

For the story to continue ». Call for a Constitution of the Earth

Proposals.: Call for a new global constitutionalism, an ethical and political compass to save the world and its inhabitants from destruction.

In the midst of the global crisis, on the 72nd anniversary of the promulgation of the Italian Constitution, Raniero La Valle, Luigi Ferrajoli, Valerio Onida, Bishop Nogaro, Riccardo Petrella and many others launch the political project of a Constitution for the Earth and promote a School, "Constituent Earth", which elaborates its thought and prefigure a new political subjectivity of the people of the Earth, "so that history continues". We are publishing the essential parts of the document that comes out tomorrow, on December 27, 2019.

The Amazon is burning and Africa too, and not only with fire, democracy is in pieces, weapons are growing, law is broken all over the world.

"Land! Land!" it is the cry of the shipwrecked on sighting the shore, but often the earth rejects them, it tells them: "the ports are closed, you wanted to take to the sea, make it your grave, or go back to your hells".

But "Earth" is also the word most loved and lost today by the peoples who are driven out of it by virtue of an unshared possession; by refugees fleeing due to the rising temperature and the advancing desert; from the cities and islands destined to be submerged when the water latch breaks, when Greenland melts, the seas are expected to rise seven meters on dry land, and in Venice they already do so by one meter and eighty-seven.

"May the Earth be saved," say the women and men who watch, frightened and helpless, at the announced death of the environment that has hosted their life for millennia.

Fortunately, there are alternative thoughts and actions, an environmental awareness spreads, on Fridays it manifests itself for the future, courageous women from Greta Thunberg to Carola Rackete make millions of voices resound, even sardines speak up, but this is not enough.

If in the next few years there is no mass political initiative to change the course of things, if they are left at the mercy of the technology market or destiny, if fascism is in Italy, in Europe and in the White Houses of all continents. occult that meanders there will come to light and to power, we will lose control of the climate and society and end of the world scenarios will appear, not the one told in the Apocalypses, but the one predicted and monitored by scientists.

Change is possible

The inversion of the course of things is possible. It has a name: Constitution of the land. The state constitutionalism that gave a rule to power, guaranteed rights, affirmed equality and ensured the life of states is no longer enough, it is necessary to move to a world constitutionalism of the same authority and extension of the powers and money that dominate the Earth. .

The Constitution of the world is not the government of the world, but the rule of engagement and the compass of every government for the good governance of the world.

It arises from history, but it must be produced by politics, by a political entity that makes itself a constituent power. The constituent subject of a Constitution of the Earth is the people of the Earth, not a new Leviathan, but the human unity that comes to political existence, establishes the forms and limits of its sovereignty and exercises it in order to make history continue and save the earth.

Saving the Earth does not only mean keeping alive "this beautiful family of herbs and animals", sung by our poets, but also removing the obstacles that actually prevent the full development of all human persons.

International law is already endowed with an embryonic constitution of the world, produced in that extraordinary constituent period that followed the night of the Second World War and the liberation from fascism and Nazism: the UN Charter of 1945, the Universal Declaration of Rights human rights of 1948, the two international pacts of 1966 and the many regional charters of rights, which promise peace, security, guarantee of fundamental freedoms and social rights for all human beings. But the rules for the implementation of these Charters, ie the international guarantees of proclaimed rights, have never been introduced. The new world order they designed has not been established at all.

It is as if a state system were endowed only with the Constitution and not also with implementing laws, that is, with criminal codes, courts, schools and hospitals that "actually implement it".

It is clear that in these conditions the proclaimed rights have remained on paper, like broken promises.

Resuming the political process for a Constitution of the Earth today means returning to taking seriously the constitutional project formulated seventy years ago and the rights established therein. And since those rights belong to current international law, their protection and implementation is not only an urgent political option, but also a legal obligation on the part of the international community and all of us who are part of it.

Here there is an objection formulated starting from the thesis of old jurists according to which a Constitution is the expression of the "political unity of a people"; no people, no Constitution. And it is rightly said that there is no people of the Earth; in fact there was not yesterday and until now there is not.

The novelty is that now it can be there, it can be instituted; the stage of the world claims it, where the state of nature of the sovereignties in conflict with each other not only takes away the "good life", but no longer allows even bare life; the ocean of suffering in which we are all immersed claims it; the hermeneutic peak reached by Pope Francis and other religions with him makes it possible today, thanks to which there can no longer be a god as a pretext for the division between peoples: "God does not need to be defended by anyone" - they said. Abu Dhabi - does not want to be a cause of terror for anyone, while the same "pluralism and diversity of religion are a wise divine will with which God created human beings"; there is no longer a jealous God and the Earth itself is not a sphere, but a polyhedron of harmonious differences.

For many reasons, it is therefore realistic today to set ourselves the goal of setting up a Constituent of the Earth, first ideal and then also real, of which all the people of the planet are the constituent Fathers and Mothers.

