

ANOTHER WORLD IS POSSIBLE" (WSF)

ANOTHER EDUCATION IS POSSIBLE" (EOE)

The world economic forum and its pendant the world social forum From Davos to Montreal over Porto Alegre

Where danger threatens/That which saves from it also grows" Hölderlin.

The World Economic Forum regularly gathers in Davos for the elites of politics, business and the media in an effort to solve the world's problems: the euro zone on the edge of recession; Iran defying the world in its quest for nuclear weapons; bloodthirsty sectarianism from Iraq to Nigeria; climate change and all that.

But the most devastating issue of the day is that of the "have-lots" versus the "have-nots" a dilemma wherefore the smart folks at Davos have no solutions whatsoever.

For more than a decade the rebels of the WSF have been attacking capitalism and banging on about the dangers of social and income inequality.

The latest WSF in Quebec in august 2016 happened to be less well-attended than in previous years in the Southern hemisphere.

Yet the WSF 11th global meeting were again keen on consolidating efforts to reverse the global rush to oligarchic rule and environmental catastrophe. The emphasis was once more upon the necessity of an Copernican revolution in education, a typical Eyes of Europe issue by the way. EoE is nothing less than an auto-active educational, platform, a virtual agora to turn young Europeans into active and critical European citizens. In other words: *a permanent European Educational Forum on world issues.*

The World Social Forum are basically challenging the most powerful interests in the world, and they know that their dedication to openness and democracy can create permanent change in denouncing violence, insisting on human rights, and continuing to demand a better world of justice, freedom and peaceful coexistence defending human rights, economic justice, democracy and more than anything: education.

In Quebec The World Social Forum were again demanding more enlightened policies.

The democratization of communication, has put the people on a collision course with those benefiting from the illicit hoarding of wealth and power. The siphoning of money away from people and governments and into the pockets of super-wealthy corporations and individuals has reached proportions that few of us can fathom.

The system, in the shape of its most successful exploiters, is consuming itself while marshalling its forces to silence those who sound the alarm and are clearly struggling for a world in which everyone matters and in which the power of ordinary people can challenge the people with power. That's why the World Social Forum is urgently necessary. That's why Eyes of Europe, another bunch of whistleblowers likes to be thought of as a further extension of its demands and ambitions especially towards the youths.

The World Social Forum desperately wants to become an international force that rallies people from every part of the globe to stand up. WSF-Montreal 2016 version was seeing itself as a tool for promoting convergences of people energies, an agora of initiatives, a youth camp and a wide cultural program. That's precisely what EoE is advocating.

The 2016 Forums 's challenge was to bring these agents of change across the North-South divide, enabling them to communicate and express their needs, initiatives, and projects in order to fuel a positive momentum for change under the motto: *Think global and act local*.

The WSF likes to be seen as an open platform and forum of encounter and exchange determined to stimulate reflection and discussion within the civil society.

This year forum in Quebec was marked this year by the Canadian authorities' refusal to grant entry visas to nearly 200 speakers or foreign guests.

The WSF organizers have chosen Montreal because of the presence of a vibrant civil society, but also as relay movements that have emerged in recent years as Occupy Wall Street, Occupy Night or standing. A better connection with these groups was to have generated the renewal of the WSF.

In fifteen years of existence, the WSF was held four times in Porto Alegre. The event also took place in Mali, India, Pakistan, Kenya Venezuela and twice in Tunisia.

Basically, WSF is a place for exchange and debate *"to deepen the reflection of groups and movements of civil society opposed to neo-liberalism."*

They are struggling for food security, basic human rights, against poverty, rejection of free trade, justice climate, women's rights or the creation of a tax on financial transactions ...

The first gathering in Porto Alegre had the slogan *"Another world is possible"*, and five main demands: the cancellation of the debt of the poorest countries, reform of international financial institutions, the abolition of tax havens and the fight against financial speculation, and new rules for international trade.

But more than anything, their main concern is about education.

For the last 19 years Eyes of Europe's slogan has been: *another education is possible*.

The panel was rich in diversity and constituted of three speakers. *Edgar Morin*, the notorious and inspirational French philosopher and sociologist opened the Forum. He was calling dramatically upon human conscience to turn back the dominance of calculation, profit and anonymity by developing our near and extended communities in order to reach a human community of the *"Homeland Earth"*.

