



τὸ διαλεκτικόν

Final Text of the XXIInd Ordinary General Assembly Venice, September 29 – October 1, 1995

LETTER FROM VENICE

Forty-five years from its formal constitution in Venice, once more gathered in that town that has remained permanently its international seat and its legal domicile, the Société Européenne de Culture had its XXIInd regular General Assembly. It held it from September 29 through October 1, 1995, as a guest of the Cini Foundation on the Island of San Giorgio.

The order of the day including the re-election of its administrative organs and the renewal of the mandates, offered an opportunity for a retrospective reflection. And such a reflection, such an examination, led to the affirmation of an attractive prospective potential. Progress toward the concrete was mentioned, touching in particular on the anchoring of the Société in the cultural organization in general. This can be viewed as a corollary of the re-appropriation of the fundamental affirmations of the thought of Umberto Campagnolo. In turn creative, because it passes through the prism of today's reality, this re-appropriation is always to be taken up again and deepened, particularly as the capacity of orientation of the essential principles of the Société reaffirmed itself with each new trial by the facts.

The elections, carried out by a large Assembly, where new members from the Americas, Eastern Europe and the Near-East were particularly welcomed, led on the whole to a renewing of the appointments. The International Bureau consequently is constituted as follows: Vincenzo Cappelletti, President; Arrigo Levi, First Vice -President; Jean Bernard, Iring Fetscher, Alexander Kudryavtsev, J. Robert Nelson, Michal Rusinek, Vice-Presidents; Michelle Campagnolo-Bouvier, International Secretary General; Giuseppe Galasso, Director of *Comprendre*. Not subject to the repeated judgement of the Assembly, the Honorary Presidency remains with Norberto Bobbio, whereas the Vice -Presidency ex-officio belongs to the Major of Venice, presently Massimo Cacciari.

In awarding its Prize of the Politics of Culture to Angelos Angelopoulos, recently departed, the Société wanted to honour the humanist friend, the eminent theoretician of interdependent and global economy, the champion of North-South solidarity.

In the special General Assembly, necessary actions were taken to reinforce the judicial bases of the institution, in the light of Italian legislation.

The statutory debate, aimed at bringing up to date the objectives of the politics of culture, started from the realization of the growing interdependence which calls, imperatively, for an acknowledgement of the new facts in a spirit of solidarity. Whereas it manifests itself in all domains, it gives birth, in the realm of international relations, to the practice of interference. It is under that title **Interdependence, interference, solidarity and politics of culture** that this session will remain in the annals of the Société, a session that obtained the high patronage of the President of the Italian Republic and that was organized with the collaboration, at different levels, of the Istituto della Enciclopedia Italiana and the University Ca' Foscari of Venice.

If the economy, the environment, the security (the blessings of nuclear peace not being real peace and not being in the present state of the international order, irreversible), social development testify today that the flow of history is in the direction of interdependence, i.e. unity, this objective reality, which appears as a chance for the peoples, does not present, in itself, a guarantee of union and harmony. Universalization and globalization contain all kinds of risks of hegemony. To make of such an objective situation of interdependence a consciously assumed solidarity, in the dimensions of space and time, is a challenge which commits even more than the forces of the politics of culture those of the politics of the human.



**Final Text of the XXIInd
Ordinary General Assembly
Venice, September 29 – October 1, 1995**

τὸ διαλεκτικόν

That politics of hope, of a realistic utopia, is also invoked and could be even more in the course of the century that opens up, in an apparently inverse direction. Interdependence, indeed, replaces dependence, but does not erase independence. Sovereign entities, the national entities *ipso facto* subject to antagonisms, remain the units or constituent elements of the world society. Liberated from totalitarian coercion, they tend to multiply; but the fact of having emerged from a liberation does not shelter them from latent and acute antagonisms. It is thus confirmed that the politics of culture must apply to the domestic dialogue, no less than the global dialogue; this double and heavy burden has the same urgency as the East-West dialogue during the Cold War.

The tension between independence and interdependence expresses itself significantly in the notion and the practice of *interference*, through which intervention is actualised. From a rigorously normative viewpoint, relative to the existing legislation, the possibilities of action in that area are very limited and must be considered with prudence, also for the reason that resort to interference is subject to ambiguity: it can be inspired by interests instead of by ideals. But it has been said that it is under the impulsion of the latter that practice tends to go beyond the given frame and to bring along, little by little, a broadening of the juridical platform that must regulate it. The diffuse sentiment of having part in the universal exists. Public opinion that has become a political subject expresses it when it invokes the ideals of fraternity and mutual assistance. That this sentiment should prevail, that it has in its favour constancy... this represents another challenge to accept.

This letter from Venice ends with a wish. It stems from a reflection implicit in the work on the necessary courage of culture whose only means of struggle are words: that words become the Word, the Word being the act!