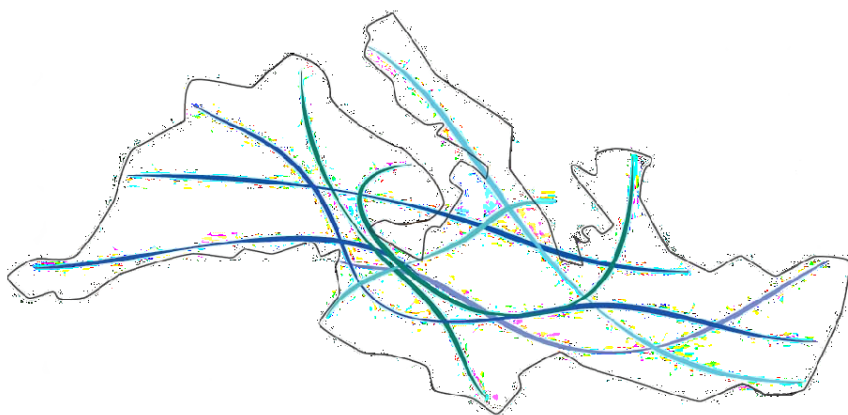


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**MARIE-CHRISTINE MONNOYER**

## *Can COVID's experience be of relevance to teachers?*



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## *Can COVID's experience be of relevance to teachers?*

### Abstract

While the publications of the IPCC and the Global Compact have challenged certain researchers and academics with regard to their responsibilities as teachers on the issue of climate change, the covid pandemic has highlighted the degeneration of each person's relationship with others. It is because this evolution has an impact on the forms and modes of consumption and production strategies in all productive organisations, whatever their activity, that it seems necessary to highlight in teaching the existing links between the relationship with others, the production system and its environmental effects. This has led us to suggest, in the perspective of an educational transition, lines of thought of a systemic nature concerning a renewal of the training courses offered in the universities.

Keywords : Covid, Ecological transition, Common good, Global studies

## *¿Puede la experiencia covid ser importante para los profesores?*

### Resumen

Si la publicación del IPCC y el Pacto Mundial supusieron un reto para los investigadores y académicos en lo referido a sus responsabilidades como docentes en ámbito de cambio climático, la pandemia de coronavirus ha puesto de manifiesto la degeneración de las relaciones de todos con los demás. Esta evolución afecta no sólo a las formas y maneras de consumo, sino también a todas las estrategias productivas, independientemente del tipo de actividad, y es necesario destacar los vínculos que existen en la educación entre las relaciones con los demás, el sistema de producción y las consecuencias medioambientales. Esto nos lleva a identificar, desde la perspectiva de una transición pedagógica, algunas líneas de pensamiento sistémicas sobre la renovación de los cursos universitarios.

Palabras Clave: Covid, Transición ecológica, Bien común, Estudios globales.

## *Può l'esperienza del covid essere rilevante per gli insegnanti?*

### Sinossi

Se la pubblicazione dell'IPCC e del Global Compact hanno posto una sfida a ricercatori e accademici in merito alle loro responsabilità di insegnanti sui temi del cambiamento climatico, la pandemia del covid ha fatto emergere la degenerazione dei rapporti di ciascuno con gli altri. Poiché tale evoluzione influenza non solo le forme e i modi del consumo, ma anche tutte le strategie produttive indipendentemente dal tipo di attività, è necessario evidenziare i legami esistenti in ambito didattico tra relazione con gli altri, sistema produttivo e conseguenze ambientali. Questo ci spinge a individuare, nella prospettiva di una transizione pedagogica, alcune linee di pensiero di natura sistemica in merito al rinnovo dei corsi universitari.

