water animals, indigenous vegetables and herbs, and local desserts. Local knowledge had been passed on from the older generation to the younger generation through activities and learning process. Eventually every village in Tumbon Tumnan participated in these activities and connected through the Network of Tumbon Tumnan People's Action Centre.

4. SANGYOD RICE OF MUANG PHATTALUNG

Before a campaign towards organic farming, chemical fertiliser and insecticide were heavily used in growing rice. Farmers in Tumbon Tuman later learned about benefits of organic farming and threats of toxic chemicals to their health. They grouped together to make organic fertiliser for their rice farms and set up small rice mills in their communities. Home-made fertiliser and rice mills helped reduce the cost of their rice production. Many of them chose to grow Sungyod Rice.

Sungyod Rice is one of the best quality rice with a unique taste and texture. More importantly Sungyod Rice is a Geographical Identity produce of Phattalung Province where Tumbon Tumnan is located. It can only be grown in this region. Health conscious trend has brought organic Sungyod Rice to popularity. Farmers can sell organic Sungyod Rice twice the price of any regular jasmine rice.

5. CONCLUDING REMARKS

One of the commonalities of these stories is a dynamic of communities. There have been changes of social organisations, social values, people who live in communities, ways of life, and technologies. Export-

oriented economic model that came hand in hand with industrialisation and capitalism may grant Thailand fast growing economy but it instigated changes that linked to problems in local communities; pollutions, environmental problems, poverty, and drug problems.

Bung Bua Community, for example, suffered from smell and water pollutions caused by the Industrial Estate. Also, take an irony of Tumbon Tumnan farmers for example. Farmers who produced foods needed to buy foods. They invested in chemical fertilisers and insecticide in a hope that their farms would yield more productivity. However, they were left with more debts and poor health. They became poorer and poorer.

Elisheva Sadan (2004) writes "Community empowerment is the increased control of people as collective over outcomes important to their lives". To gain such control, sources of empowerment must come from people, not as an individual, but rather as a collective entity. Only people who face problems can solve the problems. Government, NGOs, education institutes, external forces may provide interventions that enable people to realise their capacities and increase their skills, knowledge and confidence to make differences. Nevertheless, the most important driving force in empowering communities must be people in the communities themselves. They must be active participants in the decisions and actions that affect their communities.

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POLITICS, ECONOMY AND CIVIL SOCIETY

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POLITICS, ECONOMY AND CIVIL SOCIETY

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INTRODUCTION

The state, the market and the civil society are three pillars of a social world order, each with its own sources of social power: coercive power, economic power, and cultural power. Coercive power — including the military and police powers of the state — is the realm of government, the political or rule making sphere of society. Economic power — including the financial and monopoly power of financial markets and corporations — is the realm of business, the productive sphere of society. Cultural power — the power to articulate and defend the values and worldviews of cultural life that are the foundation on which the legitimacy of all social institutions ultimately rests — is the natural realm of civil society.

In recent decades, economic globalization has witnessed significant production, exchange and consumption of resources within a transworld context. Global communications, global finance, global investment, global migration and global trade are becoming ever more important in contemporary society. In today's world, economics and political science work together to describe and influence the actions of government, business and society. These changes have contributed to a shifting balance in the roles of the state, the market, and the civil society, both in individual countries and in the international political economy. Developing countries share certain generic shortcomings of globalization such as growing inequalities together with growing insecurity of employment and income, both or either of which can lead to social disintegration, conflict, and crime. In addition, there are scarcities, pollution, disease, and further poverty.

1. POLITICS AND THE ECONOMY

"Government's view of the economy could be summed up in a few short phrases. If it moves, tax it, if it keeps moving, regulate it. And if it stops moving, subsidise it" (Ronald Reagan, 40th President of USA).

Economics thinks about economic growth and not economic development, while politics is about social welfare. A balance requires to be maintained between the two. In the last decade, the power of the market has expanded and the role of the state has been reduced in many countries. The shift to "open macro-economies" has reduced the power of individual states to manage their own economic destinies and accentuated the vulnerability of political regimes to the international economy. The State finds itself having to address the limitations to its sovereignty imposed by the new context of international trade and finance, which is characterized by increasing mobility both of financial capital and means of production, material and immaterial. This new context has altered the political power of States. The primary goal of public policy should be to enhance the ability of individual human beings to control their own lives, develop their own values and goals, and realize their fullest potential in life.

In the face of the increased vulnerability to powerful economic forces that are shaping the world, and the inability of states to offer much protection, movements have arisen to provide some kind of collective response to the changing circumstances[34]. Sometimes these have been grass roots movements while at other times, local grass roots movements have spread to become national movements. Sometimes, local movements have made alliances with international organizations to achieve national purposes, or to supplement international efforts. The concept of government has now begun to be changed to the concept of governance. In its elementary meaning, it implies that governance in a society is not just responsibility of governments. Governance becomes the joint obligation of citizens and all institutions in a given society. The emergence of international NGOs, networks, coalitions, and social movement organizations as potentially important political actors at both national and international levels has been stimulated by the need to create collective responses to threatening circumstances. Innovative governance arrangements are increasingly recognised as potentially significant terrains for fostering inclusive development processes.

Politics drives economics- the legislature tries to curb the rising demand, to avoid inflation and to bring down scarcity of commodities. Politics is associated with aspects of power, legitimacy and problem solving. In terms of reach, impact and sheer magnitude of resources, the government is unmatched. The political system is able to reach out to the remotest corners which the economic systems are unable to do. In times of crisis, when business leaders lose their self-confidence, they often look to political power to fill the void. Government is increasingly seen as the ultimate solution to tough economic problems, from innovation to employment.

Democracy and democratic governance- Democracy confronts on an unprecedented scale unemployment, burgeoning population, a declining economy, increasing terrorism, growing public and private debt, climate change, illegal immigration, increasing pollution, reliance on foreign sources of energy, corporate charlatanism, materialism, consumerism, and overall moral decay, the situation unquestionably offers plenty of opportunity for creative ideas and forward, solution-oriented thinking. It is, in fact, time for change. Where then, should people look for answers? Where do we find the necessary leadership? Relying on professional politicians to lead in a system driven by money and special interests, is a recipe for disaster – a disaster coming into more precise focus every day.

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[34] Brown, L.D, Khagram, S, Moore, M.H and Frumkin, P (2000). Globalization, NGOs and Multi-Sectoral Relations. The Hauser Center for Nonprofit Organizations and the Kennedy School of Government, Harvard University. *Working Paper No. 1.* Retrieved on 4th December, 2012 from
http://195.130.87.21:8080/dspace/bitstream/123456789/120/1/Globalization%20NGO%27s%20and%20multi%20sectoral%20relations%20Brown.pdf

Democracy is lacking in the present governance of the global economy with problems relating to ignorance, institutional arrangements and deeper social structures. Few people are aware of economic globalization and the ways that it is governed while the institutions that currently regulate economic globalization lack a good democratic record. There exist deeply entrenched hierarchies in world politics between states, classes, cultures, sexes, races and more. This has meant that while democracy is supposed to entail majority rule with minority rights, in today's global economy the situation is usually one of minority rule without majority rights.

How does democracy evolve in the context of globalization? How do the relationships between the three essential actors in the democracy of the global age, i.e. the state, the non-governmental organizations (NGOs), and the international development institutions, determine the democratic outcome? What scope is there for the globalization of democracy? Who decides whether democracy is a preferable political arrangement regardless of culture? Does globalization create a divide between those who decide and those who undergo the consequences of decisions, thereby threatening "decision-making democracy"?

In the world's democracies, political awareness is very high and the masses have understood the pulse of the nation by exhibiting their capacity to overthrow governments that have not found favour with them. Political leaders become accountable to the masses only because of democracy.

2. AUTHORITARIANISM

More than twenty years ago, Chinese leaders recognized that their centrally planned economy could not meet their nation's needs, which is why they privatized agricultural production and many other industries, legalized the ownership of private property and courted massive amounts in foreign investments, while the state remained authoritarian. Chinese leaders also recognize the public relations value of grassroots democracy. Similarly, economic progress in Kenya, Malawi, Cote d'Ivoire and Cameroon in the 1970s has rested on efficient, authoritarian-developmental regimes.

In the beginning of the 1980s, authoritarian regimes were seen as insulated from the demands of special-interest groups and were favoured because they delivered development through market reform. Later, democratic governments were thought to have potential advantages in undertaking market reform, and democratic politics could be beneficial in motivating governments to implement workable reform programs, building popular support behind market-led development, and generating the improved governance and safe environment demanded by investors. But, the reality of developing countries diverged significantly from the theory, and aggravated clientelism, factionalism, ethnic/regional loyalties, and administrative weaknesses. A monopolistic party or junta with factions was typically replaced with a fragmentary party system formed around prominent personalities and regional or religious loyalties, rather than ideological differences (Sandbrook, 2000).

3. ARTICULATING THE STATE-CIVIL SOCIETY RELATIONSHIP

The term civil society may be defined as a political space or arena, where voluntary associations of people seek to shape the rules (formal and informal) that govern one or the other aspect of social life. Accelerated globalization appears to have coincided with the blossoming of civil society groups across the globe. Instances of forming voluntary associations to address social problems are increasingly visible in the developing countries of Asia, Africa, and Latin America, and in the transitioning countries of Eastern Europe and the former Soviet Socialist Republic. Yet the rules and regulations that govern these

transworld activities currently have precarious democratic credentials at best. This is not to say that local, national and regional economies have become irrelevant; however, an additional global arena of communications, finance, investment, migration and trade has also become significant. Citizens' associations have emerged to solve local problems, to provide needed services, to press for better government, to ally with like-minded groups from other societies, and to reshape the emergent processes of international governance[35].

International organisations like the EU, IMF and the World Bank, though accused by some as playing a role in globalizing poverty, have also paradoxically been identified along with leading grass-roots movements, and pioneered new and more participatory governance arrangements that challenge traditional state-centred forms of policy-making and have generated new forms of governance-beyond-the state, enabling new forms of participation and articulating the state– civil society relationship. But while the new governance arrangements have rearticulated the state-civil society relationship, they also redefine and reposition the meaning of (political) citizenship and, consequently, the nature of democracy itself. The policy choices that are made about economic globalization have major repercussions for the shape of future society. So efforts to democratize the global economy have to address a multi-layered and widely scattered apparatus of governance.

