

# ICONOGRAFIE D'EUROPA

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## ICONOGRAFIE D'EUROPA



*Ex Oriente Lux*

La collana è orientata a ridefinire la geostoria, la geopolitica, la geocultura e la geoeconomia dell'Europa orientale e della Russia nell'età moderna e contemporanea, collocandole nella prospettiva del confronto imagologico con l'Europa occidentale. Il confronto geostorico e geopolitico tra l'Europa orientale e l'Europa occidentale è fondamentale per comprendere le iconografie regionali delle due Europee nelle loro diverse metamorfosi. Il concetto di iconografia regionale è stato forgiato Jean Gottmann (1915–1994) uno studioso franco-ucraino: l'idea di organizzazione dinamica dello spazio è fondamentale per comprendere il processo di integrazione europea. L'iconografia non è solo una rappresentazione geografica, ma ha anche una valenza storica e culturale o di civiltà. Le differenti immagini e concezioni del mondo scaturite da diverse religioni, tradizioni, dal passato storico e dalle ordinamenti socio-politici costituiscono spazi peculiari. Memorie storiche, saghe, leggende, simboli e tabù, determinati codici del pensiero e del linguaggio: tutti insieme compongono l'iconografia di una determinata regione. L'iconografia è il nodo di Gordio delle due Europee e può essere recisa, o risolta, o sostituita. Movimento e iconografia sono i due poli intorno ai quali oscilla la geopolitica delle due Europee. Quando si afferma il movimento, lo spazio europeo si unifica; quando si rafforza l'iconografia, lo spazio europeo si frammenta. Le iconografie locali possono coesistere o essere in contrasto con l'iconografia dello spazio integrato europeo. Tra l'età moderna e l'età contemporanea sono comparse sulla scena della storia diverse iconografie d'Europa: l'Europa degli imperi e degli Stati nazione; l'Europa delle guerre mondiali e dei totalitarismi, l'Europa della guerra fredda, il contraddittorio processo di integrazione tra Europa centro-orientale ed Europa occidentale tra euroeuforia ed eurofobia, suscitata dall'insorgenza dei movimenti nazionalpopulisti.

On the cover: Italian Ministry of Foreign Affairs – AESI meeting in Rome February 2020. From the left: Gen. Antonio Catena (AESI Vice President); David Chikvaidze (Chief of Cabinet of DG UNOG in Geneva); Amb. Giorgio Marrapodi (Cooperation Director General – MAECI); Massimo Maria Caneva (AESI President); Gen. Vincenzo Camporini (Former Italian Army Chief of Staff); Amb. Daniele Mancini (Former Italian Ambassador to the Holy See); Prof. Antonio Macchia (AESI Secretary General).

# University Cooperation and Process of Peace

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«Blessed are the peacemakers, for they will be called children of God».

We need to be artisans of peace, for building peace is a craft that demands serenity, creativity, sensitivity and skill.

*Gaudete et exsultate* of the holy father Francis,  
Apostolic Exhortation, 19 March 2018





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## Preface

Amb. PIETRO SABASTIANI\*

The collaboration between the Embassy of Italy to the Holy See and the European Association of International Studies (AESI) is very strong based on the recognition of the remarkable and longstanding AESI vocation to promote, through courses, seminars and conferences, the cultural education of young people on topics such as the future of multilateralism, the problem of underdevelopment, the development of international law and the progress of the European integration process.

I am therefore honored to contribute with a short preface to this interesting.

Addressing the issue of university cooperation — therefore the involvement, training and future responsibility of our young generation of future leaders — in relation to the peace processes and foreign policy strategies of the European Union, requires a brief introduction to the evolution of model developed by the international community to prevent and resolve crises.

In the history of humanity, diplomacy has constantly represented the instrument by which social organizations have regulated relations with neighbors, defended their interests, guaranteed security, sometime even increased their power Nevertheless, in the same history of humanity, the use of force to regulate international relations has always been an option, perhaps not always desirable, but ultimately quite frequent and considered “normal”.

\* Ambassador of Italy to the Holy See.

It was only in the last century that has developed a model to resolve and prevent international crisis, a model that substantially exclude military intervention as an option.

