



## The UNIVERSITY for the COMMON GOOD

### Imagining, sharing and acting for another world

- The aim of this first text is to provide a profile or "identity card" of the University for the Common Good to communicate and stimulate reactions, criticisms and proposals.
- It is the result of a joint collaboration between the following people:

Eric BOCKSTAEL (**USA**)

Paul-André BOISCLAIR (**Canada**)

Larbi BOUGUERRA (**Tunisia**)

Vittorio CAPECCHI (**Italy**)

Joao CARACA (**Portugal**)

Henri-Claude de BETTIGNIES (**France**)

Daniel DRACHE (**Canada**)

Ivo FOLLMANN (**Brazil**)

Azzouz KERDOUN (**Algeria**)

Mehdi LAHLOU (**Morocco**)

Alain LAPOINTE (**Canada**)

François MARTOU (**Belgium**)

Mikio NAKASHIMA (**Japan**)

Sylvie PAQUEROT (**Canada**)

Riccardo PETRELLA (**Italy**)

Adele PESCE (**Italy**)

Bruno AMOROSO (**Denmark**)

Professor at Wayne State University

Delegation of Quebec, Belgium

Foundation for the Progress of Man

Professor at Bologna University

Calouste Gulbenkian Foundation

Professor at INSEAD

Professor at York University

Professor at the University do Vale do Rio dos Sinos

Professor at Constantine University

Professor at Rabat University

Professor at the University of Quebec, Montreal

Christian Labour Movement and Professor at the Catholic University of Louvain

Entrepreneur

Doctorante at the Paris Universities and the UQAM

Advisor at the European Commission and Professor at the Catholic University of Louvain

Researcher

Professor University of Roskilde

N.B. Vandana Shiva (India), Albert Jacquard (F), Claude Béland (Cnd-Quebec) and Jean Ziegler (CH) also participated in the project of the UCG, but they were not able to attend the actual meetings. Other people have contributed to the preparation of this text: Paul André Boisclair e Alain Lapointe (Canada), Andrea Gallina (Danimarca). To them our warmest thanks.

- This project was initiated by Riccardo Petrella and was realised thanks to the financial support of the North-South Foundation in Geneva, chaired by Mr Ahmed Ben Bella, former President of the Republic of Algeria.

## 1. GENERAL DESCRIPTION

- 1.1. *Primary motivations*
- 1.2. *Conception, final objectives and activities*
- 1.3. *Organisation of faculties, format and population concerned*

### 1.1 Primary motivation

The world of knowledge and competence is in a constant state of flux. The same can be said for the universe of visions, aspirations and dreams. The changes occurring on a day-to-day level on a local and world scale (such as globalisation of the economy, information and communication explosion, growth of inequalities and social exclusion, violence of all kinds, the biotechnological "revolution" (GMO and cloning), the renewed struggle for workers' rights in town and country in the countries of the "South", environmental pollution, climatic change on a planetary scale...) have strengthened the need for new knowledge, new skills and new scenarios for the global society. Life, other people, living together, creativity... have again become major issues to be questioned, explored and investigated.

This evolution presents a new opportunity for the world of education and, in particular, the University. The role of the University is to support this evolution while, at the same time, proposing innovations for the final objectives, the choice of epistemological fields and the modes of operation. This is the first motivation.

The second motivation is rooted in an observation which challenges us in several respects. In a society which is increasingly founded on knowledge ("Knowledge based society"), because its economy is considered to be increasingly driven by knowledge ("Knowledge driven economy"), the dominant tendency is to give primacy to a techno-scientific and utilitarian vision of education.