The debate begs these questions- How can civil society improve this situation? Are these movements capable of having any significant impact on the policies adopted by leading international donor agencies and governments? How do citizens and civil society groups participating in these movements articulate their concern and propose concrete suggestions? How are civil society movements able to facilitate exchange of information, ideas and knowledge and practical experiences among national and international bodies and civil society forces.

National efforts towards democratic governance are themselves partly dependent on a reform of global governance. For a reform of global governance to take place, a necessary condition is the existence of a strong global civil society to make the new order more politically feasible today.

Is civil society an answer to the troubles of democracy?
Civil society associations bring together people who share concerns about particular policies issue and aim to affect the way that social power is acquired, distributed and exercised and are seen as an essential ingredient in democratization.

Civil society activity is not the only way to bring greater democracy to the global economy. Governments, parliaments, political parties, the mass media and educational establishments do the same. At the same time, not all civil society associations are equally committed to democratizing the global economy- in fact some are blatantly anti-democratic as for example certain racist groups, while others may promote certain powerful vested interests rather than equality. "Civil associations provide the 'networks of civic engagement' within which reciprocity is learned and enforced, trust is generated, and communication and patterns of collective action are facilitated. These are horizontal networks, as opposed to the vertical networks of patron-client arrangements.......[36]."

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[35] Brown, L.D, Khagram, S, Moore, M.H and Frumkin, P (2000). Globalization, NGOs and Multi-Sectoral Relations. The Hauser Center for Nonprofit Organizations and the Kennedy School of Government, Harvard University. *Working Paper No. 1*. Retrieved on 4th December, 2012 from
http://195.130.87.21:8080/dspace/bitstream/123456789/120/1/Globalization%20NGO%27s%20and%20multi%20sectoral%20relations%20Brown.pdf
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If civil society is strong, it can challenge political governance to meet particular needs and aspirations for the common good. *The Narmada Bachao Andolan in India is an example of how NGOs can affect international policies and programs.* Although the government went ahead with the construction of the dam anyway, the Narmada Bachao Andolan, as an organization representing thousands of people who were displaced by development of dams, became a transnational alliance and successfully challenged central and state government decisions of India and the World Bank and contributed to worldwide rethinking of the value of large dams, changes in policies and practice at the World Bank, and the establishment of the World Dams Commission to review the performance of large dams around the world. Thus it led to changes in international policies and decision-making institutions that had effects far beyond any single country or region.

The Grameen Bank is another example of how an NGO catalyzed a worldwide movement. It began as a Bangladeshi NGO experiment in micro-lending to poor entrepreneurs who had no collateral for bank loans. After demonstrating that small groups who shared responsibility for the loans had a repayment rate vastly superior to ordinary borrowers, the Grameen Bank expanded its operations to serve more than 2,000,000 poor, mostly women entrepreneurs in Bangladesh, and catalyzed an international micro-credit movement supported by major donor institutions around the world.

One may ask that while a strong civil society can be useful in thwarting tyrannical regimes, what prevents it from undermining democratic governments? For instance, political forces may forge powerful ties with community organizations and civil associations, polarizing society and at times threatening the "order" that incumbents so cherish. Civil society engagement with the political context depends upon the nature of the political context and the specific policy stance that the government takes on a particular issue. Through monitoring and lobbying activities, civil society pushes the government/state to fulfill its obligations to its citizens and provides some of the necessary checks and balances on government excesses.

The ideal state is a strong one, one which is able to get things done and achieve development whilst drawing its developmental vision from the unavoidable claims of a strong civil society. Civil society groups can be a conscience keeper and can do an immense amount to advance public awareness, public involvement and public control in the global economy, it has been seen that often international NGOs and NGO alliances are more effective in blocking decisions than they are in catalyzing large-scale action that solves critical problems.

Intersectoral polarization

There are many issues on which businesses, governments, and civil society organizations seek to influence one another. Unfortunately, the yawning gap in interests and perspectives that separate the sectors make intersectoral misunderstanding and conflict very common. Such differences may arise as the government/state's developmental perspective tends to look at the "now and then" while civil society is concerned with the "here and now." Misunderstandings are particularly likely when the parties are also separated by perceived power differences and by ideological interpretations of difference. Civil society actors—especially those that serve disadvantaged or marginalized groups—may be particularly sensitized to power differences and collisions of values.

Intersectoral polarization between politics, economy and civil society can produce struggles to control decisions in domains where many actors have important stakes. Multi-national corporations and financial

markets may shape international decisions, and seek to exclude governments and civil society actors making them irrelevant or else civil society groups block decisions and make progress difficult.

4. TOWARDS A NEW ORDER

Real democracy is impossible in a society that remains divided, to use Plato's terminology, into the 'cities of the rich' and 'the cities of the poor'." So long as the state expresses a society divided into economic classes, it is always at the service of that class which owns or dominates the ownership of the instruments of production". Democracy becomes the handmaid of capitalism. The moneyed class, directly or indirectly, controls the legislatures, the press and publishing houses, educational institutions, and other instruments of propaganda. It exploits democracy to its own ends.

After the collapse of the economic and political systems of the Communist countries of Eastern Europe and the end of the so-called opposing blocs, a new social order was the need of the hour. This, according to Pope Benedict, had the goal of rescuing peoples, first and foremost, from hunger, deprivation, endemic diseases and illiteracy. From the economic point of view, this meant their active participation, on equal terms, in the international economic process; from the social point of view, it meant their evolution into educated societies marked by solidarity; from the political point of view, it meant the consolidation of democratic regimes capable of ensuring freedom and peace[37]. However, the technical forces in play, the global interrelations, the damaging effects on the real economy of badly managed and largely speculative financial dealing, large-scale migration of peoples, often provoked by some particular circumstance and then given insufficient attention, the unregulated exploitation of the earth's resources, all have contributed to a global crisis, where the world's wealth has grown in absolute terms but inequalities are also on the increase. Systems of protection and welfare are finding it hard and could find it even harder in the future to pursue their goals of true social justice in today's profoundly changed environment.

The present capitalist society, in which the means of production are controlled mainly by a few, has failed to establish a just social order. Socialism, on the other hand, has raised the standard of living of the masses by capturing the instruments of production, its huge and powerful machinery of planning has reduced individuals to non-entities and automatons. Political control of the economy today is not only a bad idea, but increasingly infeasible. Control over how human beings communicate with each other around the globe and efforts at censorship are increasingly futile. The State finds itself having to address the limitations to its sovereignty imposed by the new context of international trade and finance, which is characterized by increasing mobility both of financial capital and means of production, material and immaterial. This new world order has altered the political power of States.

5. *WHERE DOES THE ANSWER LIE?*

Ways to combine unity and plurality are required towards the construction of a renewed global governance. Global governance is mainly about coordination between different levels of decision-making, i.e. the local, national, and global.

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[37] Encyclical Letter *Caritas in Veritate* of the Supreme Pontiff Benedict XVI. Retrieved on December 31st, 2012 from http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html

Global governance organizations face three equivalent imperatives: they have to address global integration, local differentiation, and world-wide civil society demands. Because a new social order is complex, it requires all the more communication and synergy between all three actors of the transformation, from the local to the global through the national. The creation of networks between politics, economy and civil society in this new social order is a must.

6. CONCLUSION

Centralisation of power results in curtailment of individual liberties and a progressive regimentation of the people, even in countries hitherto enjoying a democratic form of government. Decentralisation contributes to equitable economic distribution.   It must be made possible for the individual to belong to a variety of small bodies possessing executive powers, dealing both with production and with local administration. As a member of these, he can once again feel that he counts politically, that his will matters, and that his work is really done for society as a whole.

Gandhiji himself explained his conception of the new civilisation, or as he calls it, the Ram Rajya: "It can be religiously translated as the Kingdom of God on earth. Politically translated, it is perfect democracy in which, inequalities, based on possession, non-possession, colour, race, creed or sex, vanish. In it, land and state belong to the people; justice is prompt, perfect and cheap. There is freedom of worship, speech and the press — all this because of the reign of the self-imposed law of moral restraint. Such a state must be based on truth and non-violence, and consist of prosperous, happy and self-contained villages and village communities."

Our world is in need of profound cultural renewal, a world that needs to rediscover fundamental values on which to build a better future. This presents an opportunity for discernment, in which to shape a new vision for the future, a new *humanistic synthesis*. At the Pontifical Council for Justice and Peace in Rome on December 3, 2012, Pope Benedict XVI called for a unified world government, a "new evangelization of society" where individualism must be transformed into a type of communalism marked by interconnectedness and "family formation" on a global scale. Part of this entails the "construction of a world community" which will be guided by a "corresponding authority" whose purpose it is to serve and promote the "common good of the human family" and promote an "anthropological and ethical framework around the common good." Along with this, will be a comprehensive reform of the corrupt international monetary and financial systems.

Concentration and centralization of power and wealth are essential organizing principles of elite globalization. Equitable distribution and decentralization of power and wealth are essential organizing principles of global civil society. An economics of exclusion creates a culture of economic insecurity that leads almost inevitably to a politics of exclusion[38].

The rise of China and India illustrates clearly that the western, resource-intensive economic model is simply not capable of meeting the growing needs of more than 8 billion people in the twenty-first century. Major shifts in resource use, technologies, policies, and even basic values are needed. The political ambivalence toward today's development models that now characterizes China, India, the United States,

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[38] Living Economies Forum. Retrieved from http://www.davidkorten.org/global-civil-society on December 20th, 2012

and most other countries will need to give way to a full-fledged commitment to prosper within the limits imposed by nature.

Values such as equity come from the idea of moral equality, that people should be treated as equals. Thinking about equity can help us decide how to distribute goods and services across society, holding the state responsible for its influence over how goods and services are distributed in a society, and using this influence to ensure fair treatment for all citizens. Applying these ideas in a specific country context involves difficult choices, and embedding discussions of distributive justice into domestic political and policy debates is central to social order. The biggest challenge for promoting values in developing countries is to address the political economy of change. It is crucial to strengthen political movements and coalitions, to challenge prevailing beliefs and misconceptions, and to encourage a representative public debate on practical issues of equity and distributive justice. The aim is to transform a value based agenda into tangible action for the poor, backed by political will at the top levels.

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LA COMMUNAUTE RWANDAISE REBATIE A TRAVERS LES JURIDICTIONS GACACA. QUELLES RESPONSABILITES POUR LES CHERCHEURS?