It is quite significant that Pope Francis decided to recall in His latest speech to the Diplomatic Corp on 7 January 2019 the hundredth anniversary of the League of Nations, an organization that «represents the beginning of modern multilateral diplomacy, whereby states attempt to distance their reciprocal relations from the mentality of domination that leads to war». The experiment met with difficulties that led to a new and more devastating conflict. Nevertheless, it paved the way for the establishment of the United Nations Organization, which, despite difficulties and obstacles still provides an indispensable framework for nations to meet and seek common solutions to common challenges. Therefore, during the second half of the last century, a new era for conflict resolution has been consolidated whereby the military assists civil society and diplomats in providing instruments for peaceful transitions.

It is important to continue to consider multilateralism as the essential framework in which to place political strategies that aim to preserve peace and promote economic and social development.

Today, in considering the role of young Italians and Europeans in the currently changing international environment it is important to avoid falling into simplifications. And that is to consider young people as a generation that, being grown in a peaceful European continent, is not able to fully appreciate the good of peace and the value of democracy, taking both as a “normal” condition; a generation concentrated/distracted in the superficiality of human relationships defined and shaped by social media and devoted to an individualistic and irresponsible consumerism.

On the other hand, the idea of considering young people, grown and educated to horizons certainly larger than those of previous generations, automatically educated to values as solidarity among cultures, peaceful confrontation and open mind attitude.

University has the task of educating young people to reflect about peace, democracy, respect for human rights as principles to defend, where acquired, as goals to be achieved, where not recognized or trampled.

In this view, young people represent an opportunity, as unique contributors and likely leaders of successful peacebuilding efforts. The United Nations Security Council recognized the importance of youth active participation in peacebuilding for the first time with a specific Resolution in 2015 on Youth, Peace and Security. The document encourages governments, international organizations, and the civil society to actively engage younger members of the population as partners in shaping peace and security processes.

It is also important to reinforce the concept that in a global world, humanitarian crisis and conflicts require comprehensive response and multidisciplinary approach. Universities can play a central role. In that effort, cooperation between universities, as transnational actors, is a fundamental factor in providing culturally evolved and, at the same time, sustainable educational models in the various real contexts, which include the capability to fully understand the historical, cultural and social context.

AESI, through its innumerable activities, aims to develop a true culture of cooperation between peoples and nations, respecting the dignity and identity of the human being, especially among those young people who are preparing to undertake international careers. To do this, it also promotes participation in international cooperation and humanitarian aid programs with meetings involving university students of different nationalities.

The Welsh philosopher Bertrand Russell argued that «it is because modern education is so uninspired by a great hope that it rarely achieves great results. The desire to preserve the past rather than the hope of creating the future dominates the minds of those who control the teaching of young people» and «education has two purposes, on the one hand it forms the spirit, on the other it prepares the citizen. The Athenians fixed themselves on the first, the Spartans on the other. The Spartans

won, but the Athenians were remembered». Personally I believe that the two educational models to which Russell referred to, are not self-excluding but that it is possible to aim for a higher synthesis which, by cultivating the spirit, creates the basis for having good citizens, I conclude by renewing my personal appreciation for the AESI Cultural Association in training many young people for a true culture of cooperation between peoples and nations, respecting the dignity and identity of the human person.



# University Cooperation and Humanitarian Crises

Prof. MASSIMO MARIA CANEVA\*

**Abstract:** One of the basic challenges of the 21st Century is assuring international peace and fostering development, in the light of the new World balance. Today, there are problems that can only be solved by action at the global level. New strategic thinking is required to approach global issues and advance “global public goods”. Consequently, international communities must become protagonists of a new strategy to intervene in crisis areas and to promote peace, human rights and development with a strategy based on realistic and effective foreign common policy. Such a strategy must include the collaborative efforts of diplomatic, economic and peace forces actions, while being rooted in the common goal of development of a strong cooperation culture of solidarity capable of understanding local needs and providing quick and efficient solutions that are at once professional and respectful of human dignity. Such a strategy must rely on cultural expertise and include expert knowledge of the theoretical elements of crisis and development management and the capability to understand the real comprehensive needs of the populations, and their historical and cultural roots in order to give effective answers to them, and to promote peace and development even in the first phases of the interventions.