Viewed in the context of the current globalisation process of the capitalist market economy, the prevailing concept of the University, and of education in general, is an instrumental one, whereby the University has above all to serve the economic and social development of the country, by educating the most qualified and competent "human resources" possible to enable companies to maintain and improve their competitiveness in the world markets. Whence the tendency, which is starting to take shape, towards greater specialisation by universities in the "useful" fields and disciplines where they can better serve the economic interests of the country (national competitiveness). This leads to increasingly close links with private companies in the financing of research "which produces returns" and to "cutting edge" training. This in turn leads to an expansion in the commercialisation and privatisation of higher education, particularly university education. In this context, we would witness the multiplication of "markets": the market of goods and educational services, the market of university teachers, the students' market. Hence, education is reduced to a number of goods. Education would no longer belong to the field of non-commercial goods and services. Students become customers, and the various actors in the world of education would be regarded as "stakeholders" in the "educational enterprise" that the University would become.

Fortunately, a counter reaction to this movement is starting to find its voice. In April 2002, the students' representatives on the Board of Directors of the Université Laval in Quebec managed to block the re-election of the current Vice-Chancellor, accused, inter alia, of having promoted excessive privatisation of the University, by considerably increasing the number of chairs financed by private companies.

The third motivation arises from what is now being termed the "knowledge divide". This not only encompasses the "technology divide" caused by unequal control between social groups and countries, of the design, production and use of the new information and communication technologies (the Internet universe). The "knowledge divide" refers especially to the ever growing gap between those individuals, social groups and countries which "produce" and those which do

not produce the increasingly sophisticated and complex knowledge which fashions the military, space, biotechnological, agricultural, multimedia fields. Because of the power that this capacity gives them, the former have little interest in sharing this knowledge. Their interest lies rather in using them to extend and consolidate their influence and control of the economy on a "local" and global scale. This explains the "strategic" importance acquired by intellectual property rights and, consequently, the race for the patent. Today's University is being lured increasingly by the (financial) sirens of the patents and by the imperative of inter-University competitiveness on knowledge. The UCG operates from the principle that knowledge is the common heritage of humanity and that, if perforce one would speak, the sharing of knowledge must once again be of primary importance. There would be nothing to prevent us, moreover, from remunerating, in a specific and equitable manner, the individual contributions of research workers and engineers to the common capital of knowledge. However, experience proves, for example in the emblematic cases of the pharmaceutical and computer industries, that the DPI is not used by private companies to promote and consolidate research and the development of products designed to support the right to life and other basic needs of humans. It is primarily exploited to ensure the highest profit level for the shareholders of the companies with the patent.

Finally, the fourth motivation: the 21st century has started in the midst of ever deepening conflicts and wars between States and smaller social groups within individual countries. The majority of these conflicts are rooted in different ways of thinking, perceptions of the world and beliefs that certain leaders and certain countries have deliberately promoted to set people in opposition to one another in their confrontational rationale for survival. For such leaders and countries the world would enter an era of "wars between civilisations", a "war" which would bring into conflict, on the one hand, a knowledge system considered to be evolved, modern, open and, on the other hand, an antiquated system accused of being backward, archaic and obscurantist. The University should not lend itself to legitimizing, if only by consent through silence, such a mystifying and destructive "valorisation"/exploitation of knowledge.

\*  
\* \*

For these reasons, it is imperative to imagine "another" university by the creation of that first "drop": the University for the Common Good.

## **1.2. Conception, final objectives and activities**

The field of knowledge of the University is the common good.

By "**common good**" we refer in their entirety to:

- principles (such as the principle of the right to life for all, the principle of precaution, the principle of equal citizenship, the principle of the finiteness of most of the planet's resources...)
- institutions (such as representative democracy, local community institutions, free trade unions....)
- resources and means (such as air, water, land, education, information...)
- practices (the practices of common sharing, individual and collective solidarity..)

which enable a group of individuals to constitute a human community, "to create society" and to live together in such a way as to ensure and guarantee the right to a "decent" life (in accordance with human dignity) to each member as well as collective safety; all this while respecting "the other" and in solidarity with other human communities and future generations, while safeguarding life on the planet.