Parole chiave: Covid, Transizione ecologica, Bene comune, Studi globali



# *Can COVID's experience be of relevance to teachers?*

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## *Introduction*

If the experience of each person has led him or her, one day or another, to take the measure of his or her personal fragility, a small virus invisible to the eye has come to remind us of it. The same applies to the fragility of our professional structures. A ministerial speech rendered obsolete in a few hours the system of organisation of our faculties and teaching, which was nevertheless revisited at the beginning of each academic year. Being aware of one's vulnerability is by no means a given. Youth, health, economic ease and a good level of technical culture may lead us to believe that the danger is low. It is an accident, the departure or death of a loved one, a sentimental or professional failure, and today's health crisis that changes the way we look at things. It is the obvious risk of the spread of an epidemic that calls into question the working methods and the personal relationship between members of the teaching staff or the teacher-student relationship. It is no longer the material structures of our organisations that are at stake, but the human relationships of our professional lives. "Other people are not like a pen or a computer to me: if they run out, I get angry, but I make sure they are fixed or replaced. Concern for things is not concern for others: concern versus care. .... "My habits are challenged, my being in the world has shifted." (Agata Zielinski, 2007) .

It is undoubtedly this shift that explains the call for an awareness of the fragility of our organisations, which has been widely voiced by intellectuals from all disciplines, as well as business, social and political leaders. "This crisis forces us to mature. It is important to bridge the gap between awareness and action" (Corinne Pelluchon). While there was undoubtedly an awareness of the inadequacy of some of our teaching structures and

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<sup>1</sup> This text is based on the reflections of a working group convened by the Jean Rodhain Chair (ICT ) between October 2020 and February 2021. It was composed of Marie Paule Coulibaly (Sr Marie Paule Espérance), fr Gilles Danroc, Jean-Marie Fehrenbach, Bernard Ibal, Yen Le, Jean-Marc Moschetta, Jean Yves Perrouin, fr Luc thomas Somme, fr Tanguy Marie Pouliquen and Marie Christine Monnoyer.

methods for a student population that was more sociologically diverse than in the past, less financially secure, less prepared for a highly individual form of work .... However, even in Catholic universities, despite the injunctions of Francis, action is not forthcoming from 2018. “We are not only living in a time of change but a real change of era, marked by a global anthropological and socio-environmental crisis in which we encounter more and more symptoms of a breaking point every day because of the rapidity of the changes and degradation that are manifested both in regional natural disasters and in social or even financial crises.” ... “It is ultimately a question of converting the global development model and redefining progress” ..... This “considerable and undeferrable task requires, at the cultural level of university education and scientific research, a generous and convergent commitment to a radical change of paradigm, and even - if I may say so - to a “courageous cultural revolution”.

This call for the conversion of our modes of thought and analysis is expressed differently according to the authors and the disciplines, but they all point to an epistemological break that must be nourished by new intellectual resources<sup>2</sup> and a new look at those around us.

This rupture brought to light personal and collective questions about relationships with others. The pandemic made us discover people we did not see, even if we did meet them; it highlighted the fact that the quest for maximum efficiency in techniques or productive organisations led to the undermining of negative externalities, the impacts on living beings that result from the processes adopted. But the evolution of the way we look at others also modifies our relationship with ourselves<sup>3</sup> and, by the same token, our way of interpreting what has been transmitted to us, whether it is a text, a scientific report or what A. Cugno calls a “monument”.

Is this enough to accept the idea of a community of destiny for all humans in inseparable link with the bio-ecological destiny of the planet, as Francis says in *Laudato si* or E. Morin in his writings? ~~Morin in his writings?~~ Is this enough to lead academics to consider it essential to take a new look at their discipline and its links with the needs of the young people they train?

The university organisation in France, but also in all European countries, leads to a very regular control of the content of training courses by the ministerial administration in charge, which leaves little room for innovation and reactivity to ecological and social transformations. Are our curricula,

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<sup>2</sup> [https://theconversation.com/debat-face-a-lincertitude-faire-entrer-la-reflexion-ethique-a-lecole-147338?utm\\_medium=email&utm\\_campaign=La%20lettre%20de%20The%20Conversation%20France%20du%2013%20octobre%202020%20](https://theconversation.com/debat-face-a-lincertitude-faire-entrer-la-reflexion-ethique-a-lecole-147338?utm_medium=email&utm_campaign=La%20lettre%20de%20The%20Conversation%20France%20du%2013%20octobre%202020%20)

<sup>3</sup> [https://diocese40.fr/laudato-si-et-covid-19-reflexion/.](https://diocese40.fr/laudato-si-et-covid-19-reflexion/)

our teaching, our pedagogy and our attitudes in line with this demand for redefinition? Driven by the search for efficiency and productivity, in a globalised economy marked by competition, training courses have been increasingly specialised over the last thirty years. If the older academics are alarmed by the “gaps” in their students’ knowledge, this is not the result of “student flanderings”<sup>4</sup>, but the result of a narrowing of the subjects taught and the lack of transdisciplinarity in university training, which leads young people to be less sensitive to the effects of the decisions taken in their speciality on areas they do not master.

