PROCEEDINGS E REPORT

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La Communauté de pratiques comme outil de dialogue interreligieux et interculturel

sous la direction de
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CONCEPTS AND NOTIONS OF INTERRELIGIOUS
AND INTERCULTURAL DIALOGUE

edited by Silvia Guetta

Introduction

The significance, the importance and the creating of intercultural and interreligious dialogue is born from a social and relational need that has come to define itself and become clear in the recent past decennials as a new prospect for the start of the solutions of conflicts and problems that regard the life of the entire humanity.

As has been stated in the White book of intercultural dialogue, *Living together in equal dignity*[1] of the European Council, the item that today draws our attention to the intercultural dialogue is above all the need to know how to manage the complex society in a democratic way. If it is true, like Morin sustains, that the process of the planetary era finds its origins in the moment in which the Mediterranean populations pass the 'columns of Hercules' and go and explore, invade, subject and exploit new worlds, and that the forms of colonialism, strictly tied to the growth of European nationalism, then proceed towards other forms of control, less territorial, but cheaper and more technological, in that case it is, now more then ever, necessary for the sustainability of the planet and for the democratic management of complex societies, to educate to dialogue in all its forms because of different contexts.

The year 1990 could represent the beginning of the era of the globalisation, considered as a phenomenon that has inaugurated one single global market under the law of economic liberalism and, at the same time has generated a web of extremely branched communication[2]. The attempt to give an answer to the social, relational, cultural and economic changes has oriented the institutions, systems and practises towards

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[1] <http://www.coe.int/t/dg4/intercultural/Source/Pub_White_Paper/ WhitePaper_ID_ItalianVersion.pdf> (04/2011).

[2] E. Morin, *Lectio Magistralis, Educare all'era planetaria,* Università di Bergamo <http:// www.unibg.it/static_content/presentazioneateneo/lhmorin.htm#lectiomagistralis> a.a. 2002-2003 (04/2011).

the search for answers that would be able to conjugate the respect for the values of democracy with those of the right of the person, like ratified by the Universal Declaration of Human Rights of 1948. Different models have originated on basis of the different experiences in relation to diversity, generated by the presence of the other and of the territorial and economic condition of the country. Different models have been the subject of reflections and practises of various dialogues.

The thoughts that hereunder are quoted testimony how it is possible to analyse the problem from different points of view and how such consideration may enrich the exchange and the mutual knowledge, in order to find appropriate solutions that are coherent with the values of democracy and rights.

The different contributions underline interesting and multi–problematical sceneries on how the intercultural and interreligious dimension can be read and considered within the educational sector.

The first contribution presented in the chapter puts us in front of the consideration how, already in school the risk inserts itself to render people normal, without a specificity and an originality that on the contrary are the potential of human nature. Hence the warning for the need of a pedagogical reference that knows how to guide the educators to develop the creativity of the student and his formational success. The risk that the school that does not ponder about how each student has a different potential and has original ways of putting himself in relation to the world that surrounds him, runs, is to form clones and not persons. The principle of intercultural dialogue therefore originates from the organisation applied to the educational system itself, as well as to its practises, because this bears a strong effect on the construction of the description of reality and on the patterns of interpretation that give us the opportunity to understand the world we live in. Of course it is necessary to consider that each pattern of interpretation is the construction of consolidated mental depiction and not without prejudices and stereotypes. For this reason the referring to the experience of Rubens Alves and the Waldorf education which is the origin of the schools that use the Steiner method, becomes a contribution to the reflection about the importance of the cultural and religious differences that are aspects not just to be recognised, but above all to be nourished in order to avoid standardization and normalization.

The second contribution opens the reflection on intercultural dialogue returning to explore concepts that sometimes are seen as established facts. Therefore culture, reason, religion, dialogue etc., need to be reconsidered in the prospective of the changes that the course of history is making. Reason can no longer be assumed as a universal standard of interpretation and religion needs to recognise itself in the meanings that the putting into context of the products may give in an open dialogue that stimulates new interpretations.

The reflection on intercultural dialogue is enriched by the contribution given by Orefice to the study of the relation between human development and the culture of peace. The culture is being considered as an integrated processing of personal, local and global knowledge. Such elaboration, that has become possible by each person's own process of learning, but also by the educational process, that in it different forms, feeds the continuous relation with the natural and cultural surroundings. The development of the cognitive potential of the subjects is what renders possible the development of knowledge, and may find success if the educative intervention is realised with the methodology of Research Participative Action, already earlier considered as a point of reference for coherent intervention with the model of the encounter, the exchange and the change. In this analysis of the relation between the expansion of knowledge and methodology inserts itself the question related to the culture of peace. As a matter of fact it needs, in order to assert itself, to be sustained and improved by the interventions for the human development that seek for respect of the rights of the person and the populations.

Finally, the fourth contribution of this chapter emphasizes the tight relation between religion and culture, underlining how it is impossible to think about an intercultural dialogue without reference to the religious dimension. Besides some aspects that are considered critical and 'obscure', this has in fact always played a role of primary importance in the life of human beings both in their individual experiences as well as their collective ones. Exactly because of its attempt to answer all the most profound and mysterious questions that govern human existence, religion continues to be the vital lymph of the lives of many persons. Looking back religion has been the motor of encounter-collision between groups and populations. It has determined battles and invasions, but also displacements, meetings and important cultural exchanges that have originated new civilisations. Exactly because of the need to reinforce this meeting and this exchange, today different means are offered to promote the dialogue. The introduced survey will therefore deal with an analyses of the forms of communication between universities and the contribute given by websites covering these themes.

