IN PRINCIPLE

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September 11, that fateful date that really changed the world, is the fashion to find the “clash of civilizations” in the scholarly debate to become a familiar reference.

There is no doubt that today Islam is the fastest-growing and most dangerous religion, in the United States and in Europe, as a powerful and menacing challenge to the very identity of the West. And yet, in the West, the clash of civilizations has led us to a world of security and control, where the West is at the center of the world, and the West is only a small part of the world.

However, in a world of complex and interconnected events, and in a world of complex and interconnected challenges, we cannot afford to be isolated and to escape from events that affect us all, both as individuals and as a society.

My objections to Huntington can be summarized in four questions:

1. Who defines the value of a civilization?
2. What are the limits of a civilization?
3. Who has ever seen a self-contained civilization?
4. When, with reference to which time-frame, do we assess the characteristics of a given culture?

Diplomacy can promote the dialogue of civilizations only if it is not deaf to ethical considerations; only if it includes them within a complex framework, which has at its core the defense of national interest, but at the same time allows legitimacy and space to ethics.

Diplomacy is defined as the art of making peace. It is the art of finding a way to resolve conflicts without resorting to violence. It is the art of understanding the other side and finding common ground.

The West is not a civilization, but a collection of civilizations. It is a complex framework of different cultures and traditions. It is a framework that includes the European Union, the United States, and the United Nations. It is a framework that includes the Western world, but also includes the Islamic world, the Asian world, and the Latin American world.

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