The pandemic and its corollaries seem to invite the academic world to multiple decenterings, via the evolution of the relationship to others of all those who constitute it. Because the surrounding world is expanding, can each discipline taught be positioned differently in relation to other disciplines, can the future responsibility of student-citizens be nourished in a less targeted way, on certain themes, can the university community be enriched by trans-generational contributions? Can we, as E. Mounier suggested, discover “under the gaze of others, that creative lightness of the for-itself which can, on the wave received, find the support of a new impetus.” (Ngandoul, 2020, p. 142).

To answer these questions in a precise manner seems too ambitious for the scope of an article, but it is possible to clear some paths that could constitute points of support for those for whom the ‘world after’ must be different. Because it is ambiguous for both literary scholars and some scientists, we have chosen to focus on the relationship to technology. Because it is an ancient concept whose re-reading opens doors to all teachers whatever their discipline, we have chosen to revisit our relationship to the common good. Finally, because it is one of the pillars of Western culture, we have chosen to deepen the meaning of the relationship to freedom for professors.

## *1 The relationship to technology*

### *1.1 An ambiguous relationship*

A curious paradox seems to be emerging among our contemporaries: on the one hand, technological euphoria, oblivious to the laws of nature, leads most people to believe that from now on, any physical limit is negotiable, any technical object born of the imagination is only a matter of financial means and the ability to think ‘*out of the box*’. Refusal to comply with the injunction to convert to new technologies is denounced as a

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<sup>4</sup> The word “flandering”, applied to workers, was in use in Fordist industrial organisations in the 1950s.

rejection of progress. On the other hand, a distrust in the notion of scientific truth, or even scientific fact, is emerging among scientists themselves, who are willing victims of a publication system that has gone haywire with the rise of digital media. The health crisis has highlighted the fact that some scientific journals, even the most reputable ones, no longer exercise sufficient critical scrutiny over the quality of communications. As a result, the practice of adversarial debate in science has been interpreted as proof that 'scientific facts' are, in the end, just another opinion, which is also open to question. And while some have an addictive relationship of intimacy with technology, others preach a moratorium on... scientific research.

The context of the health crisis has undoubtedly amplified certain behaviours, but some of them can also be explained by the fact that technology is never neutral and therefore challenges and disturbs, even if, as Bernard Stiegler suggests "when we want to fight the toxic side of a technology, we must begin by appropriating it: understanding its toxicity, stating its limits and possibly transforming its implementation. These positions also reflect a feeling among the population that the ethical and political awareness of the 'innovative scientist' has been taken away from them by certain forms of governance.

The rapid deployment of techniques, under the pretext of military emergency or economic competition, and their sometimes discreet implementation, have weakened the relationship between ethics and technique. "By refusing to think about evil, we become capable of committing it" said Hannah Arendt. The urgency in which we have become accustomed to living, in the most economically developed countries, has slyly eliminated the time for reflection and discussion, thus giving experts a power that is unequalled in a democratic organisation. Identifying the tensions between different points of view based on divergent values, interests or scientific results, and trying to find solutions through dialogue and the unveiling of "fruitful disagreements"<sup>5</sup>, is not the way to the profound appropriation of knowledge in most disciplines and professions<sup>6</sup>.

The transmission of technical knowledge of all kinds can therefore be challenged by the discovery of the relationship to others that lies behind any creation, whether material, immaterial or virtual. Indeed, the field of technology is not only industrial. Medicine, law, management and communication .... are all places where very diverse techniques are used without any in-depth study of the theoretical knowledge that underlies them and the consequences they generate for others. It is the consideration of the socio-economic situation of "others" that should lead, for example, to

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<sup>5</sup> Expression often used by the philosopher Patrick Viveret.



the definition of an ethical law, a fair economic organisation, an objective historical position, a non-discriminatory sociological choice, a responsible technical decision ..... E. Morin (2015, p. 40) recalls "the inadequacy between our disjointed knowledge on the one hand... and on the other hand realities or problems that are increasingly poly-disciplinary, transversal...