The pluralism, the tolerance and the preparedness to be open-minded represent the three necessary conditions for the start of the intercultural dialogue. Such conditions have been the origin of the cultural, political and social transformations that have happened in Europe over the past centuries. Such conditions however, have not always brought solutions with respect of the human rights even though they have created the opportunity to walk the streets of the peaceful living together and have individuated those spaces and methods that could permit the peaceful solution of the conflicts. Of these three dispositions tolerance is the one that presents a higher threshold of problems. It puts itself as a condition

of acceptance of the diversity inasmuch as it is endured till that same diversity is no more. One must not forget that, as the historical experiences teach, the aim of tolerance is to break the features of diversity and make that what is different is assimilated by the culture of the majority. But tolerance should, on the contrary, be a continuous exercise of the practices of differences, as an experience of possibility of change and endurance, tolerance of dynamic and undefined situations. A possible condition to start the processes of inclusivity rather then those of integration.

UNESCO explains very clearly in the points that characterize the development of the culture of peace, that tolerance plays a role of primary importance, together with solidarity and comprehension, for the respect, the acknowledgement of the Other and the diffusion of the values of equality/diversity and democracy. In the sixth point of the declaration we read: «to abolish war and violent conflicts we need to transcend and overcome enemy images with understanding, tolerance and solidarity among all peoples and cultures. Learning from our differences, through dialogue and the exchange of information, is an enriching process»[3].

The exchange between cultures or between cultural practises is not only a trading between two parties in a situation of life in common or of conflict. The interchange puts into operation as well as into alteration different aspects of human performing. In the far past this happened in the commercial streets, in moments when they were not supported or caused by conquest and by violence, and represented original and unique ways of elaboration of ideas, discoveries, and unusual practices. «Human comprehension has a need for the culture of people, and this idea gives a sense of peace»[4]. Today technology opens new possibilities sustaining communication both direct and personal as well as communication in a group, succeeding to involve a great number of people, in reduced time and spaces. The virtual world opens up to many forms of dialogue, the one with communities of practice can be one of them, but the network system, like the social networks that facilitate the construction of groups of different interest and orientation, is among the strongest. The study of the social networks represents a new frontier of comprehension of the social trends, of the construction of communicative competences and of experiences of cultural exchange. Different theories[5] have already emphasized how the social networks intervene in the diffusion of contacts between different people with different realities. A context, the one of virtual communication, where the space occupied by the distance and

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[3] <http://www3.unesco.org/iycp/uk/uk_sum_cp.htm> (04/2011).

[4] E. Morin, *Dialogo. L'identità umana e la sfida della convivenza*, cit., p. 35.

[5] B. Di William Gudykunst, *Theorizing about intercultural communication*, Sage, London, 2005; B. Di William. Gudykunst, B. Mody, *Handbook of international and intercultural communication*, Sage, Lodon, 2002.

by the products of material culture, is completely absent. Besides the fact that the contacts or the connections between individuals assume characteristics and forms according the structure of the network itself.

In the case of the community of practise here considered, for example, the possibility of creating contacts was given by a central subject that invited the members to enter the network. The members could dialogue between each other without passing the centre, but could not invite other members and, on the other hand the network was not freely accessible from the outside. Each network is a model of connection that even though it stimulates it also decides its nature and modalities. It further needs to be considered, like Yum suggests in her reflections, that a network of intercultural ties that is created within networks has a greater probability of being a network of feeble and superficial[6] ties also because of the non continuous activation of the contact between the persons. An 'intermittent' contact does not permit a deepening of the relation, but on the other side that kind of levity permits that bridges and various ties between the groups and the people, near and far away, may establish themselves in a very quick way.

The goal that intercultural dialogue puts itself today is that of surpassing the traditional models and approaches used for the managing of cultural diversity. Practically the models born in a situation of emergency and specificity of the different social and economic contests have to be overcome by a transversal approach that is able to challenge the time of contingency and impose itself in a democratic management of the respect of human rights. The dialogue is a challenge that can generate conflicts and incomprehension, but is also the possibility itself of the clearing of these in order to be able to talk of an inclusive society.

These discussion points bring us to the consideration that our future depends more and more on the capacity to achieve the respect of human rights and the opening of all possible channels to learn to know and comprehend each other. Transversal to this way of reading it is possible to capture an intercultural model that goes beyond the dimension of reception and social integration. The managing of cultural diversity is based on the acknowledgement of human dignity of every person for the development of a sum of knowledge that is no longer separated and specialised in circumscribed sectors, but capable of reading and comprehend the complexity of knowing and of the human dimension[7].

Which are the values that may be shared for promoting a common planetary identity that respect the individual one and takes a democratic managing of the diversity into account?

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[6] B. Di William Gudykunst, *Theorizing about intercultural communication*, cit.

[7] E.Morin, *Educare gli educatori. Una riforma del pensiero per la Democrazia cognitiva*, EDUP, Roma, 2005.

