



globus et locus

***“Italics as a global commonwealth”***

***New York, United Nations, Conference Room 11***

***13<sup>th</sup> November 2017***

Excellencies, Permanent Representatives and other UN Authorities,  
Distinguished guests,  
Dear friends and colleagues,  
Ladies and Gentleman,

- I am most pleased to be here today. First of all, my deep thanks go to the United Nations and to Ambassador Sebastiano Cardi, Permanent Representative of Italy, for co-hosting this event “*Italics as a global commonwealth*”. A special acknowledgement must be addressed to H. E. Nassir al Nasser, High Representative of the Secretary General for the United Nations Alliance of Civilizations.
- As you know, this November Italy is Chair of the Security Council.
- I am also grateful to the Permanent Representatives and the UN high Officials that are attending this meeting. I’m pleased to recall that Globus et Locus, the Association I chair that is co-hosting the event, is an NGO which has had Consultative Status with ECOSOC since 2003.
- I also deem it important to mention the contribution of a number of partners to ~~in~~ this initiative: Altagamma, the Italian Business Investment Initiative, our web journal Glocalism - with its outstanding steering committee, some members of which are here today - as well to its Executive Editor, Prof. Davide Cadeddu.
- Thanks also to the international affairs magazine EastWest, for its support.
- Our topic today is one of crucial importance. The world is undergoing radical transformations. With the advent of globalization, we are at an epochal turning-point. Changes generated by the process of globalization have resulted in a permanent intertwining of the global and the local dimensions.

- We are facing a new idea of time and space; a new way of living, based on the assumption of mobility; new forms of statehood and citizenship. For decades, the organization of the modern world was shaped and planned upon the assumption of deep roots and values, identifying the “State” as a political player, crafted by mankind as a factor of security and stability. During the Westphalian era (according to the principle “one territory, one State, one language”) the State was built on territory and borders. And it is from the Westphalian experience that the UN came about.
- As we know, the United Nations organization was founded in 1945, in the conviction – following the insight of Woodrow Wilson, father of the League of Nations – that an association of States could become a body capable of offering a form of world government.
- In the early decades of its existence the actions taken within the United Nations were mainly within a framework still dominated by *Hard Power*.
- But today, in glocal civil society, new factors: as bottom-up glocalization and the linkage between internet and pluralist communication have been challenging nation-states, and have also fuelled a new critical approach to the Wilsonian formula at the origin of the United Nations. It is within this framework that the concept and the practice of *Soft Power* fits, with the new meta-national spaces provided by the Web.
- In the same way, new entities were bound to emerge, and have proved to be the recipients of such new powers and institutions. In other words, a new idea of “peoples” is emerging, detached from the traditional dimension of territory.
- On this assumption, the United Nations itself decided in 2005 the foundation of a new Alliance of Civilizations - which is chaired today by H.E. Nassir al Nasser whom we welcome here with great cordiality and gratitude – in order to create intercultural networks of dialogue. In our view, the pillars of this dialogue are:
  - respect of heritages;
  - tolerance of diversity;
  - equitable distribution of wealth to address “public goods” as health, education, food, housing.
- Peoples are waking up to this new dimension and reacting in different ways: on the one hand in the direction of globalism and on the other emphasizing local sovereignties or even – increasingly - tribalisms.
- In this context, civilizations, not the nation-states, are the main players. Civilizations, in fact, are not merely nations that have expanded beyond state borders. Inasmuch as they are the cultural expression of society, they transform *beyond* the state. Civilizations are not national populations, but the result of multiple loyalties (see Huntington and Toynbee), something that refers to the philosophy of major

theoreticians of glocal post-modernity (see Bauman, Beck, Castells). These populations are to a certain degree post-national, and have multiple identities, loyalties and citizenships; transnational networks which interconnect continents and countries through all territories and their increasingly porous borders.

- Let's think about those socio-cultural identities that have spread and become established in the world over the centuries, such as the Jewish, Anglo-Saxon, Chinese, Hispanic, Indian, Arabian, African – some of which are represented here – and, in more recent times, also “Italic”, which we have taken as a “fact”.
- We realized that the idea of “population” evoked by the concept of Italicity is not the same as Italian-ness. The terms “Italici” and “Italicity” indicate a type of identity and loyalty that is not national, ethnic-linguistic (people of Italian origin who speak the Italian language) and juridical-institutional (people with Italian citizenship), but rather an essentially cultural identity.
- The Italici are not just Italian citizens living in Italy or abroad, but also Italian speakers and Italophiles. All together, they represent a global community of roughly 250 million people. Italicity, we think, is identifiable through shared outlooks, attitudes and behaviour, a collective way of living and of doing business.
- The Italics, in our view, are organizing as a world community through the intensification of the links of “common wealth” (meaning literally “common wealth”). This could bring them opportunities for making a contribution to the life of the world and also to that of the UN, both in its principal bodies (e.g. ECOSOC), and also we hope – with the help of UNAOC – and in its specialist functional organizations (e.g. Unesco).
- It is precisely for this reason that – having consulted the Italian Mission to the UN, which is chairing the Security Council this month – we have organized today's event with the aim of raising certain relevant aspects into the UN institutional framework:
  - a) on the politological aspects proposed by the theme
  - b) on similar existing experiences in other civilizations
  - c) on the most meaningful cases of Italic thought and practice already present nowadays.
- All this is designed to offer a contribution to thinking about the future role of civilizations, and to help Italics gain an awareness of being a civilization capable of contributing to the construction of a better world.
- We realize that the theme of our proposal is still at an early stage, both from the point of view of the question (new forms of civilization that will go beyond the traditional ones) and from that of the answers (possible future new frames and structures of the UN).
- But, this for us is the primary purpose of our being here today!