### *1.2 Technology and knowledge*

Training centers have become aware of this perverse effect through the difficulty that some students feel in thinking before launching the software, in agreeing to take part in a debate on a legal text, on a method of care, of psychological support, etc. What does this reflect? Undoubtedly a deficit in the mastery of orality and more particularly in its emotional dimension, both among young people and teachers. Does it not also reflect a deficit in thinking that is generalised across all strata of the population, whatever the level of training? Although some people think so within our reflection team (Monnoyer, 2021), a certain revival of interest in the study of philosophy and critical human sciences may contradict this. Some teachers consider that the taste for knowledge and debate should only be revitalised by a widening of the field of reflection, an openness to the different media of exchange, and an apprenticeship in listening to others. So, let us not forget what H. Arendt reminded us: "It is only because I can speak with others that I can speak with myself, that is to say think".

This observation by the philosopher refers us quite naturally to the use of electronic tools, telephones and computers. For who are we in front of our screens? The future of the world today undoubtedly depends on our personal posture in front of the screens. Either it is alienating, and it is the screen that comes to us, hypnotizes us, takes charge of us mentally, creates superficial needs in us and steals our time; or the screen is a simple means at the service of the integral good of people and the common good, the good of all and everyone.

The increasing omnipresence of screens must lead the teacher to question the "right" posture in front of them. What quality of relationship will accompany this permanent technological interface? If teachers now welcome these training aids that are websites, some feel that their relationship with students has been taken away from them. As one group of teachers states: "The transmission of knowledge involves interaction with the audience: turns of phrase, voice inflections, mimicry, jokes or provocations, ramblings are an integral part of teaching"<sup>7</sup>. The screen then

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<sup>7</sup> [https://theconversation.com/debat-face-a-lincertitude-faire-entrer-la-reflexion-ethique-a-lecole-147338?utm\\_medium=email&utm\\_campaign=La%20lettre%20de%20The%20Conversation%20France%20du%2013%20octobre%202020%20](https://theconversation.com/debat-face-a-lincertitude-faire-entrer-la-reflexion-ethique-a-lecole-147338?utm_medium=email&utm_campaign=La%20lettre%20de%20The%20Conversation%20France%20du%2013%20octobre%202020%20)

lives up to its name, it can screen the encounter, taking itself as a case, most often empty of human presence. The quantity of links does not determine the quality of the gaze.

This reflection on techniques could have a profound impact on training in the social sciences and religious sciences, whose students do not feel they are “technicians”, going so far as to neglect a somewhat thorough mastery of digital tools, despite the important use they make of them. Can we find good postures in front of the screens that will allow those for whom the activity of these future graduates is intended: litigants, the sick, practicing believers, young people in the process of schooling, and clients of all kinds, to be more at ease with the languages used by these specialists, with the techniques that are applied? Can the experience and know-how of young people in this field lead teachers to realise the role of co-producer of knowledge that can be played by students, as suggested by the work of C. Madrid (2020) on digitised teaching?

### *1.3 The engineer and technology*

In recent years, engineers have changed the way they look at their own profession and the way it should be presented to students. “The Portrait of the Engineer 2030” describes a world characterised by three major trends:

- accelerating technological change that impacts most disciplines, fueled by the globalisation of challenges and solutions.
- a horizontalization of the economic system which modifies the logic of intermediation in the company and profoundly questions the relationship to knowledge.
- a hybridisation of technical, economic and societal cultures that highlights new territories at the interface of several fields, with “design” as an emblematic multidisciplinary culture, a source of product re-creation (circular economy) with a view to sustainable development.

In this context, in addition to solid technical and scientific skills, the tomorrow engineer must have a sense of responsibility, which translates into, among other things:

- long-term vision in a short-term world
- anticipation and systematic control of risks (economic, ecological, security, etc.)
- the sense of security, collective utility, sustainable development, but also of intellectual property, of the legislator.