The intercultural and interreligious dialogue has the dual aim of being an instrument of prevention against ruptures and against violent conflicts and be at the same time a possible stabilizer of the practises of encounter and exchange. For the dialogue it is necessary to promote the democratic governance in the society of cultural differences and reserve space for dialogue and encounter[8]. The dialogue is possible if based on the founding values of democracy, of human rights and the supremacy of right. The education needs to relate to a close connection to the ethic dimension and to the significance of the values because these are the aspects that may open the reflections on the consideration of the other like different of ourselves but at the same time as a member of the same human community.

The Community of practice can represent a 'space of encounter'[9] as a specific place where it is possible to think of cross-culture as a goal of a project of encounter and of dialogue. It represents a metaphoric place, virtual but also real and concrete. An inner place, as a space of the mind that opens to the willingness to listen, to understand, the inhabiting together of a moment, or many moments, of life. It represents a space where people with multiple senses of belonging are busy with the construction of complex and plural identities. But it can also represent a space less burdened with conflicts and emotional tension, where finally the intercultural meeting is being thought and programmed as an opportunity of change and of transformation of a thinking and feeling anchored in stereotypes and prejudices culturally diffused. The meeting in itself is «an occasion and also a qualitative leap in the relation between the populations. The space of encounter is the model, that nowadays, being more mature in the intercultural work, needs to be studied analytically and known thoroughly in its complex structure. It also needs to have a place as key-factor of the pedagogical educational work that the intercultural always requires»[10].

This is the reason why the organisation of the intercultural must not be considered an issue of educational emergency. It needs to be activated in every place of meeting and social exchange, but also through the means of communication just like in the artistic world and in politics[11].

The dialogue serves to make understand the different visions of the world, the habits and the relation to nature, the culture of taking action as a daily practice. Nowadays that the model of economical globalization rules and squashes the diversities as well as the possibilities of independent and sustainable actions, it is no longer possible to keep quiet and

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[8] M. Callari Galli, *Lo spazio dell'incontro*, Malteni, Roma, 2000.

[9] *Ibid.*

[10] F. Cambi. *Incontro e dialogo*, Carocci, Roma, 2006. p. 18.

[11] *Libro bianco sul dialogo interculturale: vivere insieme in pari dignità*, Consiglio di Europa, giugno 2008.

listen to just one voice, The technologies get us accustomed to just one language, the absence of depth and profundity of the network, atrophies the minds leaving them to act above all in the time of the 'here and now'.

On the other hand the intercultural dialogue brings us to the level of the exchange of the possible relation with the diversity, but of that particular diversity that is felt as near, like the expression of a common richness, which in the presence of others is possible to inhale and to live. «To conceive the planet as a huge community and as a common inalienable good belonging to all forms of life that inhabit it, means to put into correlation the particular and the universal, the specific diversities and the common aspects, the dimension of the local and of the global, referring to what in India is described as *vasudhaiva kutumbkham,* the 'terrestrial family', the entirety of all living creatures that draw sustenance from our planet»[12].

The capacity of dialoguing with the other but at the same time recognize each other all as members of the same planetary community, is possible if we form a relational and complex thought[13]. If we form it in the way to be able to organise and to grasp the relational aspects that are outside and inside the mind, without the pretence that they have to be summed to each other. Going back to the thought of Morin, there is need for a reform of thought that can permit all citizens to be able to grasp the contribution as well as the significance of the sciences that are more and more interested in the aspects of the daily living and that characterize also the political aspects of daily life. To start a new way of dialogue with the diversities and organize knowledge in an ethical and relational way, «there is need for a structure of thought, that being the sum of thought, is no other than a systemic thought to put together elements that are part of the same system. At that moment they can transmit and convey the problems and the fundamental dates»[14].

The theme of education to the complexity and to the complex thought goes beyond the dimension of the mere knowledge and the mere knowing. It looks towards a future posing the question of 'destiny'. It is in this context that it is necessary today to have afterthoughts about democracy, untie it from the sole dimension of the participation and the active citizenship. Social, political, scientific commitment, in other words human commitment, is for Morin the formation of a cognitive democracy, that makes you perceive that same humanity, to be a community of destiny[15].

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[12] V. Shiva, *Il bene comune della terra*, Feltrinelli, Milano, 2006, p. 7.

[13] E. Morin, *La testa ben fatta*, cit.; R. Feuerstein *et al.*, *Il Programma di arricchimento strumentale di Feuerstein. Fondamenti teorici e applicazioni paratiche*, Erickson, Trento, 2008.

[14] E. Morin, *Educare gli educatori*, cit., p. 30.

[15] E. Morin, C. Pasqualini, *Io, Edgar Morin. Una storia di vita*, Franco Angeli, Milano, 2007.

Not to make dialogue expand and deprive persons as well as the groups of this precious resource, creating separations, isolation, exclusions and fears regarding diversities treated in a negative way, means not to defend the people, like depriving them of precious possibilities of exchange, growth and development. The denial of dialogue practised by those that fear the defence of the proper cultural roots, is a lack of respect of human rights. To deny dialogue and encounter means deny the formation of a planetary identity. Intercultural dialogue is the instrument for the respect and the safeguard of ecology, for the formation of an ecological conscience because this is what nowadays is the planetary issue[16].

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[16] E. Morin, *L'anno I dell'era ecologica*, Armando, Roma, 2007.