Morin, who has so often been quoted in EoE papers and whose penetrant views have been a permanent stimulus for the EoE Program sees WSF activists as *small streams unable to join themselves to make a historic river, where nothing encourages initiatives to reunite in order to change the path in which globalization has driven it into and where it is important to know one another and to exchange experiences to build a world of solidarity."*

Maria Graciela Cuervo was the second speaker during the discussion. She called upon the importance of questioning our vision of education mentioning the importance of creating other means than schools for accessing education, a permanent EoE claim as it were.

It is essential to maximize human capacities and to develop with our Earth, rather than against it. *Education affects all aspects of our social and political everyday life. It is not separable of our rights as citizens.* That sounds like Eyes of Europe pure and simple

Mamadou Ndoeye explained how we do not learn to simply learn, but to face our daily issues, to understand the diversity of the world, to better understand others. Thus, education takes on a meaning and usefulness as to what is most important: human life. He therefore explained the need to reform our education system and the way we tackle it. Basically, the training of teachers needs to also be changed.

The educational systems need to take into account the diversity of needs when it comes to learning. Equal opportunity is not to give the same thing to everyone, but rather to give to each person the opportunities required for him/her to succeed.

Instead of creating a new course titled “Environmental Education”, we should add such material to subjects like mathematics, literature or science. Students need to know that their knowledge can be channeled towards the realization of a better world, that mathematics can, beyond simply being a subject, become a tool of activism, for students to know that what they learn can be useful in understanding others and accepting them, saving the environment and implement peace.

School does not have the monopoly of knowledge. Knowledge develops itself in society: family, hobbies, community: where the human being confronts him/herself to challenges.

Isn't this exactly what Eyes of Europe is standing for?

To conclude we are delighted to quote the essentials of Edgar Morin's much applauded contribution that reads like a vibrant EoE plea or is it the other way round?

"Another world is possible" (W.S.F) ; "another education is possible" (E.o.E).

Marc Guiot

Brussels, August 20th

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EDUCATION FOR ALL - FROM DREAM TO REALITY

EDGAR MORIN IN MONTREAL AT THE WSF IN AUGUST 2016

By the end of the XXth century, we discovered Earth as system, as Gaia, as biosphere, a cosmic speck—Homeland Earth. Each one of us has a pedigree, a terrestrial identity card. We belong to the Earth which belongs to us.

** THE GREAT CONFLUENCE*

At this turn of the millennium, we have reached almost simultaneously a point at which many complementary forms of awareness have become possible:

- *The awareness that Earth is one (telluric consciousness)*
- *The awareness that the biosphere is unified/diversified (ecological consciousness)*
- *The awareness that humankind is one/many (anthropological consciousness)*
- *The awareness of our Dasein, of “being there,” without knowing why*
- *The awareness of the Planetary Era*
- *The awareness of the Damoclean threat • The awareness of the doom that looms at the horizon of our lives, of all life, of every planet, of every sun*
- *The awareness of our terrestrial fate.*

Thanks to these modes of awareness, messages coming from the most diverse directions can henceforth converge; some of them religious, others ethical, humanist, romantic, or scientific, and others still relating to the Planetary Iron Age.

At the same time, we can join our love of those both near and far—a love that has its distant origin in the great universalist religions, whether as Buddhist commiseration for all living beings, or as evangelical brotherliness, of which internationalist brotherliness has been but a lay socialist heir—to the emerging planetary consciousness, which links humans together and all to our common terrestrial nature.

All these messages have been obscured and have deteriorated over time, sometimes even turning into the opposite, through interaction with various institutions. They stand in need of urgent regeneration, and perhaps can they regenerate each other.

** HOMELAND EARTH*

Mastery over nature? We are unable as yet to control our own nature, whose madness impels us to mastery over nature while losing our own self-control.

(...) We have transformed the Earth, domesticated its vegetal surfaces, and gained mastery over its animals. We are not for all that masters of the cosmos, not even of the Earth.

(...) We must relearn our terrestrial finiteness and renounce the false infinite of technical omnipotence. Our technical powers, thought, and consciousness must be devoted to fitting up, improving, and understanding, not to mastering. We must learn to “be there” (dasein), on the planet—to be, to live, to share, to communicate and commune with one another.