In this perspective, the “Commission des titres de l’ingénieur” (CTI) proposes the following definition of the engineering profession:

“The engineer’s job consists of posing, studying and solving in an efficient and innovative way often complex problems of creation, design, realisation, implementation and control of products, systems or services - possibly their financing and marketing - within a mostly competitive organisation. It integrates concerns for the protection of people, society and its values, life and the environment, and more generally for collective well-being” (CTI, 2015) .

The engineer’s horizon seems to be widening, as a result of the integration into technical thinking of the consequences for “others” of the choices made when designing the product and in the methods of its production. Pedagogically, this evolution presupposes the introduction of multi disciplinarity and an opening up to the social sciences, often described as “soft sciences”, in the training curriculum<sup>8</sup> . However, the road from a declaration of intent to a general development may be long.

One experience in this area seems interesting to us, that of the Icam in Toulouse, a general engineering school on a human scale, with an “arts and crafts” tradition and heir to Ignatian pedagogy. It has chosen to integrate into its curriculum (4th year) a “system of thought” course and an ethics course run by sociology teachers. These lessons are somewhat destabilising for young people used to mathematical rigor, but is this not the feeling of anyone who is confronted with someone who does not look like them at first sight?

The school has also chosen to value, during the internships that punctuate the training, the student’s commitment, i.e. the exit from the position of obedient intern, towards a position of questioning a hierarchy that has forgotten its responsibilities. Here again, the path is narrow, in a period of life when the person is “dependent”. The young person must be accompanied by his or her university and professional trainers, he or she cannot be left to his own devices.

These choices highlight an interconnection between training engineering and the analysis of social phenomena, the supervisor and the learner. Our geographical and intellectual proximity to this school made us realise that the extension of the teaching staff to human science disciplines (sociology, management, etc.) had facilitated collective reflection on the objectives of training future engineers.

## *2 Recovering a common good objective*

### *2.1 The re-emergence of an old concept*

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<sup>8</sup> The current experiment conducted by Institut des Sciences Appliquées (INSA) with the “Shift project” shows a diffusion of this reflection.

The current debate on the ecological transition challenges, via the relationship with others, all inventors and producers of technology, present and future, as we have just seen. But it also challenges every citizen and every consumer of goods or services who, in terms of satisfying his or her needs, is confronted with a narrow framework that distinguishes only two major categories of goods: public goods, which are specific to the state sphere, and private goods, which are specific to the market sphere.

When Elinor Oström published her work on the land commons in 1990, she challenged the foundations of the neoliberal economic current (1870) that underlies the functioning of contemporary capitalism. She led lawyers to look at the weakness of texts relating to the shared governance of land and reminded us that the greatest industrial successes have benefited from research and technologies developed by the public sector.

The tradition of land commons allowed peasants to graze their domestic animals and to cut wood, broom, etc. on communal land and according to precise rules, fixed by customary law, aimed at perpetuating the resource used over time. Without contravening the concept of individual property and its positive dimension in terms of productivity and response to market needs, the management of the commons gave access to complementary resources to non-owners, until the end of the 18th century, as far as Europe is concerned.

Awarding Elinor Oström the Nobel Prize in Economics in 2009 meant recognising that the organisation of the world economy and the collaboration of states had not yet made it possible to resolve the two major problems of the 21st century: the issue of climate stability and that of poverty, both in countries that have been in difficulty for a long time and in the 'rich' countries, for a significant proportion of their population. Awarding Elinor Oström the Nobel Prize in Economics was a recognition of the importance of the concept of the common good in economies marked by an unprecedented consumption frenzy. Awarding the Nobel Prize in Economics to Elinor Oström was to show that collective intelligence can serve as a guide.... "It was to show that 'past devastation brings to the surface the deepest stratum of our humanity, making it somehow, if not visible, then more audible' (Cugno, 2021, p 62).

Anthropologists, lawyers and economists such as Michel Aglietta (2020) are calling on states to "place at the heart of the economy a management of common goods freed from the destructive grip of financial capitalism". It should be remembered that in recent years, as a result of financial globalisation, shareholders have increased their demands for returns on capital to between 12 and 15% per year, making it almost impossible to finance long-term investments. Many researchers, with Bommier and Renouard (2018), now argue against the 'dogma' of the shareholder-owner, in the name of its historically situated character and the multitude of

property rights that are exercised in the company. The company thus appears much more than 50 years ago as a 'common'.