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RESUME

La présentée intervention s'inscrit sous deux angles. D'un côté dans un cadre global du thème de la Conférence qui a été proposé par la Fédération Internationale des Universités Catholiques, à savoir **« Une Nouvelle Pensée Sociale pour un Nouveau Modèle Social : Construire des Alternatives »**. De l'autre côté l'intervention s'inscrit dans le sous thème proposé "**Rebâtir la communauté source de responsabilisation**" et concerne un cas concret : la situation rwandaise dans son processus de reconstruction et de réconciliation après le génocide de 1994 contre les tutsi. Ainsi dans cette présentation, nous chercherons en premier lieu à donner un aperçu global du contexte dans lequel le génocide contre les Tutsi a été planifié et exécuté en mettant un accent particulier sur le rôle des savants. En deuxième lieu, nous allons montrer comment la communauté rwandaise a essayé de se reconstruire à travers les juridictions « Gacaca ». Pour conclure nous allons revenir sur la responsabilité des Universités

spécialement de**s** Universités Catholiques pour proposer une voie alternative qui permet de combiner l'expertise scientifique avec le service à la société, car comme l'a bien souligné le Conseil Pontifical Justice et Paix, l*es nouvelles connaissances techniques et scientifiques doivent être mises au service des besoins primordiaux de l'homme, afin que le patrimoine commun de l'humanité puisse progressivement s'accroître*[39].

INTRODUCTION : REBATIR LA COMMUNAUTE, QUELLE SIGNIFICATION ?

Dans la société moderne, le terme « communauté » devient presque obsolète si nous l'entendons dans ce sens sociologique qui lui est donné par Ferdinand Tonnïes[40] comme une collectivité caractérisée par les rapports interpersonnels de type *primaire*, consolidés par la *solidarité mécanique* dans son sens Durkheimien, où les membres sont prédisposés à faire les sacrifices les uns pour les autres.
Par contre, rebâtir la communauté ressemble à un projet ambitieux, car la société de notre temps se construit sur les rapports secondaires basés sur la rationalité, la bureaucratie et l'efficacité; ce qui fait que le bien commun et le sacrifice restent l'apanage de certains groupements de volontariat.

- Rebâtir la communauté signifie assumer le devoir *d'humanité*[41] en reconstruisant les valeurs traditionnelles de l'amabilité selon laquelle même l'étranger est *reconnu* avant d'être *connu***[42].**
- Rebâtir la communauté signifie faire renaître l'univers dont l'essence serait sympathie et communion[43].

1. REBATIR LA COMMUNAUTE DANS LE CONTEXTE RWANDAIS

Le génocide de 1994 contre les Tutsi rwandais a occasionné les pertes inestimables. D'une part, la perte des vies humaines (les dernières estimations sont de 1.074. 000 victimes[44], **incluant plus d'un million de Tutsi exterminés pour leur appartenance** *ethnique*[45]. *Il faut y ajouter,* d'autres rwandais et quelques étrangers qui furent massacrés pour différentes raisons[46] ; certains pour être des politiciens opposés au régime des génocidaires, d'autres pour avoir refusé de se rendre protagonistes des tueries ou pour avoir caché les Tutsi[47].

Depuis que le génocide contre les Tutsi a eu lieu, beaucoup d'écrits sous des angles variés ont été publiés. De ~~et~~ nombreux auteurs ont montré que le génocide n'est pas un simple accident de parcours, mais plutôt un projet conçu, planifié et par après réalisé. Si l'on prend par exemple le rapport de Mr. B.M.

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[39] Conseil pontifical, (2006) « Justice et Paix », Compendium de la Doctrine Sociale de l'Eglise, Libreria Editric Vaticana, Rome.

[40] MONGARDINI C., La conoscenza sociologica, Edizioni Culturali Internationali Genova, Genova, 1992, p. 506.

[41] MBUMBA, S.T., L'humanité et le devoir d'humanité. Vers une nouvelle destinée pour l'Afrique, Harmattan, Paris, 2010.

[42] QUATTARA S.P., La culture de l'amabilité. Comment penser autrement l'éducation en Afrique?, Harmattan, Paris, 2010, p.11.

[43] Ibidem.

[44] Ministère de la Culture, de la jeunesse et des sports & IBUKA, Conférence Internationale sur le Génocide. Prévenir et bannir à jamais grâce à une solidarité universelle et agissante, Imprimerie Select Graph, Kigali du 4 au 6 Avril 2004, p.3.

[45] Ibidem.

[46] Ibidem.

[47] Ibidem.

Ndiaye[48] , le rapport Carlsson, le rapport de l'OUA sur le génocide des Tutsi au Rwanda, le Discours du Président Clinton lors de sa visite au Rwanda en 1998[49], le discours de Hans van Mierlo[50], ex Ministre des affaires étrangères en Allemagne lors de l'Assemblée Générale des Nations Unies en 1994, on constate que presque le monde entier a été indifférent et a fermé les yeux devant une situation dont il pouvait changer la face.

Les conséquences du génocide contre les Tutsi au Rwanda sont énormes. En plus des pertes de vies humaines, la situation rwandaise d'après génocide a été caractérisée par une grande crise de valeurs, le déchirement du tissu social, les conditions socio-économiques misérables ainsi que la destruction notoire des infrastructures à plusieurs niveaux. Ceux qui essaient de dénombrer les pertes matérielles estiment que le pays a subi une perte totale de 10 ans de progrès économique[51].

Le génocide et ses conséquences, ont affecté de manière différente tous les rwandais. Ils ont non seulement secoué la communauté rwandaise en soi et dans son ensemble mais aussi ils ont provoqué une série de ruptures dans ses rapports avec le reste du monde. Témoin, le passage qui suit :

> Ce Génocide annoncé et planifié depuis de longues années, prouva aux Rwandais que soit il n'existe pas de « famille humaine » soit ils en sont exclus, si cette dernière existe. En effet outre que les abondantes informations sur le plan et les préparatifs du génocide auraient permis de prévenir et d'éviter cette tragédie, son déroulement fut suivi en direct sur toutes les chaines de télévision du monde[52].

Comme l'on peut se l'imaginer, la communauté rwandaise d'après génocide était plongée dans une situation désespérée et très complexe, car elle comprenait des individus marqués par une vulnérabilité massive pour ne pas dire excessive. Distinguons quatre catégories dans la population. D'un côté, les rescapés du génocide qui se sentaient engloutis dans la mort, parce que sans abris, sans ressources, sans la place dans la société autre que celle de victimes[53]. De l'autre, une catégorie de la population, auteurs du génocide, emprisonnés ou libres. Enfin, le reste de la communauté qui ne faisait pas partie ni des victimes ni des auteurs du génocide mais dont la plupart d'entre eux avaient assisté d'une manière ou d'une autre au déroulement du génocide contre les Tutsi. On peut en outre faire ressortir que parmi ces derniers, beaucoup avaient des parents ou enfants qui, malgré l'avis de ceux-là, ont participé aux tueries. Dans ce contexte, la communauté rwandaise avait deux interrogations essentielles à répondre. Premièrement, comment faire pour aider les rescapés du génocide à sortir de la condition de détresse et reprendre la vie ?

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[48] UN, United Nations documents on genocide prevention, disponible sur http://www.preventgenocide.org/prevent/UNdocs/#carlsson.

[49] RUVEBANA E., Who is legally responsible for the omission to prevent and/or suppress the Genocide of Tutsi (1994) in Rwanda and therefore liable for the reparation for its victims? An International Legal analysis, Editions rwandaises, Kigali 2008, p.2. "We in the United States and the world community did not do as we could have done to try to limit what occurred. It may seem strange to you here, but all over the world there were people like me sitting in offices, day after day after day, who did not fully appreciate the death and the speed which you were being engulfed by this unimaginable terror"?

[50] Ibidem . p.42. "The human tragedy in Rwanda will always remain a shame for the international community. Collectively we must acknowledge that we had ample warning of impending disaster and that we could have done more to prevent the genocide. If the deployment of a brigade could have prevented the indiscriminate slaughter of many hundreds of thousands, what then prevented us from doing so"?

[51] Ministère des Finances et de la planification économique, Indicateurs de développement du Rwanda 2001, Kigali, 2001, p. 18.

[52] Ministère de la Culture, de la jeunesse et des sports & IBUKA, cité, p.3.

[53] Commission Nationale de Lutte contre le génocide, 15 ans après le génocide perpétré contre les Tutsi (1994-2009). Défis et perspectives, Az Media Plus, Kigali, 2010, p. 278.

Deuxièmement, comment faire pour poursuivre les coupables du génocide sans compromettre la cohabitation pacifique entre Rwandais ?

Devant cette situation pénible la force de la souffrance n'a pas triomphé, car les Rwandais aidés par d'autres acteurs régionaux et interrégionaux se sont engagés dans le processus de rebâtir la communauté rwandaise à travers la reconstruction humaine et matérielle ainsi que la réconciliation entre les Rwandais à travers les tribunaux « Gacaca ».

2. COMMENT LA COMMUNAUTE RWANDAISE A CHERCHE A SE REBATIR ?

La communauté rwandaise a cherché à se reprendre de différentes manières à travers notamment les mesures permettant de trouver le soutient matériel et psychologique aux rescapés du génocide et à d'autres catégories des personnes vulnérables dans la société rwandaise. Cependant ce qui constituait un grand défis pour la reconstitution rwandaise c'était de trouver un système judiciare efficace pour juger les présumés coupables du génocide. Ceci parce que le système judiciaire classique n'aurait pu venir à bout, dans un délai acceptable, d'un contentieux dont l'ampleur et la gravité était sans égale[54]. Par conséquent, la communauté rwandaise a opté pour le système de la juridiction « Gacaca ». Littéralement "gazon" ; « Gacaca » est la manière de règlement traditionnel des conflits de voisinage. Par extension, ce nom est donné aujourd'hui aux nouvelles juridictions populaires chargées de juger le contentieux du génocide. Les missions principales de « Gacaca » sont : Faire reconnaitre la vérité sur le génocide, accélérer le procès du génocide, éradiquer la culture de l'impunité, réconcilier les rwandais et renforcer leur unité.