Self-enclosed cultures always knew and taught that wisdom. From now on, we must learn to be, to live, to share, to communicate and commune as human beings of planet Earth. We must transcend, without excluding, our local cultural identities, and awaken to our being as citizens of the Earth.

*** A COMMON EARTHLY FATE**

We have come to realize that this small, lost planet is more than a place jointly owned by humans. It is our home, maison, Heimat; it is our motherland, our Homeland.. We must preserve, we must save our Homeland.

We all share a common destiny. We all live in the common garden of living beings and dwell in the common house of human beings. We are all drawn into the common adventure of the Planetary Era, all threatened by nuclear and ecological death. We are all subject to the struggles attending the turn of the millennium..

We are answerable for this planet; our life is bound to its life. We are citizens of the Earth and, thus, we share the same fate as the Earth.

*** CO-PILOTS OF THE EARTH**

This shared destiny imposes a telluric responsibility on humankind. We must no longer strive to master the Earth, but to nurse it through its sickness, and learn how to dwell on it, to manage and cultivate it.

In the process, we should not seek to pilot, but to co-pilot the Earth. A partnership is required: a partnership of humanity and nature, of technology and ecology, of conscious and unconscious intelligence.

*** EARLY STAGES**

The times are, to say the least, very harsh. Looking at the past, nothing is certain. The present is breaking apart. The future has collapsed. How is it possible not to doubt?

Civilize the Earth? Go from humankind to humanity? What can we expect of Homo sapiens demens? How can we ignore the gigantic and terrifying problem of human deficiencies? Always and everywhere, domination and exploitation have prevailed over mutual assistance and fellowship. Always and everywhere, hatred and contempt have prevailed over friendship and understanding. Until now, religions of love and ideologies of brotherhood have brought more hatred and disagreement than love and fellowship.

Civilization is only a thin crust, cracked and defective, bringing about as many new problems as it solves.

What does it actually mean to civilize the Earth, if culture and civilization themselves are part of the problem? It means—and we are thus brought back to our main argument—that culture and civilization do not procure salvation. Nonetheless, through the very discontent brought on by its contentment, civilization feeds anthropological discontent all over again, and with it the pursuit of hominization. The discontent of contentment that has arisen in our civilization, and that undermines it, is precisely what may pave the way for its further evolution.

THE PRINCIPLES OF HOPE WITHIN HOPELESSNESS.

Firstly: as every living being regenerates itself through being non-coercively directed toward its future, so do all human beings renew their hope while regenerating their life. Not that hope builds up life, because it is rather life that builds hope, but the best formula is the following: life builds up hope that builds up life.

Secondly: every transformation or creation has been unthinkable until they actually came to pass.

Thirdly: every happy event in history has always been a priori improbable.

Fourthly : the mole is digging underground and transforming the substratum before anything can be changed on the surface.

Five: "...where danger threatens/That which saves from it also grows" Hölderlin.

Six: Homo sapiens has thus far made use only of a very small portion of its mind/brain potential, so that we are far from having exhausted the intellectual, emotional, cultural, civilizational, social, and political capabilities of humankind.

The point is that our current culture is on a par with the still-present prehistory of the human mind, and that our current civilization is on a par with the still-present Planetary Iron Age. What this especially means is that, barring a possible catastrophe, we have not reached the limit of human brain/mind potential, of societies' historical possibilities, or of human evolution's anthropological capability. We may therefore, disillusioned as we are contemplate nonetheless a new stage of hominization, which would also bring about a new stage of culture and civilization.

These six principles give no assurance. Life may accidentally meet with death. The unthinkable will not necessarily come to happen. The improbable is not necessarily felicitous. The mole may destroy what ought to have been preserved. Rescue may be unequal to the peril.

The adventure remains unknown.

The Planetary Era may possibly come to naught before it has even begun to bloom. Perhaps humankind's struggles may lead only to death and ruin. However, the worst is not yet certain, and the game is not yet over. In the absence of any certainty or even probability, there is the possibility of a better world.

The task is huge and unassured. We cannot eschew either hope or despair. Both holding of and resignation from office seem equally impossible. We must have a "passionate patience." We stand on the threshold, not of the last, but of the early stages of the battle. I'm in the process of launching a new initiative and this really goes to the heart of it...especially the "modes of awareness"

Edgar Morin, Montreal, august 2016