The re-emergence of this medieval concept has found applications in the hard sciences as well as in the social sciences, even in theology, because it calls into question certain elements of the right of ownership and the exercise of this right. As we shall see below, it can be the source of a multiplicity of innovations. Consequently, in order to bring about the ecological transition, this radical change in society, the political grid of the common good appears to be a fundamental element (Giraud, Ravet, 2015), which has already been emphasised in recent pontifical texts (*Veritatis Gaudium, Caritas in Veritate, Laudato si* and *Fratelli tutti*), or by the United Nations (the Millennium Goals, 2000 and 2015), and the 26 meetings of the COP (Conference of the Parties).

## 2.2 From theory to practice

Proposals for a more community-based management of goods come from very different sectors of activity in which communities of citizens, collectives and networks that do not neglect the gift element that exists in any exchange, have obtained very interesting results<sup>9</sup>.

This is the case in the agricultural field with the sharing of farmers' seeds, which since 2016 has made it possible to diversify cultivated species, protect biodiversity and open up new economic models for farmers. The concept of global public good launched by K. Annan, however, has remained at the stage of a declaration of principle. This is why the *Drugs for Neglected Diseases Initiative*<sup>10</sup> was created in 2003, proposing that pharmaceutical companies not apply for patents for vaccines developed while retaining the intellectual property of the molecules found when they are inserted into other medicines. The dynamics of citizens' communities, whose power has also been revealed in lawsuits against states for failing to meet their CO2 emission commitments<sup>11</sup>, led the organisers of COP 21 to include businesses and citizens in the process of reducing emissions, designated as legitimate interlocutors to respect and enforce the commitments made by states.

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<sup>9</sup> As Benedict XVI reminds us (*Caritas in Veritate* ch 3 n°34) but also some economists and sociologists (such as N. Alter, A. Grévin, L. Bruni (in *Culture du don*, (2014), (Ed) N. Geneste, and Monnoyer, M-Ch. Presses Universitaires de l'ICT.

<sup>10</sup> Launched by Médecins Sans Frontières, the Pasteur Institute and 4 other research institutes.

<sup>11</sup> Urgenda case in the Netherlands and Juliana case in the US.

Beyond its legal, economic and geopolitical dimensions, the question of the definition of the commons brings us back to the concept of the “common home” which must lead everyone to “recognise the contribution they can make” to its preservation. It is a call to create collectives, to encourage participation in networks, to launch dynamic experiments, within training centers, to appropriate the concept of “common” and “common home”. However, it is clear to all professors that the notion of the common good can be found in many disciplines: law, of course, management, communication, corporate social responsibility and tourism, but also history, medicine and pharmacy, political science, theology and philosophy...

The integration of the concept of “common” and its application as a catalyst for new pedagogical approaches is likely to develop a critical mind and a sense of responsibility in students, future citizens of the world, as some university presidents have pointed out. Putting this into practice may appear complex for those responsible for training who are already subject to the heavy regulation of accreditation procedures, but does it not constitute the basis of the intellectual resources necessary to respond to the epistemological break that has been observed?

### *3. The relationship to individual freedom*

Our so-called Western culture is based on two pillars: technical progress, which we have just mentioned, and human rights (as a value rather than as a fact). The global or at least UN benchmark, since 1948, of this second pillar is the Universal Declaration of Human Rights, which governs our rights vis-à-vis others. With the health crisis, we have seen a surge of solidarity, but we perceive an insufficiency in the implementation of human rights. This social contract was an enormous step forward in the 18<sup>ème</sup> century, but in the 21<sup>ème</sup> century, Human Rights often appear as a right to individualism fragmenting the human condition and damaging the communion between people.