3.1 NORMOSE

Ruy Cezar do Espítiro Santo[1]

Jean Yves Leloup, Roberto Crema et Pierre Weil ont publié récemment une œuvre qui s'appelle Normose – *La Pathologie de la Normalité*. Le sujet est profondément lié à l'Education. A vrai dire, le premier lien avec l'Education se réfère à la phrase bien connue de Paulo Freire qui, dû à la pauvre qualité de l'éducation dans quelques unes de nos écoles, employait l'expression de «éducation bancaire». La telle éducation serait, d'après Freire et selon l'oeuvre ici en question, une «éducation normotique». Pourquoi?

L'expression «normose» et son adjectif «normotique» se réfère a ce que les auteurs considèrent comme la grande pathologie contemporaine: le mimétisme. Autrement dit, l'être humain, oubliant sa singularité et pourtant sa créativité, est en ce moment, à la recherche de 'clones'.

Les recettes 'préparées' sont cherchées et les modèles pour être copiés. Il est bien clair que l'éducation en particulier, doit stimuler la créativité de l'élève, pour que sa personnalité intégrale puisse se développer…

Les éducateurs se trouvent dans la salle d'études, en face des objectifs imposés par l'État et la famille, comme dernier objectif de l'éducation. L'exemple le plus frappant de ces 'buts' est la préparation pour le baccalauréat. Rubens Alves écrivait, sans cesse, sur les déviations apprentissage-enseignement, à propos de l'importance concernant le baccalauréat.

Une école publique portugaise, connue par tous «l'Ecole da Ponte» qui se base sur l'inspiration de Rubens Alves, offre un profil tout à fait révolutionnaire face aux «normoses» en vigueur. Cependant, une école publique municipale à Sao Paulo cherche la mise en place d'un régime similaire à celle de «l'Ecole da Ponte».

Le Professeur, directeur et fondateur de l'école portugaise José Pacheco a visité Brésil et dans une conférence à la PUCSP il a donné en public les détails du chemin parcouru par son institution. Dans un livre publié récemment par Rubem Alves (Editora Papirus) L'Ecole de mes

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Rêves sans imaginer qu'elle puisse exister, l'auteur détaille l'histoire de l'apparition de cette proposition éducative.

Je tiens à souligner que l'exemple de l'Ecole da Ponte peut servir comme guide, mais pas comme modèle à suivre, car autrement on serait de nouveau sur le chemin d'une autre 'normose'… Je peux aussi faire référence à la Pédagogie Waldorf, une proposition au dehors les formes 'normotiques', parce que cette pédagogie n'a pas comme but principal le baccalauréat, mais si dans l'initiation du jeune vers les arts et la pleine réalisation de sa personnalité. Comme l'Ecole da Ponte, la Pédagogie Waldorf peut servir comme inspiration, mais pas comme 'modèle'.

Pourquoi cette réflexion?

Je suis éducateur depuis 1960 et j'ai travaillé pendant 30 ans spécialement à la PUCSP, (Pontique Université catholique de Sao Paulo) avec les étudiants débutant en pédagogie où j'ai pu observer que la plupart d'eux était complètement 'vides' de connaissance pour leur âge et fréquemment sans même savoir pourquoi ils avaient choisi la carrière choisie… Raison pour laquelle ils changeaient d'Université après le premier an… Ou bien, et c'est le pire, le cours est fait pour 'obtenir le diplôme' et rien de plus...

Cette réalité dit clairement ce que Freire considérait fondamental pour le procès éducatif: «avoir conscience avant d'alphabétiser». Cette conscientisation entre directement dans le procès d'intégration de l'élève en ce qui concerne son «monde vie», comme indiquait Freire. Alors, intégrer l'élève dans son monde vie est certainement beaucoup plus que le préparer pour le baccalauréat.

La société est en train de 'découvrir' que les jeunes ont des talents propres, au delà des talents propres des 'docteurs'… Nous avons aujourd'hui des cours d'hotellerie, cuisine, tourisme, thérapies corporelles et autres qui s'y ajoutent. Il est nécessaire donner aux jeunes du cours moyen, la vision ample d'un futur professionnel possible, inclus l'artisanat, sans privilégier la préparation pour le baccalauréat que, ne serait il pour la présence des 'lobbies' des cours de courte durée, n'existeraient plus, ce que l'on voit déjà dans quelques pays. Les curricula des élèves devraient être les instruments qui permettent l'accès à l'université.

La vérité est que l'école a perdu le sens fondamental, c'est à dire la formation d'un être humain complet et la préoccupation pour l'initiation du jeune à son auto-connaissance, ce que Socrate, il y a plus de deux mille ans a signalé comme «principe de toute sagesse.

Bien sur, sans se connaître, comment peut un jeune choisir ce qu'il veut comme profession? Le résultat est: les innombrables diplômes jamais utilisés et les artistes jamais découverts… Le cinéma classique traitant l'éducation, dans le film *Le Cercle des poètes disparus le montre clairement*.

Alors, la 'normose' dans l'Education est le procès massifiant de la plupart des écoles qui dirigent les jeunes à «être comme les autres» et avoir un dégré universitaire, soulignant les carrières qui «offrent les profits les plus intéressants».

Transformer cette situation est possible, mais seulement si les éducateurs insèrent dans les activités l'auto-connaissance, cas contraire, nous saurons des «aveugles conduisant aveugles». Oui, sortir de la «normose» est d'abord connaître en profondeur l'identité de soi même, ce que Carl Gustav Jung qualifiait le procès «d'individuation», intégrant «l'ego» avec le «self».