Bien que les difficultés ne manquent pas « Gacaca » a aidé, dans les limites du possible la communauté rwandaise à se reconstruire parce qu'à travers son caractère participatif non seulement il s'est affirmé comme un outil approprié pour répondre à l'immense défi que représentait l'arriéré judiciaire lié au contentieux du génocide contre les Tutsi de 1994 mais aussi il s'est présenté comme une convocation adressée au peuple rwandais dans toutes ses composantes[55].

Dans le contexte de « Gacaca », non seulement les coupables, ou présumés tels et les rescapés du génocide mais aussi le reste de la communauté rwandaise étaient appelées à participer et à raconter ce qu'ils avaient fait, subi, vu ou entendu à propos du génocide contre les Tutsi.

Le système de tribunaux « Gacaca » a été instauré par la loi organique no 40/2000 du 26 janvier 2001 et a été mis en application en 2005. Ainsi 10 ans après le génocide, il était l'unique outil pouvant servir de preuve lors des procès[56].

Par conséquent, la participation dans « Gacaca » était d'obligation morale et son pilier central réside dans son caractère participatif, les membres de la communauté y étant individuellement et collectivement impliqués[57].

Comme on peut le noter, les tribunaux « Gacaca » ont joué un rôle important dans l'établissement de la vérité, car les parties impliquées avaient soif de savoir et de s'exprimer : premièrement les rescapés du

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[54] AA.VV, Vade-Mecum. Le crime de génocide et les crimes contre l'humanité devant les juridictions ordinaire du Rwanda, Avocats sans frontières, Kigali et Bruxelles, 2004, p.7.

[55] Penal Reform International, Rapport du monitoring et de recherche sur le Gacaca. Les témoignages et les preuves devant les juridictions Gacaca, aout 2008.

[56] Ibidem.

[57] Ibidem.

génocide qui ne savaient pas ce qu'a été la mort des leurs ont pu recueillir les informations et ont pu témoigner de ce qu'ils ont subi ; deuxièmement les présumés coupables ont reçu l'opportunité de donner les explications à l'endroit de ce dont ils étaient accusés. Certains parmi eux ont reconnus leurs responsabilité ; ils ont demandé pardon et ont été pardonnés par les rescapés du génocide. Troisièmement les témoins ont pu donner des informations en faveur ou en défaveur selon le cas. Enfin, les tribunaux « Gacaca » ont permis d'accélérer le rythme des procès car à leur clôture le 18/06/2012 sur 1.958.634 des individus qui devraient être jugés par « Gacaca », 1.003.227 ont été jugés.

3. CONSTATATIONS

Considérant le contexte du génocide des Tutsi, la situation âpres surtout celle liée au comportement de la Communauté Internationale et en nous situant du côté du chercheur nous pouvons faire **une** mise au point comme suit :

- L'expertise scientifique tend à se transformer de plus en plus en bien économique dont l'accessibilité est réservée à ceux qui ont un pouvoir d'achat suffisant;
- L'expertise scientifique est conditionnée par une vision naïve du consultatif "neutre" qui devrait dire la vérité au pouvoir[58];
- Les chercheurs visent en premier lieu leurs intérêts et le service à la vérité tend à être secondaire.

4. QUELLE VOIE DE SORTIE

Quelques points peuvent être relevés dans le but de donner une idée de la façon dont la science ou du moins les chercheurs pourraient assumer le devoir '*humanité*[59] dans le sens d'assistance à la communauté.

- **Neutralité éthique** (au sens de Weber) dans le sens de l'objectivité de la démarche méthodologique ;
- **Comportement éthique**: dans le sens du comportement correct des chercheurs dans la collecte des données et dans le traitement de leurs résultats.
- **Disponibilité sélective: de** la part des chercheurs (universités) vis-à-vis des besoins ressentis au niveau de la communauté.
- **Intégration du Social business**: dans le sens que les chercheurs pourraient s'organiser dans des entités autonomes non sous la forme de la science-plaidoirie, mais sous forme de voix des sans voix.
- **Un contexte démocratique** qui respecte le droit d'expression et le respect des droits humain fondamentaux.

5. COMMENT REBATIR LA COMMUNAUTE ? QUELLES LEÇONS POUR LES CHERCHEURS

Le génocide commis contre les Tutsi au Rwanda s'est déroulé devant une indifférence totale de la part de la communauté internationale constituée par la plus part des grandes personnalités dans le monde intellectuel sensé d'avoir tous les atouts de naviguer dans l'océan des connaissances.

De là se pose une question : la science peut-elle être au service de la communauté et de la société à la fois? Si l'on pense que c'est depuis longtemps que l'idéologie du génocide a été diffusée à travers les écrits des intellectuelles[60].

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[58] Kazancigil A.,(1998), Gouvernance et sciences : Mode de gestion de la société et de production du savoir emprunté au marché, in Revue Internationale des Sciences Sociales, n. 155, pp 73-84.
[59] MBUMBA, S.T., cité.

La leçon pour les chercheurs c'est de prendre les risques, et trouver un scénario à suivre en se basant sur l'interdépendance solidaire.

- Ce scénario met en évidence les différents acteurs et le type de responsabilité qui leur est attribuée dans le processus de rebâtir la communauté.
- Ce scenario présente le savoir scientifique comme un bien économique mais dans le cadre de « *social business* » qui permettrait aux différentes couches de la société d'en bénéficier selon leurs besoins.
- Dans ce scenario, les Universités surtout Catholiques ont un grand rôle à jouer.

Ce scenario devrait être une source de collaboration, pour le bien commun avec l'esprit de service et découragerait le comportement discret et le langage de bois souvent pratiqué par les Institutions Universitaires vis-à-vis des problèmes épineux qui accablent l'humanité.

Dans ce scenario, les Institutions d'Enseignement Supérieur surtout celles Catholiques devraient pratiquer la charité à l'égard de la société comme le souligne *Caritas in Veritate du Pape Benoit XVI* :

> *Il faut ensuite prendre en grande considération le bien commun. Aimer quelqu'un, c'est vouloir son bien et mettre tout en œuvre pour cela. À côté du bien individuel, il y a un bien lié à la vie en société en commun. C'est le bien du 'nous-tous', constitué d'individus, de familles et de groupes intermédiaires qui forment une communauté sociale. Ce n'est pas un bien recherché pour lui-même, mais pour les personnes qui font partie de la communauté sociale et qui, en elles seules, peuvent arriver réellement et plus efficacement à leur bien[61].*

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[60] Pour plus d'informations voir: AA.VV, Le Manifeste des Bahutu et la diffusion de l'idéologie de la haine au Rwanda (1957-2007), Université National Rwanda, Butare, 2010

[61] Benoit XVI, (2009), Caritas in Veritate, no 7, disponibile sur http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_fr.html

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TWELVE YEARS OF THE WORLD SOCIAL FORUM CULTIVATING A WORLDWIDE SPACE OF ALTER-GLOBALIZATION

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PORTO ALEGRE: TWELVE YEARS OF THE WORLD SOCIAL FORUM CULTIVATING A WORLDWIDE SPACE OF ALTER-GLOBALIZATION. ANOTHER WORLD IS POSSIBLE

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1. INITIAL WORDS

To speak about the World Social Forum to a select and specialized audience such as the one here present, could be discouraging for me, because it´s a subject that is known by all of you. However, I seek to support on one of the recommendations of the Ignatian spirituality: it is the technique of repetition, very proper to propose here, in a few minutes, a collective repetition…

Generally the **World Social Forum – WSF** is being defined as a worldwide event or a worldwide space of alter-globalization organized by entities and movements of the civil society, of all continents, with the objective of thinking and elaborating alternatives for a global social transformation. Its motto is: *another world is possible.* As defines its **Charter of Principles**, the World Social Forum is an *"open meeting place for reflective thinking, democratic debate of ideas, formulation of proposals, free exchange of experiences and interlinking for effective action, by groups and movements of civil society that are opposed to neoliberalism and to domination of the world by capital and any form of imperialism, and are committed to building a planetary society directed towards fruitful relationships among Humankind and between it and the Earth."*[62]

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[62] www.forumsocialmundial.org.br

The first year of the event was 2001, in Porto Alegre, Brazil and, now, we are two months away from its realization in the 13th year, 2013, which will take place in Tunis, Tunisia (region of Magreb, North of Africa), from March 26th to 30th. Its organization, this year, stresses the compromise *"with a new Tunisia, another Magreb, another Africa, with another world. With a flowering spring, another world is possible!"*

The idea of the World Social Forum arose at the dawning of this new millennium, basically, as an insurgency, as a confrontation with the World Economic Forum, annually held in Davos, Switzerland, since 1971. This year is the second time there will be no coincidence or symbolic proximity in the dates. (This is regrettable, because the coincidence of the dates is part of the original proposal.)

The World Social Forum is a great space of resonance of the affirmation of a new time in history, through an alter-globalization, a solidary globalization, that respects the universal human rights and the environment, in all nations, fighting for international democratic systems and institutions, at the service of social justice, equality and dignity. In short, it is a space of affirmation and reinforcement of a great variety of new social movements.

2. ORIGINS OF THE WORLD SOCIAL FORUM – WSF

There is a consensus in all analyses, which treat about the World Social Forum that it came to life to resist to the closed horizon imposed by the one way of neoliberalism. In other words, the World Social Forum *"was born as a resistance to the impossibility of alternatives beyond the market, the neoliberalism and the privatizing policies."* This phrase comes from Robson Morais, Geography Professor at the State University of Goiás, Brazil, and synthesizes with precision something that is pretty consensual. The same professor adds: *"Under a strong influence of the Zapatist movement, the event incorporated the idea that it is possible to 'change the world, without changing the power'."*[63] It would exist, this way, through the space of the World Social Forum, an attempt to construct a new left, according to the view of some people.

Who has been the father (or mother) of the child? The answer to this question is not evident, because it is the question of a collective paternity (or motherhood)… It is necessary to stress a conjugation of initiatives and propulsion factors. First of all, there are many analyses which emphasize the "Zapatist cry" of 1994, calling for the global fight against neoliberalism. Besides this one, an important editorial was written by Ignace Ramonet, in the newspaper "Le Monde Diplomatic", calling for the fight against the "one-way thought". In parallel, some manifestations also happened in Seattle, United States, which have been able to avoid the realization of a meeting of the World Trade Organization – WTO. In this context of incubation of the World Social Forum, many other manifestations, around the world, have to be referred, especially, the yearly manifestations, in Switzerland, known as "Anti-Davos Manifestations" and numerous others.