Consequently, the University for the Common Good defines its mission as "the promotion of the common good, at every structural level of society, by the organisation into networks of multiple, pluricultural research places, times and learning."

The ultimate objective of the UCG is therefore threefold.

- **imagining** , by encouraging creativity in all its forms
- **sharing**, by respecting "otherness" and solidarity
- **acting**, by giving primacy to common well-being and to collective safety, through the guarantee of equal rights to citizens under the law.

Imagining, sharing and acting are today essential pursuits at a time when conscious awareness of the mundanity of the human condition and the increasingly fragile state of the planet's ecosystem, due to mankind's behaviour, have become an outstanding feature of the "culture of the world", as expressed, in particular, by an active minority, called, in recent years, the "global civil society".

In this respect, the UCG has enrolled in the dynamics of the development of a "worldwide moral conscience" and "worldwide social demand", working towards a model of "living together" in solidarity which is "local" and globally peaceful, just and "sustainable". The UCG aims at being one of the expressions of this conscience and this demand, whilst also harbouring the ambition to make a critical, constructive contribution to it. Numerous concepts, such as "Human Development" (elaborated and used by the UNDP), "Sustainable Development" (put forward in the Brundtland Report of 1988), the "Poverty Line (the World Bank), the "Dignity League "(NGO environmentalists, human rights, social economy...) to name but a few, make it possible to work on somewhat theoretical, methodological and operational premises, while remaining open to new developments and significant improvements.\*

The activities of the UCG are organised around four fields of knowledge

- **water**, a symbolic and concrete expression of the common good and a major example thereof, particularly in global terms. Water may be regarded as the primary element of our heritage which is vital for our life, all life forms in the earth's ecosystem and humanity.
- **imagination**, as a prime source of individual and collective creativity out of which spring the various forms of knowledge. The more knowledge results in the promotion, care, improvement and conservation of life, the more it becomes a common heritage of humanity. Hence, it calls upon a model of sharing and solidarity.
- **otherness**, as a central dimension in the history and functioning of life and living together. At the heart of life exists the "and/and" dynamic. 'The other' means diversity, not necessarily the opposite, the alternative, exclusion. Like life, knowledge is diversity and plurality.
- **mondiality**, if taken as a fundamental characteristic of the human race, explicitly perceived and recognised today, would lead to seeking a world organisation and model of living together inspired by greater justice, solidarity, freedom, responsibility and fraternity. This gives value and legitimacy to the principle "the future belongs to all, together".

*\* Nota Bene : founded in the 1980s, the University of the United Nations (in Tokyo) represented an interesting attempt with a perspective close to that of the UCG today. It was, however, an attempt which, while presenting (to date) a number of remarkable results, did not succeed in extracting the UNU from the traditional university "post graduate" approach. It remained influenced by the institutional logic of the United Nations as much by the subject matter as by its operational objectives which were to serve the member institutions of the large family of the UN).*

The choice of these four "fields" follows a twin approach:

- an empirical approach

Can it be denied that water is, like air, a vital element for all, essential for life and irreplaceable?

Everyday experience proves that human strength lies in creativity arising out of the imaginary.

There is no life without diversity. Otherness does not mean rivalry. It is not because this "truth" is openly ridiculed today that the "culture" of total, global war on a long term basis, which some people are attempting to impose today, should be accepted as just and inevitable.

Conscious awareness of mundality is undeniably one of the developments of the second half of the 20<sup>th</sup> Century. Nuclear power, technology (television, satellite, Internet...), the economy (trade and finance...), drugs and environmental problems have largely contributed to this evolution.