Si cela ne se produit pas, nos écoles continueront à être «bancaires», comme disait Freire ou bien «normotiques» comme on a essayé de l'expliquer ici.

3.2 ETUDE DES TERMES ET NOTIONS ESSENTIELS À LA COMMUNICATION MULTILINGUE ET MULTICULTURELLE

Paul Ghils[1]

La pédagogie des relations internationales, de la communication multilingue et de la traduction interlinguistique, donc interculturelle, considère le «dialogue des cultures» ou «dialogue interculturel» comme en quelque sorte officialisé, à l'horizon convenu des causes communes que sont les droits de l'homme, l'instauration de la paix entre les nations et la gestion rationnelle d'une Planète dont l'espace s'est clos sur lui-même et dont le temps n'est plus infini. La rencontre voulue ou contrainte des cultures suppose une mise en œuvre politique et la reconnaissance de valeurs éthiques dont on ne saurait contester le bien-fondé. L'usage des notions attachées à ce schéma dans un enseignement multiculturel requiert toutefois quelques clarifications pour qu'une méthodologie cohérente puisse y recourir dans le traitement des textes et leur traduction, car ce qui apparaît comme une évidence terminologique et conceptuelle recèle ou fait apparaître de nombreuses incompréhensions, confusions et contradictions. Au-delà de la similitude des termes dans différentes langues, c'est à creuser le sens et les référents auxquels ils renvoient, ou ne renvoient pas, que doivent s'atteler l'interprète, le traducteur et le communicateur placés en situation multilingue et multiculturelle.

La confrontation des traditions historiques, qu'elles soient proches ou lointaines, présente une première difficulté qui résulte de la revendication simultanée de la diversité culturelle, après la reconnaissance explicite d'une pluralité de cultures dont cependant les conditions d'expression ou de survie ne sont pas égales, et de l'universalité des valeurs qui conditionnent cette reconnaissance, laquelle relève autant de présupposés implicites que de normes explicites. Sans doute la notion de «civilisation» est-elle entachée de trop de malentendus pour qu'on puisse lui accorder aucune utilité pratique, voire aucune validité scientifique s'agissant de

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l'analyse des relations internationales dans leurs multiples composantes. Certes, la notion de civilisation a fait l'objet d'études savantes de la part des anthropologues, des linguistes ou des historiens. Mais la pluralité des civilisations, au sein de chacune d'elles plus encore qu'entre elles, renvoie plus opportunément à la question de la civilité, de ce qui est civilisé, de ce que pourrait être une cité humaine dans le contexte même de cette pluralité, dont l'étudiant est lui-même partie prenante.

Culture

Le terme «culture» a certes enrichi l'étude des relations internationales à plusieurs niveaux en décentrant l'étude du seul droit des gens. C'est ainsi que, dans une perspective qui reste traditionnelle, le rôle de la culture sert aujourd'hui d'instrument à la politique étrangère des Etats, le «soft power» est reconnu comme étant au moins aussi essentiel au déploiement de la puissance étatique que le vecteur plus direct et plus brutal de la force dite du «hard power». La culture comprise de la sorte pourra inclure les forces sociales organisées en mouvements associatifs, dénommées depuis l'avènement des Nations unies «organisations non gouvernementales» ou «organisations de la société civile» dans leur existence formelle. Ses objectifs peuvent être proprement culturels, comprenant en cela leurs manifestations artistiques, religieuses, philosophiques, linguistiques ou sportives, mais ils peuvent être tout autant économiques, ou encore politiques au travers des mouvements d'obédience idéologique. Les sphères culturelles et non étatiques rejoignent ainsi la sphère politique, ce qui montre notamment combien la dichotomie gouvernemental/non gouvernemental n'est en fin de compte que faiblement opératoire sur le plan scientifique, et floue du point de vue logique. Le flou conceptuel peut aller jusqu'à engendrer de véritables contradictions lorsque, par exemple, la légitimité ethnique ou religieuse est considérée comme supérieure à la légitimité étatique et entre ouvertement en concurrence avec cette dernière, ce qui complexifie considérablement la notion même de politique et la notion de légitimité dans sa généralité. La puissance du courant «ethnonationaliste» dans les relations internationales et la revendication d'une légitimité «communautariste» d'expression culturelle ou religieuse parfois considérée comme supérieure au droit international d'essence interétatique, constituent à cet égard un véritable renversement de ce qui était considéré depuis la création consensuelle de l'ordre onusien comme l'ordre en quelque sorte «naturel» des choses. Renversement ou bouleversement, car elles mettent en question la légitimité des normes postulées comme universelles et le projet d'un ordre cosmopolitique qu'elles sous-tendent, celui-ci fût-potentiel ou programmatique.

Que peut signifier, dans ces conditions, l'entremêlement conflictuel des relations entre les Etats, les normes interétatiques et les valeurs culturelles conçues au sens large? C'est ici que l'hypothèse d'un «dialogue» doit être précisée et affinée. Car la notion de dialogue, à vrai dire, n'est pas plus claire ni plus opératoire que celle de culture. Sans doute aura-t-on éliminé ce qui ne serait qu'un échange d'informations, selon le schéma commode de la circulation des données au sein de réseaux conçus comme artificiellement homogènes et interactifs. Cette conception de la communication, qui sous-tend la conception multiculturelle de sociétés vues comme juxtaposition d'essences statiques rebelles aux apports exogènes, obéit à une régulation de type cybernétique où l'innovation et la créativité ne peuvent être que suspectes dès qu'elles contestent ses mécanismes normés et normalisés.