The convergence of these factors led to the idea of the World Social Forum. The expression "World Social Forum" has been suggested by the Brazilian undertaker Oded Grajew (from the Ethos Institute of Enterprises and Social Responsibility, São Paulo, Brazil) and, later on, with the participation of the activist Francisco Whitaker Ferreira (of the Commission for Justice and Peace, of the Bishops Conference of Brazil – CNBB), the proposal has been presented to the French journalist Bernard Cassen, who, at that time, directed the Association for the Taxation of Financial Transactions and for Citizens' Action– ATTAC, France. This last one embraced with vigor the idea and proposed, at the same time, that this Forum should

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[63] UFG – Jornal On-line 2012 – FST 2012

be carried out in a periphery country, because it is in the periphery where it is concentrated the greatest number of the victims of the system. Bernard Cassen was very objective in his proposal, suggesting that the most adequate place would be Porto Alegre, Brazil, where, at the moment, an important process of Participatory Budgeting was being developed, adding also the favorable factor of the convergence of the Governor of the State of Rio Grande do Sul with the Mayor of the capital city (Porto Alegre), both being integrants of the Workers´ Party.

3. HISTORY, SELECT DETAILS AND NUMBERS OF WSF

The three first realizations of the World Social Forum happened in Porto Alegre, Brazil. In the two first years the reflections were concentrated on four thematic axles: - The production of health and social reproduction; - The access to richness and sustainability; - The affirmation of the Civil Society and the public spaces; - Political Power and Ethics in the new society. Since 2003 through diverse forms of consultations, the thematic axles have been multiplied, extended and diversified, but always in the horizon the great perspective expressed by the <u>motto</u>: "another world is possible!".

The one in 2001, happened from January 25th to 30th, when approximately 20,000 persons were registered. The one in 2002 happened from January 31st to February 5th, with the participation of 50,000 persons in their whole. The one of 2003 surpassed, more surprisingly than the year before, all expectations of participation. It happened from January 23rd to 28th, attracting 100,000 persons, from all over the world, five times more than in the year of 2001.

The great increase in the number of participants has also been expressed in the great number of auto-managed activities, jumping from 400 in 2001 to about 1,300 in 2003. Also the number of invited speakers and lecturers almost quadruplicated, passing from 104 in 2001, to 396 in 2003.

In 2004 the World Social Forum happened in Mumbai, India, from January 16th to 21th. The organization expected 75,000 participants, but the number was uncountably higher. It was a special event. According to the social analyst Rita Freire, the different Indian cultures were able to appropriate or to feel and to be part of the event. *"The regions of the country and its surrounding sent representatives. It has a great popular participation, all of them with their own cultural expressions. This made the Forum a celebration full of meanings, we had never registered. One of the most interesting discussions has been about the social casts, which determine the organization of the society as if it had been something predetermined by the universe."* [64]

In the year 2005, the World Social Forum has been carried out from January 25th through 31st, again in Porto Alegre, Brazil, with the participation of 125,000 people registered. At this event, the "Porto Alegre Manifest" called attention. According to the prevision of the article 6 of the Charter of Principles, is not a manifestation of The World Social Forum, but was composed by the intermediation of 19 activists, called the "Group of 19". [65] This manifest was born from the pretension of proposing an "Alternative Consensus" to the "Consensus of Washington"…[66] Hundreds of other letters or similar documents, even without the same divulgation, have also been produced at the same event.

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[64] http://www.ecodebate.com.br/2009/01/27/forum-social-mundial-2009-a-partir-de-hoje-belem-sera-a-capital-mundial-da-luta-por-um-novo-mundo/

[65] Aminata Traoré, Adolfo Pérez Esquivel, Eduardo Galeano, José Saramago, Boaventura de Sousa Santos, Armand Matttelart, Roberto Savio, Ricardo Petrella, Ignacio Ramonet, Bernard Cassen, Samir Amin, Atilio Boron, Samuel Ruiz García, Tariq Ali, Frei Betto, Emir Sader, Walden Bello and Immanuel Wallerstein.

[66] A kind of way of illusion and dissoundig from the principles of the Forum itsef, in the opinion of Francisco Whitaker Ferreira.

In the year of 2006, the World Social Forum had a polycentric character and happened in Caracas, Venezuela, and Bamako, Mali, in the month of January, and in Karachi, Pakistan in March.[67] Without diminishing the importance of the other events, I want to call the attention to the one realized in Caracas. According to observers, the forum of Caracas has been the most politicized one till then, with great action of the Via Campesina. In a final document, we can read: *"We reject all the instruments of domination negotiated with the United States, through the treaties of a free commerce. We support the resistance of the peoples, such as the ones realized by Colombia, Equator and Peru. We reaffirm that only socialism, as a way of life and society, assures justice, equality and peace between the peoples".[68]*

In the year of 2007, the World Social Forum happened in the city of Nairobi, Kenia, from January 20th to 25th. The event counted with the participation of 75,000 persons. A special mention is due to one activity denominated "Connecting the World Social Forum" which collects the testimonies of over a hundred activists, who participated in different workshops. The importance of this project has been understood, since: 1) although one talks much of the problems and of fights of the poor in the World Social Forum, the concrete results don´t exist; 2) the World Social Forum could become important for the poor if there were a greater connectivity and significance between what the poor effectively are living and thinking, on the one side, and of what, on the other side, is being discussed and proposed in the space of this event.[69]

In 2008, there was no international meeting of the World Social Forum, but a great call for the "Week of Global Mobilization", which culminated with the "Day of Social Action and Mobilization" (January 26th), happened instead. According to the social analyst Rita Freire, who assumes a tone of celebration, *"the final result has been surprising, with the participation of all the continents".[70]*

In 2009 the World Social Forum, took place in Belém, Brazil, having a great reference theme: "500 Years of Afro-Indigenous and Popular Resistance". The event happened from January 27th to February 10th, and congregated about 80,000 participants. By this event, we have to enhance the celebration of the "Day of Pan-Amazonia", and the great protagonist action, which was exercised by the National Movement of the Collectors of Recyclable Materials – MNCR. There was also a great showing up of the presence of the indigenous peoples, with their testimony and proposal of alternative development, showing how "another world is possible".[71]

In 2010, in its 10th year, the World Social Forum happened in a scattered way, spread in, at least, 27 events all over the world. A special mention must be given to the event in Porto Alegre and the Metropolitan Region of Porto Alegre, with the title "Social Forum, 10 Years: Greater Porto Alegre", January 25th to 29th.[72] The British geographer David Harvey, in a conference at the event in Porto Alegre,

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[67] The event in Pakistan had been meant to be, also, in January, but it had to be postponed for March due to the earthshakes in the region.

[68] Final document, signed by Latin American Coordinator of Organizations of the Field – CLOC, Via Campesina and others.

[69] The "five days of cultural resistance and celebration", as that event has been defined by the organizers, started with a popular manifestation which started in the burrough of Kibera, one of the greatest in Africa, and ended in Uhuru, the capital city.

[70] Rita Freire commented that in 2008 there has been tested the decentralized methodology, being our proposal: *"to go to all places, in order that the debate happened".*http://www.ecodebate.com.br/2009/01/27/forum-social-mundial-2009-a-partir-de-hoje-belem-sera-a-capital-mundial-da-luta-por-um-novo-mundo/

[71] At the 9th WSF there emerged also strongly themes such as "the labor", "the criminalization of the social movements", and "the migrations".

[72] This regional expression of the WSF has been carried out in Porto Alegre and in different municips of Greater Porto Alegre, such as: Gravataí, Canoas, São Leopoldo, Novo Hamburgo and Sapiranga.

affirmed that "*we are in a moment in which the constant growth is impossible and, therefore, we need to think about an alternative to the way of capitalism*". This affirmations surface the <u>motto</u> "another world is possible" with the idea of "another world is necessary".[73]

In 2011, in Dakar, Senegal, the World Social Forum defined itself about the idea of "Resistance and Fight of the African Peoples". It was the first one realized on a date not coincident with the World Economic Forum. The number of participants counted 75,000, adding to this number all those who participated through the mechanism of "Dakar Extended 2011", through virtual connections and small parallel events. One of the historical organizers of the World Social Forum, Candido Grybowsky (Brazilian Institute of Social and Economic Analysis – IBASE), makes a remark about "*the symbolic and political importance of looking at the world departing from Dakar. The African diaspora, under the form of negro traffic, together with the conquest, the colonization and domination of entire peoples all over the world, is a constituent part of the modern civilization, one of the fundamental historical conditions of the capitalist expansion, creating rich countries and poor ones, developed ones and underdeveloped others.*".[74]

In 2012, took place a Thematic World Social Forum at Porto Alegre and towns of the Metropolitan Region of Porto Alegre, having as central point of the debate the "Capitalistic Crisis, Social and Environmental Justice". This thematic forum congregated a simultaneous event of the Popular University of the Social Movements (2nd edition), a Forum of Free Media, a World Forum of Education, a World Forum of Health, a Space Global Connections, a Space World of Work, a Space Quilombos and the Black Movement, Meetings of the Cities, Dwelling, Health and Managing, a Seminar of Culture and Communication. There was also a Platform of Dialogues in direction to the Summit of the Peoples, carried out later, in June, in parallel with the Conference of the United Nations Rio + 20. It is to enhance that the "Summit of the Peoples for Social and Environmental Justice" reproduced, in some central aspects, the way of proceeding of the World Social Forum.[75]

In my particular participations, mainly in Porto Alegre, Brazil, I felt, many times, the World Social Forum as a great defeat and appeal for the Education System and the Universities, stressing the question about what must be their role in present times. My participations at the World Social Forum have been, more, in the field of the interreligious activities, but besides those insertions, I have also participated, two times, in activities of the Non Governmental Organization – NGO named "The University of the Common Good" and lately at "The Popular University of the Social Movements". I think that this kind of using of the term University is, itself, an important reference, but I would like to enhance the whole ambiance of the World Social Forum, with its multi diversity in forms of knowledge productions, like an example of inter-disciplinary and trans-disciplinary processes of knowledge´s construction and an extraordinaire appeal to the whole Education Systems and to the Universities.