- a normative approach

Knowledge is not an end in itself. It is not neutral. The non-neutrality of knowledge makes it fragile and vulnerable to the inevitable logics of instrumentalisation pursued by any power, not only military, religious or economic. But knowledge can also be used and developed towards the enhancement of the common good. Whence the choice of water, the objective being in this respect to put knowledge at the service of access to water for all by 2020-25 while safeguarding the water heritage of the planet. Similarly with regard to imagination: the purpose is not to put limitations on creativity which would result in humans losing the sense of what it means to be human. Regarding the choice of the otherness, the objective is to contribute to multiplying and diversifying the places and times of diversity and plurality. The choice of mundality responds to the urgent need to build a world other than the one represented today by the competitive capitalist market society which leads to domination of nature. In this context, one of the concrete objectives is for human beings to be regarded as legal and political entities who take active responsibility for the future of the planet.

### **1.3. Organisation, faculties, format and population concerned**

- Each "field" will be organised by a "faculty". The choice of the word "faculty" has been temporarily accepted for want of a better word. The close relationship between the four "fields" is obvious. If the "field" of water (more concrete, more "sectoral", more "political") can appear different in kind from the three others (the latter seeming to fit "transverse" and more socio-cultural categories), the approach of the UCG aims deliberately at being a permanent, unceasing voyage, through and across the four "fields" attaining concretely and effectively the threefold purpose of the UCG: imagining, sharing and acting.

- It is not the intention of the UCG to become a new campus-university with its own buildings, grounds and residences. It aims at being a network university with its own legal status and existence, although based on close co-operation with universities and higher research and education institutions which already exist.

- For the initial and experimental period, planned in two three-year phases, the UCG will be structured around four faculties. Each faculty will be made up of an international network of several "sites" or "antennae", if possible in each major region of the world. The "faculty" will be managed by a "pole coordinator" (rotated every three years).

- Each faculty will define its work programme, the General Council of the UCG working as guarantor of the founder principles, aims and approach of the UCG as a whole. Research and learning will be for a maximum six-month duration. Each faculty will be a place for research and learning "times", varying from two weeks to six months.

Activities will be:

- *residential* (at the level of the "antennae" making up the faculty network)
- *remote* (on-line, between the various antennae or in other "places")
- *"forum based"* (namely, within the framework of "fora" to which representatives of the academic, political, economic, civil domains will be associated).

They will comprise of "periods" of individual, participative and co-operative work, in groups. Each "student" will be invited to contribute to the advancement of "knowledge" of the UCG through personal work (individual or group) in a form to be agreed upon, which will also vary from one faculty to another.

With regard to the training methods, students will be left free to choose the methods most appropriate to the project forming part of the work programme. Preference, however, will be given to cooperative, group, transverse and action-oriented methods.

• During the first six years of its existence, the UCG will address the following categories of "students" :

- post-graduates, having completed a university training of 4 to 5 years
- persons with enough depth of "professional" experience to allow a period of research and training within the UCG, in
  - the public service and other public and semi-public, national and international institutions
  - associations, NGOs, organisations of voluntary services and cooperation on a local scale, in a town as well as on a national and international scale
  - the social and enterprise economy with social objectives

## **2. DESCRIPTION OF THE "Faculties"**

### **2.1. Faculty of Water**

### **2.2. Faculty of imagination**

### **2.3. Faculty of Otherness (to be finished)**

### **2.4. Faculty of Mondiality**

Bearing in mind the state of progress of the work by the preparatory scientific Group, a broad outline of the Faculty of Water and the Faculty of Imagination is given below. The description of the **Faculty of Otherness** is being elaborated.

#### **2.1. The Faculty of Water**

- the object of this faculty is water as a symbolic and concrete expression of the common good, and a major example of what is meant by a common good, in particular a global common good.

The field of knowledge under consideration goes beyond that related to the concept of water understood primarily as a natural resource which is the special, if not exclusive, subject of natural resource policy, or, more generally, of environmental policy. As an essential and irreplaceable resource for life, all life forms, but also a destructive force, water signifies health, agriculture, power, energy and is a symbol for concepts and visions involving life.

- the aim of the Faculty of Water is to create a place and time for research and learning where people are educated to think and to promote the common good. In fact, water is a "field"

which reveals practices, problems, issues, perspectives relating to the common good in contemporary societies on a "local" and world scale.