Dialogue

Il existe toutefois une autre forme de dialogue, conçue comme dynamique et proprement dialogique, qui suppose la transformation du monde dans l'acte même de l'interaction. Le modèle dialogique s'enracine dans la pluralité du sujet, recourt explicitement à la contextualisation (nécessairement globale), au temporel, au singulier et au local comme dimensions de la mise en scène dialogale ou rhétorique. C'est un dialogue opposé au dialogue platonicien qui ne vise qu'à «découvrir» une réalité préexistante, distinct de la communication mentalaise où des sujets indifférenciés «échangent» des données neutres qui ne sauraient les affecter. Le dialogique transforme les sujets et les communautés, il est polyphonique (chacun parle de plusieurs lieux, de plusieurs cultures) et asymétrique. Lorsque le dialogue n'est pas réglé, comme dans le modèle platonicien, par une instance extérieure agissant comme principe normatif, lorsqu'il ne suppose pas, comme chez Habermas, une référence rationnelle conçue comme concept limite doté d'un contenu normatif qui transcende les frontières de toute communauté locale en direction d'une communauté universelle, il est libre de renoncer au mythe des vérités éternelles pour s'engager dans la voie incertaine de l'exercice du jugement, qui vise l''illumination' augustinienne du présent et non la découverte de la connaissance préexistante. Car il s'agit bien, à supposer qu'un projet cosmopolitique soit possible, d'affronter le choc des subjectivités plurielles et des objectivités incertaines, la puissance de la communication mondialisée et la fragmentation des discours communautaires. Non pour retomber dans le désordre néo-médiéval annoncé par quelques politologues, mais pour impulser la transformation des représentations que se dont du monde les communautés et les sociétés. C'est à ce prix que la possibilité de la communauté historique pourra se construire, en se distinguant de la communauté mythique des idéologies et des religions.

Raison et universalité

L'un des fondements d'une approche ouverte des cultures et de leurs composantes religieuses est, on en conviendra, l'appel à la raison. De là le projet cosmopolitique, qui oppose précisément ce principe à la thèse d'un choc des civilisations, même si celui-ci apparaît plus souvent comme une réalité historique que comme une thèse idéologique. La thèse de la suprématie de la raison est certes plausible, mais elle n'est pas suffisante si l'on considère que la raison se trouve fréquemment subordonnée au dogme religieux ou philosophique. Non que la raison perde alors de sa cohérence, comme chez Alfarabi ou saint Augustin, qui ont maintenu l'œuvre de la raison au service de la cité divine, ni que soient inutiles les efforts actuels d'Amartya Sen, de Kwamé Appiah ou de François Jullien[2] pour étendre l'universalité de la raison à un contexte qui ne soit pas exclusivement occidental − la confiance en la suprématie de la raison, de la délibération et de l'ethos cosmopolitique qu'ils sous-tendent n'est pas donnée a priori et ne suffit pas à rendre ceux-ci autonomes à l'égard de la croyance ou du dogme. Tout indispensable qu'elle soit au dialogue créatif, à la délibération et à l'engagement en faveur d'un projet humain, la raison comme construction d'un donné pluriel reste constamment, comme la démocratie, à conquérir.

Religion

L'idée de religion, et donc de relations interreligieuses, prend dès lors une tout autre orientation. S'agit-il, comme en islam, de fonder la religion sur le dogme du Coran éternel, selon lequel ce texte est la parole inaltérée de Dieu, incréé et inimitable? S'agit-il au contraire de considérer qu'il s'agit d'un texte contingent, l'œuvre d'un prophète inspiré par Dieu mais rédigé et constitué par un ou plusieurs scribes (éditions égyptienne, tunisienne et marocaine), dont il faut replacer les textes et leur langue dans le contexte historique de leur apparition, où il apparaît que certains passages du Coran ne s'éclairent qu'à la lecture de la littérature hébraïque et chrétienne?[3]
Dans d'autres régions du monde, la confusion conceptuelle et les amalgames historiques entretiennent l'illusion de la totalisation de la civili-

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[2] A. Sen, *Identity and Violence: the Illusion of Destiny*, Norton, New York, 2006; *Cosmopolitanism:* K.A. Appiah, *Ethics in a World of strangers*, Norton, New York, 2006; F. Jullien, *De l'universel, de l'uniforme, du commun et du dialogue entre les cultures*, Fayard, Paris, 2008.

[3] S. Aldeeb, *Le Coran. Texte arabe et traduction française par ordre chronologique selon l'Azhar*, éditions de L'Aire, Vevey, 2009.

sation au service de la religion. Amartya Sen a fait justice de cette thèse implicite, en montrant que les échanges culturels entre l'Inde et la Chine sont loin de se réduire, tout au long de l'histoire de ces deux mondes, à la seule diffusion du bouddhisme. De façon analogue, les apports culturels du monde arabe à l'Occident ne sont pas le seul fait de la religion islamique, et la tradition de la kabbale hébraïque, transmise depuis la plus haute antiquité, ne saurait être ramenée à la religion juive[4].