4. FINAL APPOINTMENTS FOR CONTINUING THE DEBATE ON WSF

In this process of 12 years of the World Social Forum, there must be enhanced, as <u>first appointment,</u> the permanent tension between an open space and an organized movement. On the one hand, there is the

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[73] Together with the "Social Forum. 10 Years: Greater Porto Alegre", there is also to be stressed the First World Fair and the First Social Forum of Solidary Economy, which ocurred simultaneously and also a new edition of the World Forum of Liberation Theology, almost ever present before the WSF.

[74] "*The diaspora, under the form of migration, continues still nowadays. The African continent is still the barn of working hands and its immense natural resources go on being strategic at the eyes of great capitalist conglomerates and of the imperialist governments ready at their service. Nowadays, particularly, there is China, in reference to the natural resources, and Europe, in terms of working hands*". http://www.cartacapital.com.br/internacional/um-balanço-do-forum-social-mundial-2011

[75] It has been a visible and important manifestation in the context of the Conference of the United Nations Rio + 20.

definition of the World Social Forum as a space of expressions, discussions and representations, without organized direction, for a purpose affirming "another world is possible" that is woven by many and diversified hands, and, on the other hand, there are the permanent attempts of transforming that purpose into an organized social movement, with all its consequences in concrete interventions and actions. This, however, has always been a question of internal tensions and internal conflicts. Since its origins, the World Social Forum has been fortified by the presence of important movements and social organizations, which, on their turn, also have been fortified in it.

However, inside of this first observation, we may add and enhance, a second appointment, which in spite of never having assumed itself like an organization or a movement, the World Social Forum is, above all, actually, and with growing presence and intensity, a great space of resonance of all kinds of expression, which are known as the new social movements. In the opinion of a participant, the World Social Forum has its main significance in being this kind of big space or "box of resonance" of the new social movements and all kinds of manifestations against the "one-way thinking".

In a third appointment it is necessary to detach its rich diversity, totally unforeseeable in their origin. Evidently, the richness of the diversity is not being comprehended, in this narrative, that shows the most visible aspects of a process, which grew in volume, along twelve years. Certainly the great number of realizations of the event in their continental, national and local regions played an important role, provoking, promoting and diffusing the World Social Forum all over the world along the twelve years. I was not able to incorporate all this richness in my speech.[76]

The fourth appointment could, perhaps, be the defeat for the Education´s System and for Universities in the sense to review their modes of proceedings. As I said before, the whole ambiance of the World Social Forum, with its multi diversity in forms of knowledge productions can be seen as an example of inter-disciplinary and trans-disciplinary, defeating the Education´s Systems and the Universities.

The fifth appointment is the consensual, and many times repeated, perception that one of the great results of the process of the World Social Forum, along these twelve years, has been important thematic articulations that happened, stressing since regional political fights, passing through articulations of social movements of the most different kinds, as well as the deepening of themes such as solidary economy, environment, health, education, liberation theology, cultural and inter-religious dialogue, media and artistic-cultural expression, up to the Popular University of the Social Movement.

In the sixth appointment, in my personal view, I want to raise the hypothesis that, in spite of the great diversity of issues, it is possible to preview, along the whole process, a given transversal convergence related to some sensibilities, detaching: 1) the search for an alternative economy, centering on the human person; 2) the attention to life and the conservation of the environment; 3) the suppression of all forms of discrimination and intolerances in the human living together.

To conclude, I want to make a seventh appointment, calling the attention to the risk of atrophy of the people (the real subjects) that should be empowered in this process. The idea that "another world is possible" (or, "necessary") can be easily swallowed by its own echo, when announced with great pomp and celebration, without the care and attention due to the real protagonists who seam and build this "other

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[76] All of this riches, evidently, are not present in my narrative, except that it is the affirmative that the almost totality of these events follows rigorously the Charter of Principles of the World Social Forum, with little regional, national and local adaptations.

world" in their hidden labor at the bases. We need to have great care in order not to overrun, but to preserve and cultivate this rich and multicolored history. We are living in a time, there we must double our attention related to the people, who are in the bases and, without whose, talking about another possible or necessary world, doesn´t make sense.

REACTIONS RELATED TO 'INDIGNADOS' SOCIAL MOVEMENTS

Prof. Luis Díe Olmos
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1. INDIGNATION AGAINST INJUSTICE AND OPPRESSION IS NOT A 'NEW SOCIAL PHENOMENON'.

First of all, we have to point out that 'indignados' movements are not properly an international social movement, but the consequence of very heterogeneous circumstances that make indignation arise in each moment and place. Sometimes, it becomes a social wave of indignation which turns into one or several social movements in the same or different countries. Once we have set this point, we have to realize that social waves of indignation, protests, even uprisings, are not new social phenomena and we can find lots of examples in all peoples of the world through History.

We could say that the beginning of these social demonstrations has to do with the dissatisfaction of human needs, in the sense of the authors of the so named 'Human scale development'. At this moment, it is necessary just to remember that human needs are the kind of needs whose satisfaction lets us develop our humanity through decent living conditions, through a life worth being lived. And these needs are probably one of the best expressions of that which unites all of us as equal human beings, despite any differences.

As far as I can see, this is a very important issue, because these needs could be the most solid basis of all the human rights and their enforceability emerge from, as universal, common needs themselves. This could be

the reason why everybody may recognize him or herself in the struggles for freedom, equality and justice that have taken place anywhere and anytime.

However, we possibly have enough evidence, at this moment of History, to know that violent revolutions have changed societies, but not the violence itself nor domination and its oppressing social structures. Violence cannot be the way to peace and justice. The imposition of our perception, values and social models, cannot either. Changing a well known sentence of Hölderlin, we could say that when man tries to build their heaven on earth, the earth turns into hell (Hölderlin, 1995). Perhaps, we have already learnt that peace is the only way and dialogue and negotiation is the only method. But this does not answer the question about what to do with the unjust, oppressing power. We have to realize that the first violence is inequality, impoverishment and exclusion of a decent life imposed by these powers to millions of silenced victims.

These victims silently claim and need to be defended. Non-violent resistance, citizenship demonstrations and self organized movements appear as the desired response to the transformation of social and historic reality. This is what 'alter world' and 'alter globalization' movements have been expressing in the last two decades. But these social changes have sometimes involved very expensive and terrible human costs.

These costs depend on the reactions of the established powers of this world. They consider any disagreement, even the proposal of any alternative, as a direct attack 'to the stability of the system' and against the 'social order'.

In Spain, students of Secondary Education, who were participating in a demonstration against cuts in the education budget, were described as 'the enemy' by an official of the riot police. The Delegate of the Government and that official ordered the riot police to charge against students. There were twenty six detentions, five of which were under age. The disproportion of police violence and brutality was so internationally evident that the Minister had to admit the excesses committed by the 'order forces'.

These costs also depend on the victims. But these victims have not only to do with the process of changing social reality, but also with the previous situation of injustice. Globally considered, there continue being millions of innocent victims.

There are other costs associated with the need for personal, familiar, professional and institutional commitment. No change is possible without this serious and sometimes risky commitment. Furthermore, it is essential to ensure the generational renewal to avoid changes to disappear: if these changes depend on the action and effort of a few people, then they will get lost with them. Finally, it is necessary to understand how traditions are transmitted, from one people to another, from the current generation to the next: the tradition of freedom, equality, justice and peace as well.

That is why, very often, it seems to be too difficult to maintain all those social advances. Even when we have been able to change social reality, these changes cannot be maintained without changing the human heart. This is probably the great revolution that remains to be done. And even when we have been able to change the human heart of a whole generation, the following generations should choose their own options, renewing or rejecting the progress achieved. In this way, social change can only be a never ending task.

2. 'INDIGNADOS' SOCIAL MOVEMENTS: DEMONSTRATIONS AGAINST SOME WAYS OF DOING –AND USING- POLITICS.

The current 'Indignados' social movements began with 'Arab Springs' (in Tunisia, Egypt, Libya, Syria, Yemen…), and followed globally by the '15-M' movement, in Spain; the 'Occupy Wall Street' movement, in the USA; the 'Occupy' movement in Canada; the 'Yo soy 132', in Mexico; and many others in France, Greece, Portugal, United Kingdom, Ireland, Iceland and somehow, at the beginning of this year, even in China.

These social movements share indignation as an active principle of mobilization. Even the deepest reason of indignation, as we will see later, may be rather similar. But the specific circumstances that have made people react can be very different: explicit or covered dictatorial regimes in Arabic countries; political corruption and police repression in Spain; economic abuse by some big firms in the USA, Canada, United Kingdom…; media manipulation and lies in México, China…; socially and politically tolerated women inequality in India…

It becomes easily obvious that most of these particular circumstances are related among them and they are parts of a deeper and wider social problem. But, perhaps, the most important issue emerges from the analysis of the similarities of these different social movements.

First of all, we have to point out the great heterogeneity of their members: young students, even from Secondary Education (12-16 years old, in Spain); university students; low or high level public officers from Education, Health and Social Services; medical doctors, nurses and patients' relatives; private pharmacists; Justice Administration officers, judges included; retirees, pensioners and other old people; unemployed workers, young people with precarious jobs or bad labor conditions; even some policemen or policewomen that do not agree with the order they have received of attacking or acting against citizens that should be served and defended.

All these social movements have involved the spontaneous mobilization of citizens who have felt abandoned or attacked by the State and even by the democratic institutions that should represent, manage and prioritize citizenship interests against any non-democratic power. This is what these movements have highlighted: the existence of a deep conflict between the interests and rights of citizens, the absolute value of every human being, and the interests of a political class dominated by the financial and economic powers, by the interests of some corporations or firms, by the exigencies of some lobbies. This political class has renounced to its democratic duty, betraying its democratic function, establishing a real plutocratic and kleptocratic dictatorship.

Hence, these 'indignados' movements are all against any kind of dictatorship or totalitarian political regimes; against those who have caused the current international economic crisis, mainly the international financial market, its institutions and its agents; against the so called 'moral trap', that means if everything in economy is alright, these institutions and agents win, but if something goes wrong, the citizens lose (obviously, in this situation, citizens always lose and financial power always wins). These movements are against political corruption of traditional parties that have permitted this situation, through the lack of transparency in political practices; the absence of effective controls; the rejection of immediate political consequences (destitutions and even permanent disqualifications from politics) for corrupts, some of which have been leading these parties and public institutions for decades. And these social movements are against the deterioration of work and living conditions, deeply under the level of human, social and economic rights, until the pauperization of millions of people, families and society in a magnitude that is not easy to perceive yet in its long term effects.