It is in this spirit that the Faculty of Water aims at pooling the many local practices and innovative visions which directly contribute to a "local" and world model for living together based on relevance, responsibility, diversity, solidarity and the right to life for all. However, in the system dominating today, knowledge relating to water is used mainly to ensure the optimum management of water as an economic resource, of increasing scarcity and cost. Optimisation is defined in relation to the relative profitability rate of private capital in accordance with the market mechanisms in an increasingly liberalised, deregulated and internationalised capitalist economy.

The Faculty of Water is based on an approach which has been nurtured by the variety and plurality of:

- views on life and the world
  - relations between human beings
- knowledge specific to water, contributed by the various disciplines, techniques and practices relating to its use and management.

• Without wishing to prejudice the choices made by those directly responsible for the Faculty of Water, the Preparatory Scientific Group considers that the principal axes of research and training should revolve around "five themes"

➤ Representations, both symbolic and practical

"Water in history"

- The central position of water in human experience and the visions of civilisations. Religions and water.
- The history of States. The hydraulic States.
- Villages, towns.
- The wars for water. The war of agriculture.
- The major writings from world literature on water.

➤ The water cycle

"At the heart of life"

- Sciences and water: the human adventure
- The "conquests" of water: survival, health
- Theories and questionings today
- The "major" technologies
- The contemporary issues: water crisis?, scarcity?
- Towards a "science" for citizens.

➤ Usages, regulation and power

"The policy of water"

- The uses of today. Creativity and water
- Safety provisions and appropriation, division, management
- The legal provisions: at the local, national, international level
- The powers of water today
- Conflicts and solutions

➤ Issues and strategies. Today and scenarios

"The common good rises to the challenge"

- The economy as "house rules". The current diversion.
- Public good versus private good: the quarrels surrounding cost and financing and distinctions between ownership and management, power of regulation and control and management
- The data on merchandising and the privatisation of water
- The worldwide appropriation of water by the private sector
- Scenarios and choices

➤ Evaluation

- Overall perceptions and individual evaluations by the students
- Students' work
- Seminar (s) on final evaluation

• From the onset of the UCG and on a continuous basis, the Faculty of Water plans to rely on major research activities to support and supply the training activities. It is the aim of the project to produce an "encyclopaedia" of water which will be called

**THE ALPHABET OF WATER**  
**A new "reading" of water.**

This will not be, strictly speaking, an "encyclopaedia". In keeping with the aims of the UCG, the Alphabet of Water will serve rather as a tool for

- imagining
- sharing and, especially,
- acting

To this end, the Alphabet of Water has to be easily accessible to the general public not only through the choice of easy media supports, but especially through the language used and its contents. Thus, the Alphabet should also be the product of the students. The Alphabet of Water will have achieved its goal insofar as it will be used as a "guide for acting", amongst other things, by those who hold the future of humanity and the planet dear to their hearts.

The Alphabet of Water will be composed of "booklets" and/or "books" made up of alphabetical entries (words, concepts, abbreviations, proverbs...) and thematic texts, consistent with the principal axes mentioned above. The "booklets" and/or "books" will be published as they become available, thus adopting the tradition introduced in the 19<sup>th</sup> Century by movements of education for the people. Ideally, The Alphabet should be published simultaneously in French, English, Arabic, Spanish and Portuguese (and Chinese). Naturally, the formation of a Scientific Council and a Coordination Secretariat (the real project manager) will be undertaken in the coming months. These bodies will be charged with establishing and "organising" reading committees.

**2.2. The Faculty of Imagination**

• The object of this faculty is imagination as a prime source of individual and collective creativity, from which spring the various forms of knowledge. Imagination is not a source of creativity solely in the fields generally recognised for their artistic creation (music, sculpture, painting, dancing, architecture, theatre...) and other forms of human expression such as sport, entertainment and

games. It is also to be found in the language of the astrophysicists and of the cellular biologists as well as amongst philosophers and economists, not to mention sociologists and computer experts.