Yet all educators rely on Article 4 of the Declaration of the Rights of Man and of the Citizen of August 1789: “Freedom consists in doing everything that does not harm others”. We are all convinced that the freedom of some stops where the freedom of others begins. We do not realise that these proverbial phrases contain a toxic meaning that is the opposite of the implementation of our desire for fraternity or our current collective will to eradicate the pandemic. Feeling free to do what does not harm others, designates others as a potential nuisance, a limit to my freedom, a

boundary of my vital space. From then on, I am suspicious of others. Rousseau explains that his "Social Contract" published in 1762 is only an armistice between warriors tired of fighting to preserve or enlarge their living space. The Declaration of 1789 is only a cease-fire, not a peace treaty and even less a treaty of collaboration. Levinas in his famous article in the *Nouvel Observateur* consoles himself by writing: "Bad peace, better than a good war". He calls for a more fraternal, cooperative and supportive pact. "The freedom of all begins when each person feels responsible for himself, for others and for nature" (B. Ibal)<sup>12</sup>. Is this not suggested by the use of the term "common home" in *Laudato si'*?

However, in order for each and every one of us to take charge of the common good and to form a new social contract whereby others are no longer potential adversaries but the condition of my freedom, we must undoubtedly imagine a knowledge base that is provided to all students, regardless of their major discipline. Such a transformation of curricula will undoubtedly worry many universities, although the opening of global studies programmes has already taken place over the last ten years in countries as different as Canada, Japan and the United States<sup>13</sup>. In the presentation of its curriculum Doshisha university (Kyoto, Japan) explains the concept as follows: "In today's society where people and things are intricately intertwined across borders, whatever issue that may arise should not be considered within the limited context of any specific area. And "global" does not only mean the geographical expansion. Global issues today involve multiple layers of contexts such as society, economy, culture and philosophy, which have previously been discussed separately". The promoters of global studies curricula announce that they are based on systemic approaches whose aim is to allow both a better understanding of the world and, even more, a better movement of knowledge. "For, if knowledge is stored, not shared, frozen, it would be useless and would end up withering away, even though the *raison d'être* of higher education and research lies in the transmission and retransmission of knowledge" (Saliba-Chalhoub and Schmitt, 2018).

Isn't it implied in *Veritatis Gaudium* when it refers to the revision of curricula in its preamble?

## Conclusion

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<sup>12</sup> Ibal, B. This sentence uttered during one of our think tank meetings must be attributed to its author!

<sup>13</sup> <https://www.doshisha.ac.jp/en/information/campus/access/karasuma.html>.

The publications of the Club of Rome, then those of the IPCC and the Global Compact, have challenged certain researchers and academics, particularly in northern Europe, with regard to their responsibilities as teachers on the issue of climate change (Monnoyer, 2021). The profound minorisation of the negative externalities of our productive organisation has only recently been widely shared. Few schools and training centers have been aware of this, and this awareness has led to a systemic reflection on the weakness of the curricula on offer in the face of the changes that the so-called Generation Z will have to experience and master.

The recent pandemic has highlighted a certain degeneration in our relationship with others, despite the appeals and numerous writings from both the papacy and recognised scientists. This two awareness complement each other, because, as we have tried to show, the two phenomena are self-sustaining.

In order to contribute to a certain decentering of our views as teachers trained mainly in one major discipline, we have targeted three themes which we felt were likely to facilitate, in the perspective of an educational transition, a collective reflection of a systemic nature on the renewal of training courses:

- enrichment of the relationship with technology because it may be considered secondary for some, or conversely totally mastered for others, while the vast majority of learners underestimate its multiple effects. In a society that has become highly technical, we believe that ethical reflection and a permanent quest for objectivity should be part of training in all techniques.

- reflection on the forms of consumption and the generation of short-term profit which encourages companies not to practice responsible resource management, without the new generations being aware of this, even though they are contemporaries.

- The questioning of a relationship to individual freedom that neglects the current shortcomings of subjectivity and rather of the intersubjectivity of relations between people that the evolution of freedom highlights.

These three themes intersect, without proselytising, with the meaning of Christianity and the pontifical exhortations: the priority of the human being and nature over the techno-economic paradigm, the common good which is not only the general interest but an enrichment of the sole concepts of private property and public property, and finally, freedom which finds in others its condition and not its limit. These three themes seem to us to constitute a useful inspiration for developing a critical approach that produces utopia in the sense that Ricœur gives to this word.



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