At this point of our reflection, we have to ask about our personal and institutional position in all this social conflict. Because this is the main issue at this moment: the position adopted by every citizen and every public and private institution between the rights and the legitimate interests of citizens, and non-legitimate interests of other social groups or institutions that are being imposed to citizens through force.

These social movements seem to be right in accusing political class of having allowed the accumulation of power in a few financial and economic institutions, which has been the condition of possibility for the exorbitant enrichment of some social agents (markets, financial institutions, rating agencies, banks, assurance corporations…). In fact, this accumulation of power has hidden a transfer of sovereignty of the people to these private actors whose interests are involving a distribution of wealth, necessarily, exclusionary. We know, since the end of the eighteenth century in Europe, that is not compatible the unlimited enrichment and power of a few (people or institutions) with democracy, with the rule of law in a State of law, and with the respect of civil, social, economic and cultural rights.

These social movements affirm and make evident the gap, or even the opposition, between the political practices –and political class- and the society. They have shown the break between, on one hand, the priorities of the parties and the political class, and on the other hand, the needs of citizens and society. If we consider that the only justification of their public position and political power is to serve these needs, we find, as a result, the dramatic lost of social legitimization of these institutions that have resulted, in their practices and effects, non-democratic. These movements have concluded that if a government is not at the service of its citizens, does not serve for anything, that is, this government becomes useless. It seems to be difficult to disagree at this point.

That's the reason why they reject the impunity of those –and their accomplices- who use political power for their own particular purposes, instead of attending the need of every particular people, managing the general interest and granting the common good, the freedom and the real equality of every particular person. In this situation, a real democracy –not only formal and delegated- is strongly demanded, a democracy in which the political representation is direct and binding or is not such representation. It is not strange, therefore, to find slogans like 'They don't represent us', 'Not in my/our name', and so on.

For all these social movements, a democracy merely formal is associated with an enlightened despotism (historically, 'all for the people, but without the people'), which often stays in a non-illustrated despotism, at least in two ways: first, meaning a totalitarianism that is renewable 'electorally'; and second, meaning the ignorance, the incompetence and corruption of the rulers, who use politics for their own benefit or the profit of other people or groups.

It is necessary to remember that the act of voting or being democratically elected, even in a formal democracy, doesn't imply any kind of cession of sovereignty. Political representation in a formal democracy doesn't imply a cession of sovereignty, which always resides, exclusively and with no conditions, in the people, that is, in the citizens. Hence, people continue being sovereign, the only sovereign, also to depose democratically elected governments or rulers that act against people or don't serve the human and social needs rightly. That involves the need to criticize and review the electoral processes and laws, the financing of political parties, the political responsibility of any government and public administration, the requirement of binding political programs, etc.

Thus, the 'indignados' movements demand a real democracy in which people can really choose and the power and continuity of political class is conditioned to serving people and society. They demand the exclusive sovereignty of the people who must have the channel to effectively control the practices and

decisions of politicians. They also demand, in some cases, the possibility of recovering that sovereignty, expelling politicians that don't serve the people.

These movements also share the disqualification and the attacks they have received from the conservative, right wing media and many —not only conservative- parties, as well as police repression actions. Perhaps, it would be convenient to raise an important issue: in a really democratic regime, in which people is the only sovereign, if political power or any public officer give an order to the police to attack or act against citizens, what should the police do? Should they obey that order, or should they disobey and take the one who has given that order to the Courts?

3. SOME RISKS, COMPLEXITIES AND OPPORTUNITIES.

The first evident risk of these 'indignados' movements is the drift to violence, but the analysis of violence is not simple at all. Although indignation is more than justified and the violence of the powerful is more than evident, being the first form of violence, violent response doesn't resolve the problem. This violent response would be the second form of violence and would be responded with the third form of violence: police repression, arrests, and jail punishment with the cover of laws that are passed by politicians and applied by judicial systems. Thus, we would enter a spiral of violence in which reason, justice and solutions would get lost in a regime under the rule of force, based on repression and violent reactions.

However, this argument is not enough for all the people suffering the effects of the first violence. We have to remember that they are living broken lives, while those who have caused their problems have enriched themselves much over any reasonable limit. This fact deepens the strong contrast between the situation and impunity of those who are responsible of the crisis and the situation and lack of protection of their victims.

It seems perfectly understandable to find the strong and deep frustration and anger that produces this contrast in people whose fundamental rights are, and continue being, systematically violated; people who have lost their lives, as these used to be and as they expected their lives would be. It is difficult to be reasonable, and it seems hard to demand it, while people are condemned to unacceptable living conditions that are much lower than human dignity would require.

So the correct response should be to restore and grant the possibility for every person to live a decent life, a life worth being lived. This is the way to avoid social conflict and an escalation in violence. It is obvious that this response is not compatible with unlimited accumulation of richness and power. And regulation and an effective system of controls appear as a social need and as a condition of social cohesion and, finally, as a condition of sustainability of any social model.

If this first point was clear, who could be interested in that drift to violence? Do the 'indignados' social movements obtain some benefit? Does the drift to violence make it easier to achieve their goals? The analysis is again complex.

Unfortunately, we can find the interference of violent groups both among victims and oppressors. We have already seen that the second type of violence may be understandable, although it can be useless for changing society and may end up falling in the injustice it tried to fight against. However, this is not the only cause of violence. A violent behavior is an eligible option for some people in terms of revenge, as the way to channel their discomfort, or because they don't know how to control or they don't want to make the effort of controlling their impulses. A non-violent active response has to be learnt and it is not always

easy to apply. Furthermore, oppressing groups could be interested in present these 'indignados' social movements as violent groups that attack the social order, breaking an hypothetic social peace. So, at least in some cases, it is difficult to distinguish where the violence comes from.

However, violence is not the only issue that adds complexity to the whole situation. Indignation itself doesn't produce changes if it is not accompanied by personal and institutional commitment. This commitment may be translated as the need, for everyone of us, of realizing what the reality is, for taking charge of it, assuming our personal implication and responsibility on it, charging with the consequences and letting the reality be the one which carries and gives us support.

A difficulty appears due to the fact that this personal translation is applied to everyone, in his or her own different position and, therefore, with different responsibilities. So, with the same purpose of changing social reality, we can find different ways of interpreting the reality, different evaluations of it, different priorities and actions. In fact, these differences could appear as opposite, whereas all of them could be equally necessary and would eventually be complementary.

Although there are single persons capable of changing history, in a general way, institutions have more capability to accompany or lead social changes. For that reason, it should be disturbing that some institutions assume some kind of neutrality, which is not real or possible, transferring the responsibility for the processes of social change to some people in them. This institutional position could be appropriate from a strategic point of view, but it is not acceptable from an ethic one. Furthermore, that strategic position could involve the social discredit of the institution that has abandoned people and their needs to grant its own security or privileges, making the intended changes impossible.

Thereby, 'Indignados' movements show the growing complexity of political legitimacy in the current societies and the increasing importance of citizens participation. At the same time, these social movements raise ancient questions once again: is the universal destiny of all goods compatible with practices of accumulation and speculation? And with an enrichment of a few that produces impoverishment of the majority? And with private property as an unconditioned absolute right of those who have the power of imposing their interests?

In this way, indignation expressed as social movements also represents very important opportunities for society, for catholic universities and for church itself. Firstly, these social movements pose the need of establishing solidarity, that is, the commitment with the cause of the poor, of the weak, of those who are needed of help and protection, of those who are suffering the diverse forms of the first type of violence, as a social and political priority and as evaluation criteria of the suitability of each policy and of the whole political practice. This is the way to break the spiral of violence and repression, a spiral that systematically denies the veracity of democracy. And this solidarity becomes a condition of credibility for an interlocution with others, who would be able to recognize the authority that comes from being faithful to the truth, to honesty and to personal and institutional authenticity.

Secondly, more and more people, in many countries, are seeing the need of re-founding society and politics, re-founding society from inclusion and respect for all human beings, despite the real or apparent differences that could be among them or among their options. All of us should learn to build common projects with people who are different. Otherwise, it could be impossible to improve our society and our own humanity in the same process. It is necessary to re-found democracy and the organization of the State under the rule of law, from honesty, transparency, direct participation of citizens and service to every person for whom the State and its institutions are responsible. This means re-founding politics and all its

practices from a kind of regulation that demonstrates an unconditioned service to the particular needs of the people, instead of being a channel of access to excluding privileges.

Thirdly, in a religious sense, these movements should set us to review and improve the relation between Church and society, between Church and the hopes and pains of the world. These 'indignados' movements show us the urgent need of the Church to be really 'mother and teacher'. But this means daring to be a public reference and, therefore, to get exposed in front of the world as to whether it fulfills or not the high requirements of what she proclaims. Obviously, this could involve losing privileges and comfortable positions, depending on the quality of our responses.

From that possibility, we should be able to train, support and accompany the social sensibility of young people about any social problem or challenge. For that reason, we have to 'inhabit and transform' the current scenarios (new situations) of people and society, confronting our personal and institutional position with the reality of so many people who are suffering. Hence, we will make the dignity of every human being real.

It doesn't seem easy to achieve without the authentic witness of a kind of service and commitment that both be able to assume the consequences of their options and choices. As far as I can see, this could be the best way, perhaps the only way, of showing that another world is really possible: to assume the responsibility of being a referent inside all the social changes, to offer them the Christian experience of faith and justice, as an experience of real salvation in History. This is what it means that God reigns, the religious sense of the Kingdom of God. Not as a place, organization or institution, but as a way of being and acting in relation to those who are the first in this Kingdom: the poor, the people in need, people who are suffering.

In fact, from my point of view, the only alternative we are confronted with is being an example of justice, equality and freedom, or losing most of these young people. We should be able to accompany young people to find vital sense through service to the others, by being ourselves men and women for the others.