- the objective of the Faculty of Imagination is to create a place and time for research and learning where people are educated to think and promote the common good. This will be through conscious awareness that living together involves the greatest capacity for creative expression in all fields and by the promotion of the most diversified and innovative social collective practices, at all times, of course, respecting the fundamental "universal" principles enshrined in the Universal Declaration of the Rights of Man, the International Convention on Economic and Social Rights and in numerous other treaties and international conventions, both continental and worldwide, which constitute the present common heritage of "global" civilisation.
- The starting point of this Faculty is that imagination has no frontiers, apart, let it be repeated, from those represented by human dignity, as mentioned above. Thus, the Faculty of Imagination will be a space open to the movement of persons and ideas where people will "navigate" and communicate" using the most diverse "ways" and "means" possible. For example, it would be possible to draw and write on the walls as has been the practice in many societies, or fall asleep, and even to take a nap on benches, known as "*dreamers' benches*".
- Without wishing to prejudice the methods which will be applied during its development, and taking into account the methods adopted by other faculties, the Faculty of Imagination will not grant doctorates or post-graduate diplomas but, naturally, degrees of "*conjecturator*" ("Master in Conjecture") or "*imaginator*" ("Master in Imagination"), or "creator" or "humanist" ("Master in Humanistics") or "utopist" ("Master in Utopias") according to the nature, contents and purpose of the work carried out.
- Students will be "*worker-thinkers*" and their capacity to deconstruct generally accepted ideas and to build new "images", such as will be perceived and "evaluated" by the faculty community, will be the sole measure of their work and contribution.
- The Faculty will organise itself around a large central rotunda covered by a large suspended tent, symbolising fluidity and the mobility of the relationship between the "Earth" and "Sky", human experience and creativity. To facilitate movement, the rotunda will house an "amphitheatre - cyber-café - library" where the residential plenary sessions will take place.

In the rotunda two avenues will cross, representing the two "lines of activities" of Faculty

- i. the imaginary of the past and the histories of the future, as the future is to be entirely written and constructed
  - ii. knowledge and "learning", their methods, their constraints and limitations, their doubts and concerns
- to begin with, the Faculty of Imagination will commence with two multidisciplinary research activities
    - how to foresee the unforeseeable
    - how to build a Utopia

It will also promote, in the learning programme, two residential activities of two weeks each (during the first year of operation) covering

- creativity and communication by images
  - realities and appearances
- The architecture of the Faculty of the Imaginary should be designed, as far as possible, on the same lines as the Villa Rotonda de Palladio.

## The Faculty of Mondiality

The Faculty has two main *objects*: on one side it deals with the mondiality of the human condition and life, shared with other living species, in a limited world. On the other side it is a matter of the world-wide consciousness of belonging to a global community (humanity) which common values and common practices are common heritage, common goods.

The aim of this Faculty is to create one place and time for research and learning where we can be educated to think and to promote the common good by a better understanding of the processes that favour the living together in the planet-system and in the word system. The acceleration of the technological changes - especially during the second half of the xx century – has facilitated the rise of social consciousness about mondiality. Opposite to it the current processes of “globalisation”, with their inevitable paths of financial, productivity and commercial logics guided by exchange relations on increasingly world-wide markets, worries the public opinion. Various and increasing are the social groups and organized movements opposing the subordination of the human destiny to the so called “markets laws”. The globalization of the economy following the present dynamics cannot be reasonably interpreted as expression of modernity and as symbol of human progress.

In this context the civil society is manifesting itself:

- Conscious of the risks due to the “dogma of competitiveness” and to the environmental devastations that this induces on our planet and of the fears that this has nourished with the deification of the market and the reification of human being;
- Conscious of the rapidity of the technological change (just think about the information technology and modern biotechnologies..) and worried about the fact that human being risks to loose its control of its potentials.
- Conscious of the rise of a world wide “citizenship” that during the last decades has manifested itself in Seattle, Praga, Göteborg, Genova, Québec, Porto Alegre, Florenz. Though with difficulties and contradictions.