Certains exégètes transculturels des textes religieux se rallieraient peut-être au point de vue littéralement alexandrin, dans le sens que pouvait avoir ce mot à l'époque du rayonnement d'Alexandrie – «C'est être trop profondément religieux pour être croyant, assez profondément pour inventer le réel».[5] Cette objection s'applique à la recherche scientifique et à la pratique pédagogique, car toute justification idéologique des concepts précités est sans issue. C'est la conclusion à laquelle aboutissent les enseignés, soit à une accommodation transculturelle qui est nécessairement provisoire et qui constitue le point de départ, en partie incertain et indéterminé mais fécond, d'une pratique professionnelle dynamique. Celle-ci a décentré les enseignés de leur culture et milieu d'origine, sans nécessité d'un recentrement ou enracinement qui ne seraient que le lieu d'une nouvelle illusion.

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[4] H. Sérouya, *La Kabbale*, Grasset, Paris, 1947.
[5] Carlo Suarès, *Mémoire sur le retour du rabbi qu'on appelle Jésus*, Robert Laffont, Paris, 1975.

3.3 HUMAN DEVELOPMENT, CULTURE OF PEACE AND EDUCATION THROUGH EMOTIONAL AWARENESS: CREATING KNOWLEDGE AND METHODOLOGY OF THE PARTICIPATORY ACTION RESEARCH

Paolo Orefice

Human development and culture of peace are two sides of the same coin: the first one is the condition of the second that addresses the first. One is incomplete without other. Education is important for both.

Human Development and Knowledge

The concept of human development takes on different meanings depending on the theory and practice of reference. The base of analysis is the codification of the PNUD in terms of development of the human capital. The terms of development of human capital have helped to create the concept of *Sustainable Development* (UN, Copenhagen, 1989) and brought it to the interdisciplinary interpretation of integrated local development, in which the use of the material and immaterial patrimony is oriented toward the quality of the different aspects of the man-environment relationship.

The human capital, based on the potential of knowledge of men and women who live in a territory, is expressed by the individual and collective knowledge available in the local community.

Personal (local and global) knowledge is produced by the inhabitants of a territory, through the informal and formal educational process. This process aims to inform the individuals of the relationship between the innate and cultural environment, upon which individuals create their interpretative meanings.

The potential cognitive nature and the knowledge which it produces is composited, being defined through the evolution of life. Human beings summarize and improve the domains or knowledge forms discovered by previous species: the sensorimotor domain, appeared from invertebrates on, is able to build meanings of biological nature due to the senses mediation among the present environmental signs and the simple nervous system (the knowledge of the senses or feelings); the emotional domain, developed with vertebrates, builds meanings of bio-psychic nature by

processing emotional knowledge triggered by select environmental signs; the rational domain, developed with mammalians, phylogenetically close to men because of the brain specialization and biological system of *Homo sapiens sapiens*, produces the abstract symbolic knowledge, which originated from the prehistory and history of societies and human cultures. In the human being, the three progressive knowledge levels of living creatures settle in the same bio-psychic structure originating the integrated system of feeling knowledge (the first two domains) and the thinking knowledge (the third domain), individual and collective.

Therefore a structural joining between type of human development and type of available Knowledge in subjects living and managing a territory is established. The social and cultural human groups «construct» their development by using their own knowledge, in two ways: on one hand, it's possible to read the material production of the belonging culture and «to construct» further starting from their problems; on the other hand, to elaborate a new culture immaterial production in continuity/discontinuity with the pre-existing one to answer somehow to their problems. The human groups living problems are therefore the rubber activating the knowledge construction processes which direct and are directed by the material and immaterial development of territories in which groups express their identity and belonging.

The Knowledge for development and the culture of peace

The UNESCO Chair of Florence University assumes as a working hypothesis this approach which is utilized particularly by the behavioural human and educational sciences and examined closely by the writer during years of theoretical studies and field research. The theoretical aspects can be referred to in volumes such as *I domini conoscitivi* and *La formazione di specie*; the methodological aspects refer to *La ricerca azione partecipativa*; the recent one *Pedagogia*[1] discusses the introduction to theory and methodology of science of educational processes (Scientific Pedagogy).

On that basis, the following brief reflections are only a first introduction to the hypothesis which is to be examined closely and tested over the next few years. It consists of more parts, twisted among them, and can be formulated in the following way.

Culture of peace needs to assert itself, to be followed by human development: whole populations, but also human groups living in territories

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[1] P. Orefice, *I domini conoscitivi*, Carocci, Roma, 2001; *La formazione di specie*, Guerini, Milano, 2003; *La ricerca Azione Partecipativa*, voll. I-II, Liguori, Napoli, 2006; *Pedagogia*, Editori Riuniti, Roma, 2006.

more or less large, exposed to situations of psychic, social, cultural, economic and military conflicts. Consequently, they are not able to achieve an active and transforming culture of peace. A culture of peace is impossible to achieve if we do not realize the conditions of development of the territory and do not respect the fundamental rights of the involved populations. Similarly, the inverse process is valid: the promotion of the culture of peace can play an important role in determining and addressing human development from local, national and transnational levels towards equitable and harmonious solutions. In times of conflict the development of a territory is called to safeguard and balance the rights of the different social and cultural groups settled there.