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A NEW SOCIAL THOUGHT FOR A NEW SOCIAL MODEL: SEN, FREIRE AND LEVINAS

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A NEW SOCIAL THOUGHT FOR A NEW SOCIAL MODEL–UNDERSTANDING CHALLENGES AND POSITING FUTURE. PERSPECTIVES BY APPLYING THE THEORIES OF AMARTYA SEN, PAULO FRIERE AND EMMANUEL LEVINAS

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The world faces a multitude of challenges be it the increasing gap between the rich and the poor, climate change, the rise of terrorism, a heartless profit -driven capitalism bereft of social responsibilities and so on. This paper seeks to examine the possibility of positing a new social model which would be able to grasp the gravity of these challenges and also consider alternative paradigms. The perspectives developed are from the lens of a 'peripheral' third world and not from the 'metropolis'(the developed first world) which is the reason why scholars chosen are from the third world as they seem to understand the challenges better.

India attained its independence on 15 August, 1947 after centuries of colonial rule, which had mired the country in poverty and famines. The first Prime Minister of the country, Jawaharlal Nehru understood that forging a strong nation out of the legacy of colonialism would be an extraordinary challenge. He set out an agenda in his famous 'Tryst with destiny' speech. He stated -   "Long years ago, we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom." He also sounded very optimistic about the future – "The future beckons to us. Whither do we go and what shall be our endeavor? To bring freedom and opportunity to the common man, to the peasants and workers of India; to fight and end poverty and ignorance and disease; to build up a prosperous, democratic and progressive nation, and to create social, economic and political institutions which will ensure justice and fullness of life to every man and woman." This would provide us a good starting point in our quest for new social models.

We can relate this quest to the Encyclical Letter *CARITAS IN VERITATE* of the former Pope Benedict XVI. In this letter his holiness laid out a very clear vision for social justice. The key message His Holiness underlined is to pursue charity with true love which Jesus Christ displayed in his earthly ministry. Often charity is misunderstood as a sympathetic act by powerful donor to a powerless receiver! Charity, in its true meaning as advocated by him, being at the heart of the Church's social doctrine, can be the principal driving force behind the authentic development of every person and of all humanity. Every responsibility and every commitment spelt out by that doctrine is derived from charity which, according to the teaching of Jesus, is the synthesis of the entire Law (cf. Mt 22:36- 40). It is Charity empowered by Responsibility which would resolve the socio-economic problems we encounter every day.

The possibilities of a new model would visibly strengthen if one were to apply the views of Amartya Sen. Amartya Sen is an Indian economist who was awarded the 1998 Nobel Memorial Prize in Economic Sciences for his contributions to welfare economics and social choice theory, and for his interest in the problems of society's poorest members. In 1981, Sen published *Poverty and Famines: An Essay on Entitlement and Deprivation* (1981), a book in which he argued that famine occurs not only from a lack of food, but from inequalities built into mechanisms for distributing food. Sen also argued that the Bengal famine was caused by an urban economic boom that raised food prices, thereby causing millions of rural workers to starve to death when their wages did not keep up. These issues continue to haunt us.

One of his key contributions has been the 'Capabilities Approach'. Sen's revolutionary contribution to development economics and social indicators is the concept of 'capability' developed in his article "Equality of What." He argues that governments should be measured against the concrete capabilities of their citizens. This is because top-down development will always trump human rights as long as the definition of terms remains in doubt (is a 'right' something that must be provided or something that simply cannot be taken away?). For instance, in India, citizens have a hypothetical "right" to vote. To Sen, this concept is fairly empty. In order for citizens to have a capacity to vote, they first must have "functionings ". These "functionings" can range from the very broad, such as the availability of education and basic health care, to the very specific, such as transportation to the polls. Only when such barriers are removed can the citizen truly be said to act out of personal choice.

His capabilities approach focuses on positive freedom, a person's actual ability to be or do something, rather than on negative freedom approaches, which are common in economics and simply focuses on non-interference. In the Bengal famine, rural laborers' negative freedom to buy food was not affected. However, they still starved because they were not positively free to do anything. This method can be used especially in developing countries to counter the menace of poverty. From an Indian perspective the socio-economic scenario is very daunting. We need to have a proper assessment of this to get a sense of reality.

The Nehruvian dream seems to have soured. There are a plethora of problems that India has had to grapple with. Poverty has been the greatest bane that India is saddled with. The nation estimated to have a third of the world's poor. In 2010, World Bank stated, 32.7% of the total Indian people fall below the international poverty line of US$ 1.25 per day (PPP) while 68.7% live on less than US$ 2 per day. In 2012 India has ranked 94th out of 176 countries in Transparency International's Corruption Perceptions Index, tied with Benin, Colombia, Djibouti, Greece, Moldova, Mongolia, and Senegal. The 2011 Global Hunger Index (GHI) Report places India amongst the three countries where the GHI between 1996 and 2011 went up from 22.9 to 23.7.

There is a beautiful alternative emerging from country that suffered huge economic crises due to the structural violence of international capitalism. As the Greek economy is undergoing a terrible crisis, regular Greeks are abandoning the Euro in favor of trading via barter. "A utopia without the Euro" is what

they are calling it. The tragedy of Greece is one more example of these elaborate, heavy, expensive and fragile systems actually providing negative value to those who use them. Hence people are coming up with their own alternatives to escape the tyranny of capitalism.

In addition to addressing socio-economic problems, scholars seeking a better social model need to examine pedagogical techniques as well. No scholar has contributed more to this than the Brazillian writer Paulo Freire. In his seminal book 'Pedagogy of the Oppressed' Paulo Freire proposes a pedagogy with a new relationship between teacher, student, and society. In the book Freire calls traditional pedagogy the "banking model" because it treats the student as an empty vessel to be filled with knowledge, like a piggybank. However, he argues for pedagogy to treat the learner as a co-creator of knowledge. Teachers have to incorporate this model so that students are in touch with their social realities.

Paulo Freire was concerned with 'praxis' - action that is informed (and linked to certain values). Dialogue wasn't just about deepening understanding - but was part of making a difference in the world. Dialogue in itself is a co-operative activity involving respect. The process is important and can be seen as enhancing community and building social capital and to leading us to act in ways that make for justice and human flourishing.

Freire has used a lot of Christian metaphors to explain his philosophy. An example of this is the way in which the divide between teachers and learners can be transcended. In part this is to occur as learners develop their consciousness, but mainly it comes through the 'class suicide' or 'Easter experience' of the teacher-"The educator for liberation has to *die* as the unilateral educator of the educatees, in order to be born again as the educator-educatee of the educatees-educators. An educator is a person who has to live in the deep significance of Easter. (Quoted by Paul Taylor, *The Texts of Paulo Freire, 1993*)

Indian scholars have been using Freire's models to understand their society better. The Subaltern Studies Group is a group of South Asian scholars interested in the postcolonial and post-imperial societies with a particular focus on those of South Asia. They question the narrative of Indian history. They are critical of the focus of this narrative on the political consciousness of elites, who in turn inspire the masses to resistance and rebellion against the British. Instead, they focus on non-elites — subalterns — as agents of political and social change. In other words it is history from 'below'. Edward Said, in his landmark Reith Lectures defined the role of an intellectual, as "speaking truth to power". This is what teachers have inculcate in students. This will make them invested in social processes around them and make them reflective individuals.

The third dimension of importance in terms of social realities and future aspirations is ethics. Here the ethical philosophy of Emmanuel Levinas is taken as the third pillar of our triangular model, along with Amartya Sen and Paulo Freire. Emmanuel Levinas questions utilitarian, instrumentalist ethics which usually dominates our decision making. In contrast to privileging relationships of domination, he offers a phenomenology of the unrelenting obsession with responsibility for the 'Other', in works such as *Otherwise than Being: Or Beyond Essence*. It could even be said that a form of this sort of utilitarian ethics was used to justify committing the genocidal murder of millions of Jews by the Nazis during World War II. The 'greatest good for the greatest number' can be interpreted in many different, even obscene, ways. Lévinas derives the primacy of his ethics from the experience of the encounter with the Other. He also argued that responsibility for the Other is rooted within our subjective constitution.

Levinas's philosophy has been called ethics. If ethics means rationalist self-legislation and freedom (deontology), the calculation of happiness (utilitarianism), or the cultivation of virtues (virtue ethics), then Levinas's philosophy is not an ethics. Levinas claimed, in 1961, that he was developing a "first philosophy." It is an interpretive, phenomenological description of the rise and repetition of the face-to-face encounter,

or the intersubjective relation at its precognitive core; viz., being called by another and responding to that other. If precognitive experience, that is, human sensibility, can be characterized conceptually, then it must be described in what is most characteristic to it: a continuum of sensibility and affectivity, in other words, sentience and emotion in their interconnection. (Refer John Drabinski's *Sensibility and Singularity, 2001*)

In the backdrop of these three frameworks of social realities, let us consider a few encouraging alternatives that are emerging and have the potential to make significant positive impact in the future. The role of the civil society is crucial in today's world where brute power, majoritarianism and unilateralism are increasingly becoming a norm rather than the exception. The power of NGO's, pressure groups, professional bodies, trade unions etc. as civil society has emerged out of shadows and started asserting themselves. It is these groups that can take on the repressive policies of the state and goad it to pull up its socks when found slipping up on fundamental public issues. The protests in India demanding a tough anti-corruption Bill (Lokpal Bill) shook the conscience of the nation. Led by a veteran Gandhian named Anna Hazare, this witnessed millions of youth marching on the streets demanding probity in politics. Social Networking sites like Twitter, Facebook are acting as engines for social change. The Arab Spring that deposed dictatorships in Tunisia and Egypt was fueled by youth with the aid of social networks.

Social entrepreneurship is another very important alternative. A social entrepreneur identifies and solves social problems on a large scale. Just as business entrepreneurs create and transform whole industries, social entrepreneurs act as the change agents for society, seizing opportunities others miss in order to improve systems, invent and disseminate new approaches and advance sustainable solutions that create social value. As Bill Drayton, CEO, chair and founder of Ashoka, says-"Social entrepreneurs are not content just to give a fish or teach how to fish. They will not rest until they have revolutionized the fishing industry."

The rise of ethics training inside corporations, some of it required by government regulation, is another driver credited with changing the behavior and culture of corporations. The aim of such training is to help employees make ethical decisions when the answers are unclear. Increasingly, companies around the world are becoming interested in processes that can add visibility to their CSR policies and activities along with the perception of being considered as ethical corporations.

There is a long way to go in realizing the aspirations of individuals and nations to be labeled as just and humane communities. Any dream is actualized when a few brave men and women commit themselves to make a difference irrespective of the challenges and obstacles. We sincerely hope that an amalgam of all these approaches will lead to the development of a new social model which ensures social justice in the world.

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