The University of Common Good want to “pro-act” with this situation being a “responsible” attempt to re-think the world’s dynamics, to question the dominant paradigms, to open a discussion about the current world-wide cultural homologation, and to act on the processes of “globalization”.

The Faculty of Mondiality wish to contribute to re-establish the ability to think the common good at local and world-wide level; to redefine the foundation and the value of the world in coherence with other key words; to reintroduce the “other” in the dynamic of the interpersonal relations within human communities and in all relations of the world society and of the planetary ecosystem.

To give back priority to the basic rights to life and democracy as “common goods” makes possible to overcome those behaviours that the globalization of human condition and of our life on the planet make unacceptable.

## Area of interests

The starting point will be to analyse the processes of “mondialisation” during human history to start with a specific and comparative knowledge of the different heritages in various civilizations that have given rise to the history of human societies (Chinese, Indian, Arab, European, African and American). This historical analyses will allow us to achieve a detailed analyses of the current “discourses” about “globalization”.

Geography, history, ethnology, anthropology, biology, physics, sociology, economics, ecology will enlighten the phenomena of mondialisation, while the study of diversities and of particularities and social practice will permit to better understand the nature of mondiality.

The mondiality is therefore a “state”. It is fundamentally different from “globalization” that in the current dominant “discourse” defines the process of global extension of economic activities. The mondiality of human conditions do not need of the present globalization “discourses” to exist. On

the contrary the “globality” of the present economy could not exist if the globalization of the financial markets, of the capital of the financial flows of the capitalist enterprises was not established. The Faculty of Mondiality will try to overcome the linguistic practices that confuse mondiality, mondialization and mondialism on one side and internationalization, multinazionalization, transnationalization and globality, globalization and globalism on the other side. The Faculty will also encourage the research on the globalization model dominant today in order to identify and propose alternatives in terms of development, innovation, remedy, support, and valorization.

At the same time an action-research on “culture” and “cultures” and on the present social change, on the alternatives and experiences of social transformation will permit to know better the processes of resistance to the homogenization, uniformation, totalitarian integration, and the affirmation of diversity, plurality and universalization. It will not consist of traditional “teaching”, based on ex cathedra courses, but of a participatory maieutics master-disciple, nourished by a common driven research.

The share of knowledge will take place in a open manner, thanks to the diffusion as large as possible of the “knowledges” produced by the Faculty. Trade unions, public institutions, international organizations, NGOs will be associated to the work of the UCG as protagonists and beneficiaries of a process of knowledge constructions based on distribution-sharing.

### **The alphabet of Mondiality**

It will be created an instrument for a rigourous and detailed analysis of mondiality and of the correlated phenomena, beyond the mystifications and untrue theories about the inevitability and the “natural” carachter of the present processes of “economic globalization”.

The Alphabet will be composed of texts (articles, essays, comments...) progressively published. Without pretending to become the encyclopedia of the XXI century, the Alphabet will try to be a useful instrument for the academic community and for all those that, in various ways will participate to the UBC’s activities and to the initiatives aiming at promote a different world.

### **The research-teaching program of the Faculty of Mondiality**

Leaving behind neo-liberism and the spiral of a privatisation imposed as a resolute paradigm of all the inefficiencies created precisely by the workings of the capitalist market, is possible. But not without indiscriminating defence of the present or returning to the past, but rather with a strong reworking of the principles and aims of the Welfare State and a development towards the Welfare Society. DE-PRIVATIZATION may be confronted by challenging both the state control as well as the capitalist control of the market economies. This is possible through a breakdown of the existing structures and a rearrangement that begins from needs and from new levels and forms of participation of the communities.