## **1. The New Challenges of the University Cooperation for Peace**

A competent and comprehensive response requires a multidisciplinary approach. In every university cooperation program for

\* PhD MD, President AESI.

peace, it is necessary to take into account that the objective of an action aiming to analyze the situations must take into consideration the cultural context, in order to advance the technical and cultural objectives of the cooperation. Universities can play a significant role in this new strategy for humanitarian affairs, if they build partnerships with other relevant actors, including international organizations, diplomacy, peace forces and NGOs. Universities should not act as elite, far removed from real problems and challenges. On the contrary, universities and their faculty should be engaged in the field and share their expertise and knowledge as well as learn from other actors.

The traditional «academic collaboration» is distinct from the «university cooperation for peace and development» understood as a strategy of action aimed to build a more developed and peaceful society.

In fact, university cooperation needs to manage and deal with a double problem of independence in order to face the challenges to which it is called: from one side, it has to tackle the problem of research, didactics and operational services naturally built into the academic structure; from the other, it has to deal with the necessity of reconciling technical- scientific interventions, that must be tailored to the real demands of the local populations whose needs become are gradually discovered as the project proceeds. When we speak about university cooperation, we do not refer only to the exchange of lecturers and researchers — which is usually the objective of traditional forms of academic collaboration — although this kind of activity may be very useful. University cooperation implies a more general strategy based on both analysis and action, of training and research in the field, of cooperation among the academy and civil institutions, diplomats and international organizations, volunteers and peace forces, in order to provide support in both the prevention and solution of crisis promoting future development.



**Figure 1.** Jerusalem — UNTSO HQ, Gen. Michael Finn — UNTSO Force Commander with Prof. Massimo Maria Caneva, President AESI.

## 2. Governance of World Crises

While it seems very difficult to give efficient answers to many dramatic events of our age, we are wondering how to face the present big *worldwide emergencies and crises*, which affect mainly the poorest countries of the world or those countries where processes of democratization are often starting in dramatic situations of civil war or ethnic conflicts. Moreover, it happens very often, that catastrophic events like earthquake, epidemics, volcanic eruption take place in these countries and upset even more the already dramatic conditions in which millions of human beings are living. In facts, if an event of this happens in these countries, we could say that a *crisis in the crisis* is taking place. The crises in Middle East and in Afghanistan, the conflicts in Ex-Yugoslavia, in Somalia and in the Central Africa (Lakes District), the chronic unsuccessful of many international programs in the last crises, teach us that weapons and astonishing military attacks in countries where the people is armed only with their misery, or where the ethnic conflicts divided the populations with dramatic consequences for the new processes of democratization, can't solve these problems or give relief to these people pain.

On the contrary, with interventions planned referring to a strategy of prevention and co-operation, moved by a real goodwill to respect the human rights, it is possible to foster the peace and the peace is the first step to build up real and useful humanitarian processes of aid. Social and cultural approach with a real diplomacy of peace is in fact the basic conditions that help each citizen to participate freely in the reconstruction of his country and of his own future as well. It is easy to understand that the humanitarian crises need an always new approaching strategy more and more in line to these situations, especially when destructive events, conflicts or civil wars throws such unstable the social balance into confusion. If one of the basic challenges of the 21st Century is, undoubtedly, international peace and security in the light of the new world balance, there are problems today can only solved by collective action at global level: there is a new thinking on the way to approach global issues for a "global public goods". New problems, new perceptions with specific solutions. This approaching strategy is a matter of culture as it is made not only of perfect knowledge of the theoretical elements of crisis management of humanitarian crises, but also of the capability to understanding the real comprehensive needs of these populations, theirs historical and cultural roots in order to give efficient answers, promoting the development even the first phases of the aid. For this reason, the international community must propose itself as a protagonist of a new strategy to intervene in crisis areas, a strategy based on a real and adequate foreign policy and on a common security policy. Such strategy must represent not only the expression of diplomatic, economic and military action, but also be able to set its roots in the common goal of development a strong humanitarian culture of solidarity capable of understanding providing quick and efficient answers in human and professional terms.