A politics on the side of the Earth

In itself, the instance of a Constitution of the Earth should be pursued by that privileged instrument of political action which, at least in democracies, is the party - whether national or transnational - that is, a collective architect who, albeit under different names, acts in the party form.

Today this name is in agony because it does not always evoke happy memories, but above all because the great powers that claim world domination do not want to be hampered by the control and criticism of peoples, and therefore try to disarm them by pushing them to eradicate the roots of politics. and parties to their hearts.

It is in fact for the disaffection towards politics to which the whole society has been persuaded that people take to the streets without colors; but politics is not suspended, and what we are called to do today is to take a party, to take a party not for a nation, not for a class, not "first for us", but to take part for the Earth, on the side of the Earth.

But even more than the reluctance to use already known tools, what prevents the start of this constituent process is the lack of a common political thought that brings out the need and inspires methods and contents.

Certainly there is no lack of theoretical elaboration of a global constitutionalism that goes beyond the model of the nation-state, the only one in which democracy has been conceived and implemented up to now, and there is no lack of great masters who advocate it; but it has not become a common heritage, a thought that thinks and promotes a Constitution of the Earth, a political unity of the entire human community, the passage to a new and reassuring phase in the history of human beings on Earth has not entered the veins of the people.

Yet things go like this: thought shapes reality, but it is the challenge of reality that causes thought. An "internal politics of the world" cannot be born without a school of thought that elaborates it, and a thought cannot activate a politics for the world without political subjects making it the object of their struggle.

But the thing is such that it cannot be politics first and then school, nor school first and then politics. They must be born together, so what we propose is to give life to a School that produces a new thought of the Earth and ferments causing new political subjectivities for a constitutionalism of the Earth.

Therefore this School will be called "Constituent Earth".

Constituent Earth": a School for a new thought

Certainly this School cannot be thought of in the manner of the Academies or the usual schools, but as a disseminated and widespread, telematic and permanent School, a network of schools with real and virtual classrooms.

If its purpose is to induce a new mentality and a new common sense, every home should become a school and everyone in it would be a teacher and a learner. Its end could even go beyond the goal indicated by the prophets who wanted to change spears into scythes and swords into plows and expected that the peoples would no longer learn the art of war. This meant that war was not in nature: to wage it, one had to learn it first.

But we have learned it so well that first of all we should unlearn it, and the school should train us to unlearn the art of war, to learn instead the art of guarding the world and making peace.

There would be many thematic areas to be explored in this school:

- the new frontiers of law, the new constitutionalism and the re-foundation of power;
- neo-liberalism and the growing threat of anomie;
- the critique of the cultures received and the new names to be given to events and phases of past history;
- work and the Sabbath, work not reduced to commodities, not subject to domination and alienated from the time of life;
- the "Laudato Sì" and integral ecology;
- the feminine principle, as a regenerating category of law, from the myth of Antigone to the coexistence of Levinas' faces, to the bond between woman and nature up to the metaphor of the mother-earth;
- artificial intelligence (the artificial Führer?) and the last man;
- how to pass from the cultures of domination and war to the cultures of liberation and peace;
- how to get out of the dialectic of opposites, from the servant-lord and friend-enemy contradiction to assume instead the logic of et-et, of sharing, of harmony of differences, of "being for the other", of "being the other";
- the dismissal of Christianity from the Constantinian regime, in its arc "from Constantine to Hitler", and the reopening in modernity of the question of God;

the "Bergoglio case", foreshadowing a new phase in the religious and secular history of the world.

Of course, many other issues can be addressed, from the perspective of a culture for the Earth to which nothing is alien to human.

All this, however, as a search that is not impassive and out of time, but located between two kairos, between New Delhi and Abu Dhabi, two opportunities, one not held back and not grasped, the proposal of Gorbachev and Rajiv Gandhi of November 1986 for a world free from nuclear and non-violent weapons, and the other that now presents itself as a new human fraternity for common coexistence and the salvation of the Earth, advocated in the Islamic-Christian document of February 4, 2019 and in the subsequent Implementation Committee also integrated by the Jews, has now entered into relations with the UN to organize a World Summit of Human Brotherhood and to make February 4th the World Day to celebrate it.

Participate in the constituent process join the promoting committee

Therefore the signatories of this appeal propose to establish a School called "Constituent Earth" that takes part in the Earth, and for this purpose they have set up an association called "Earth Party Promoting Committee".

It is called this because in principle the idea of a party was not excluded at the beginning, and who knows in the future. The task today is to initiate a School, "on the side of the Earth", to its activities and websites, and together with the School to any useful action in order "that history may continue"; and this without forgetting the most urgent objectives, the rehabilitation of the territory, the re-foundation of work, the abolition of the crime of illegal immigration, the signing by Italy of the UN Treaty for the prohibition of nuclear weapons and so Street.