An emerging methodology is based on three lines of analysis that I believe potentially important: 1) the common goods; 2) the social districts 3) the workings of the markets.

#### 1) *The Common Goods*

To be redefined TODAY with respect to those of the beginning of the last century, that comprise both the necessary goods as well as the new strategic sectors for the life of a community. A first list includes water, schools and health. This is not about putting forward a simple return to the “public” as with the state-run forms adopted at the start of the last century (nationalisation and public corporations), but rather regards the criteria of public ownership and management based on high levels of management and participation entrusted to local communities and civil society.

Two considerations are needed:

a) A return to the public in the shape of the "public corporations" (public services), rejecting any kind of mix of public and private, even if in the mixed economy formulas ("IRI" model), or of any kind of shareholding company more or less conditioned by the public, as far as the creation and making available of the structures needed to run these functions is concerned.

b) Profound renewal of the kinds of management of public services, that besides constraints on behaviour (always working on home territory, but may act beyond it only in accordance or program with other areas and countries for co-development ends), must entrust the running of services (production and distribution of goods) to local and territorial authorities. Lastly, again in terms of democratic management, it is vital to maintain the separation between movements and representatives of civil society, and the political institutional representatives. The movements and civil society representatives are expected to carry out the task of promoting initiatives and control, while the political institutions and their spin-offs (civic initiatives, parties and unions) have the role of management and administration.

## 2) *The social districts*

“De-privatise” means extending the area of the processes of de-commoditization to forms of organisation of the private sector of the economy, that will enhance and stimulate the birth of all the forms of cooperative and associative economy linked to the concept of "other economy", "economy of affection", "solidarity" and "social districts". These economies may develop if one manages to create a space for them in the market economy, that favours the participation of those concerned, forms of social benefits coherent with their own inspiration, and so on. Forms of organisation and management of the economy that, however, are to be freed from ties and legal snares created to defend or protect positions of monopoly, both on the economic side as well as the institutional one. In this sense, for these "other/alternative economies" there is the need for a deregulation of the norms created by the government and unions for the capitalist economy, and that hinder these new structures from working in a context of growing de-commoditization, de-monetization, of **joint** exchange of goods and services, etc. The strengthening of these institutions of the market economy may have a positive effect also on the remainder of the private sector of the economy, namely on private enterprise. In a word, bring back the market within the community and the system of "social ties" (Pietro Barcellona) that it must contribute to preserve and strengthen.

## 3) *The workings of the markets*

Give back content and impetus to the private sector of the economy on the lines of management that favours the re-connecting of the real economy, the pursuit of beneficial enterprise within production channels and services liberated from the system of "back-handers" created by financial systems, by excessive state burden on the costs and decisions of enterprise. The creation of a culture of enterprise able to incorporate the problematics of social costs, that restores a just rapport to the cultural values of business, production and consumption, open to dialogue with the communities and the societies in which it acts, should be put forward as a pursuable objective. The "social responsibility of the enterprise" must become fitting to the workings of enterprise through a clear promotional trend in this direction of the political economy (and punitive of the contrary).

On these themes, that are outlines to be developed and that should be set at the heart of research programs of our centres and the University of the Common Good. Obviously, together with the need to go into depth on the meaning of strategic themes such as that of "non-violence" and "economies of peace" as alternatives to the "violence" of globalisation and "war". In order to avoid to remain squeezed between the accusation of a religious utopia on one hand, and inefficient forms of struggle on the other, these goals must nevertheless affirm themselves as the "stronger" and more "efficacious" method in order to react against the general violence caused by globalisation .

I hope that all this does not seem over optimistic, especially in view of my own analysis on the seriousness of the world situation produced by globalization previously mentioned. But it is an optimism arising from the verification of the fact that, having fallen to the bottom of the well, we now find ourselves standing on the heads of others, and thus we are placed a few centimeters higher in order to attempt the climb back towards the light.

\* \*  
\*