Culture of peace and human development are twisted so they need a third component that makes the interrelation possible. This is given by the knowledge elaboration among the human groups who are able to analyze the dimensions of conflicts and address themselves towards the overcoming by actions oriented to the endogenous, equitable and interdependent development.

To support and accompany the construction of innovative and transformative knowledge of peace, we must clarify the functional approach of educational actions according to the theory of reference. The indicated educational approach is the Participatory Action Research. This theory refers to the *Potential of the cognitive domains mentioned* above.

The educational position of the Emotional Awareness

The theoretical and methodological complexity of the integration between human development and culture of peace through the participatory action research needs an adequate scientific close examination. This is required so as to set, realize and estimate an intervention project into a local society/community in a conflict situation. By working in the field it is possible to test the theory and methodology and heuristically define open, innovative and transferable models.

Here both the theory of the emotional knowledge in terms of emotional awareness and the methodology of Participatory Action Research are presented as a mind job to change the cognitive styles.

Initially it can be said that the situation of conflict which challenges the human groups safety also deeply effects the collective mental styles of those citizens effected. Daniel Bar Tal of Tel Aviv University stated correctly when discussing this issue: the collective emotional memory brings about the fear stabilization as background emotion of communities and societies.

As Daniel Bar Tal underlined, the emotional processing of fear (in this case) has a major impact on the construction of rational knowledge

of the human group. According to the constructivism and situationalism theories about emotional knowledge, the feeling knowledge (domains of motor senses and emotional knowledge- feelings) has its own dynamics and very accurate structure that make it different from the thinking knowledge, that enter anyway in relation within mental process, with different results depending on the type of prevailing connection.

Schematically, it can be said that extreme solutions result due to the absolute prevalence of feeling (in this case fear wins over thinking, which remains under utilized, therefore, it fails to bring meaningful elements of change in the cognitive styles and, as a fall in the behaviours, in the actions and in the decisions) or to think of (in this case the fear is removed by processes of rationalization, that however they don't manage to secure meaningful and productivemental changes and therefore from the opposite position, they don't focus enough on behaviours, actions and decisions).

Among the extreme positions there is a wide array of intermediary solutions that create balance between feeling and thinking. This is possible because of the interior dynamics of each interpretative dimension of reality are fluid and their beneficial effects let the feeling channel and the thinking channel open and interact. In practice, subjects are not held by negative emotions such as fear, but their mind feeds both negative and positive emotions; alike subjective thoughts are able to modulate themselves by comparing the both negative and positive emotions and to access most balanced forms of reality interpretation, able to allow order and disorder and building up new regulative syntheses suitable for positive changes in behaviours, actions and decisions.

The matter is balancing out the persistent collective emotion of the fear and the *collective experiences* that produce positive emotions such as joy, desire and, according to Daniel Bar Tal, hope. Hope is not due to the reasoning (if the background fear reigns there is no reasoning of hope), but rather it is due to the attachment to the present and future by activating positive emotional experiences. However, as time went by and depending on the pressure they felt, they did not succeed in modifying consolidated negative mental schemes without the use of reason. Reason indicates that the possibility of success if supported by the strength of positive emotions while simultaneously having the negative pressure reduced, would offer the role of thinking a greater chance to transform and interpret reality. The presence of both positive and negative emotions allows the individual to modulate its respective pressures by referring the emotional collective background to the neuro–bio–psychologic mental dynamics easier managing for the culture.

The 'modulation' found between fears and desires, creates the most fertile ground so that logical thought is recovered to its original state of 'lightness' that lets the mind create interpretations and solutions to the

conflicts not influenced by painful and indelible past memories, but open and available to gather the rational mediation reasons and feed positive emotions as hope, by the strength of the flexible and proponent thought.

From theory to practice one wonders how to reach the objective of the fertile modulation of emotional elaborations of different sign and their cognitive integration with the rational potential, charged of strengthening the modulation itself and pushed by it to find out solutions to the conflicts by the emotional reason: the manner suggests an educational acts methodology able to work both on thinking and feeling dimension and conjugates, at the same time, the interpretative dimension of reality, here conflictual, with the transforming dimension of acting, which invests behaviours, choices and operational decisions anymore held by the past fears but able to manage new alternatives moving from hope, positive emotions and available thoughts.

Here the Participatory Action Research is a methodological hypothesis for educational acts, research and civil social action, taking a political point of view; it has been successfully testing since the 1960-70 within international cooperation programmes about social and cultural inclusion, about adults and community education, and integrated local development, above mentioned.

The RAP can be experienced again through project following the UNESCO Chair of Florence lines in which human development and culture of peace are twisted in.

The Participatory Action Research methodological approach is composed of three integrated processes:
• the Research belongs to thinking dimension (problem, analysis, hypothesis, verification, evaluation); the Participation belongs to feeling dimension (sense experience, involvement, affection, satisfaction, charging);
• the Action connected to acting dimension (activation, steps and direction of actions, decision making).
• The three integrated processes are activated and accompanied through intervention programmes where developing problems of conflict situations are the knot to be loosened within the mental elaboration process of groups strongly solicited either by the collective memory of fear and within the reality by the transformations required to guarantee the sustainable, equitable and inter connected development for the concerned territories, that generates positive emotions as joy, desire and, according the professor Bar Tal, hope.