The signatories propose that people of good will and not lost hopes, that members of associations, aggregations or institutions already committed to ecology and rights, join this enterprise and, if they generally share its inspiration, sign up to the Promoting Committee of this initiative at the address projectopartitodellaterra@gmail.com by paying the relevant fee to the BNL account in the name of the "Promoting Committee of the Earth Party", IBAN IT94X0100503206000000002788 (from abroad BIC BNLIITRR).

The annual registration fee, to the Committee and to the School itself, is free, and will in any case be appreciated.

For the least poor, for those who agree to be among the promoters who help finance the School, any scholarships and the constituent process, the fee was set by the Committee itself to the extent of 100 euros, with the intention of underlining that politics, both to think and to do it, is something so worthy to be deserved by those who undertake to support it the costs, against all gains and corruption, what for many of the rest has come up to the offer of life.

Naturally, however, it was understood that everyone, starting with the young, is free to pay the amount that he believes, smaller or larger, in different ways, according to the possibilities and decisions of each one.

In the event that the initiative fails, financial resources are lacking and the process initiated fails, the association will be dissolved and any remaining funds will be donated to the NGOs that deal with the rescue of fugitives and shipwrecked people in the Mediterranean.

An assembly of members of the Committee will be convened as soon as an adequate number of members is reached, for the approval of the statute of the association, the formation and election of the statutory bodies and the setting of the School's programs and activities.

Rome, 27 December 2019, the 72nd anniversary of the promulgation of the Italian Constitution.

PROPONENTS AND FIRST MEMBERS.

Raniero La Valle, journalist (Rome),

Luigi Ferrajoli, philosopher of law (Rome),

Valerio Onida, former president of the Constitutional Court,

Adolfo Perez Esquivel, Nobel Peace Prize winner 1980

Raffaele Nogaro, former bishop of Caserta,

Paolo Maddalena, former vice president of the Constitutional Court,

Mariarosaria Guglielmi, Secretary General of the Democratic Judiciary,

Riccardo Petrella, ecologist, promoter of the Manifesto of water and the identity of "Inhabitant of the Earth"

Domenico Gallo, magistrate, Francesco Carchedi, sociologist (Rome), Francesco Di Matteo, Dossetti Committees for the Constitution, Anna Falcone, lawyer, Rome, Pippo Civati, politician, Piero Basso (Milan), Gianpietro Losapio, social cooperator, director of the NOVA Consortium, Giacomo Pollastri, law student (Rome), Francesco Comina, journalist (Bolzano), Roberto Mancini, philosopher (Macerata), Francesca Landini, computer science (Rome), Giancarlo Piccinni and the Don Tonino Bello Foundation (Alessano), Grazia Tuzi, anthropologist, author of "When the Constitution was made. History and characters of the pig community" (Rome), Guido Innocenzo Gargano osb cam., Monaco (Rome), Felice Scalia, s. J, (Messina), Marina Graziosi, teacher (Rome), Agata Cancelliere, teacher, (Rome), Raul Mordenti, historian of literary criticism, Politician (Rome), Salvatore Maira, writer (Rome), Marco Malagola, Franciscan, missionary, (Turin), Norma Lupi (Rome), Andrea Cantaluppi, trade unionist (Rome), Enrico Peyretti (Turin), Nino Mantineo, University of Catanzaro, Giacoma Cannizzo, former mayor of Partinico, Filippo Grillo, artist (Palermo), Nicola Colaianni, former magistrate and professor at the University of Bari, Stefania Limiti, journalist (Rome), Domenico Basile (Merate, Lecco), Maria Chiara Zoffoli (Merate), Luigi Gallo (Bolzano), Antonio Vermigli, journalist (Quarrata, Pistoia), Renata Finocchiaro, engineer (Catania), Liana D'Alessio (Rome), Lia Fava, professor of literature (Rome), Paolo Pollastri, musician (Rome), Fiorella Coppola, sociologist (Naples), Dario Cimaglia, editor, (Rome), Luigi Spina, teacher, researcher (Biella), Marco Campedelli, Boris Ulianich, historian, University Federico II, Naples, Gustavo Gagliardi, Rome, Paolo Scandaletti, history writer, Rome, Pierluigi Sorti, economist, Rome, Vittorio Bellavite, coordinator of "We are the Church", Agnès Deshormes, international cooperator, Paris, Anna Sabatini Scalmati, psychotherapist, Rome, Francesco Piva, Rome, Sergio Tanzarella, historian of Christianity, Tina Palmisano, The Therapeutic Garden on the Strait, Messina, Luisa Marchini, secretary of "Save the Constitution", Bologna, Maurizio Chierici, journalist. Angelo Cifatte, trainer, Genoa, Marco Tiberi, screenwriter, Rome, Achille Rossi and the other page, Città di Castello, Antonio Pileggi, former supervisor of studies and dir. gen. INVALSI, Giovanni Palombarini, magistrate, Vezio Ruggieri, psychophysicologist (Rome) Bernardetta Forcella (teacher (Rome), Luigi Narducci (Rome), Laura Nanni (Albano), Giuseppe Salmè, magistrate, Giovanni Bianco, jurist, Rome.