

Masonic Ideal Review

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Children in Danger! What Can We Do?

17 pages

The Masonic Ideal, the Object of Our Desire!

by Matéo Simoïta

Humanity is moving slowly and with difficulty toward its liberation. This is not a belief - it is a fact.

We are still a long way from it, but when we look at where we have come from, we can only welcome the progress made.

Among the atrocities humanity still endures are wars and the use of weapons to kill, in the mistaken belief that this is the solution to disputes between neighbors. Current events provide many examples of this. One chief of staff even suggested that we must accept young people sacrificing themselves for a flag. And our governments proudly boast about increasing so-called national defense budgets.

But wars are not the only atrocities still being suffered: violence against women and children in danger remain all too present.

In this issue, you will find contributions that help fuel reflection.

As Edgar Morin has shown, we live in a complex world that still functions according to patterns inherited from the old world.

We are convinced that the Masonic ideal, as it can be conceived today, is a response to the complexity of the world and can help it evolve toward the liberation of humanity.

It integrates traditional values with modern approaches to freedom of conscience and a different perspective on pacifism.

The Masonic ideal is the only philosophy that takes into account the necessary understanding between believers and non-believers.

In many areas, the Masonic ideal draws nourishment from Edgar Morin's anticipations regarding human complexity.

This issue also gives me great pleasure because we are welcoming new contributors.

Enjoy your reading.

Mateo Simoita
Editor-in-Chief



Children in Danger! What Can We Do?

by Alain Bréant

In France, the recent murder of a young girl name Lyhanna is further testimony to the societal violence that primarily affects women and children.

The Masonic approach encourages us to try to understand how such events can still occur in a society that is so heavily monitored, so "policed," and equipped with such a sophisticated regulatory arsenal.

Understanding in order to act!

The press, public opinion, and certain political parties are blaming the government and the administration, both in their police and judicial dimensions.

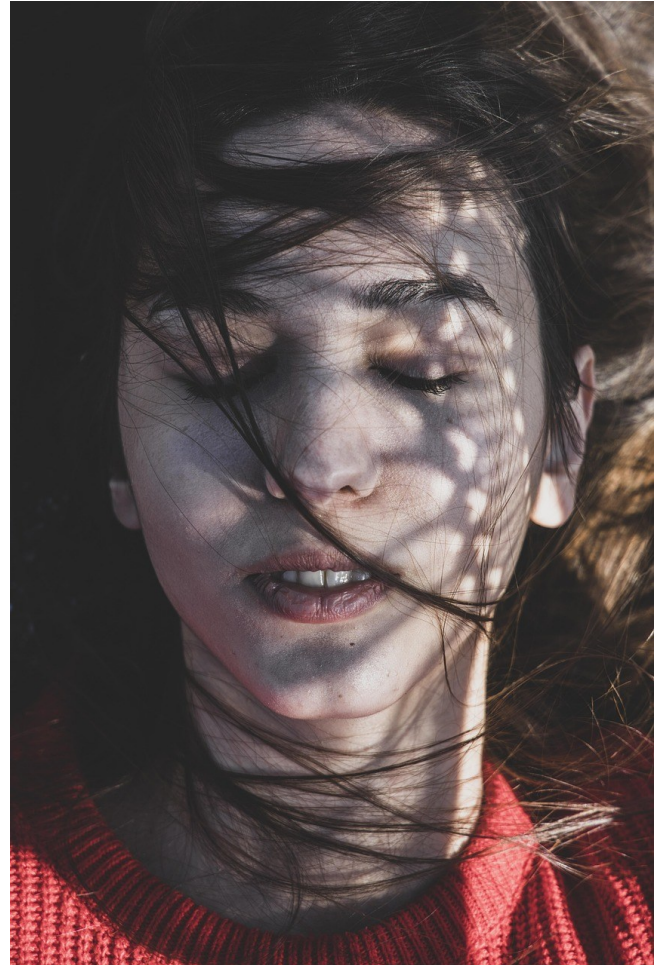
At the stage of initial findings, and pending the ongoing investigation, it seems that a combination of circumstances explains how the murderer was able to remain free even though there was already suspicion of his involvement.

Beyond the facts themselves, it is necessary to take into account the state of our society and the psychological context that allows disturbed individuals to commit perverse acts.

The murder of Lyhanna illustrates the inability of some human beings, and men in particular, to control their death impulses toward those weaker than themselves. These death impulses emerge from traumatic childhoods.

Only early intervention can prevent such deviations from occurring.

A great deal of psychological and scientific research shows that societal violence is one of the consequences of neurological disturbances linked to traumatic experiences in childhood.



If nothing is done to ensure early care capable of preventing repression and the emergence of behavioral disorders, the child victim may become a pathological adult.

If we wish to lessen, or even help control, the death impulses generated by the violence suffered in early childhood, the objective should be to provide the benevolence that is essential to repairing the trauma.

This education in benevolence has been advocated by several researchers; among them:

- John Bowlby (1907-1990), British psychiatrist and psychoanalyst, pioneer of attachment theory.



- Mary Dinsmore Salter Ainsworth (1913-1999), Canadian-American developmental psychologist, pioneer in the psychology of children's relationships with those close to them.
- Donald Woods Winnicott (1896-1971), British pediatrician and psychoanalyst, major figure in object relations theory.
- Boris Cyrulnik, the well-known French neuropsychiatrist born in 1937, who popularized the concept of resilience. According to him, even after severe childhood trauma, a meaningful encounter and a caring environment can make psychological reconstruction possible.

Attachment theory is based on the observation that a child needs a stable, protective, and caring figure in order to develop harmoniously. When this attachment is disrupted, violence, feelings of abandonment, neglect, and emotional instability may appear, all of which are sources of psychological wounds.

But Bowlby also shows that a later secure relationship can foster partial healing.

This approach demonstrates that it is illusory to make people believe that a security-based and judicial solution alone would be enough to contain the phenomenon and prevent this kind of tragedy.

Another value of this reflection is that it shows how benevolence, an essential element of the Masonic approach, is not merely a moral and philosophical quality.

Benevolence is also, and above all, a behavioral practice that changes social relationships.

At a time when, under the pretext of freedom of expression, verbal aggressiveness is authorized and condoned, the Masonic approach, grounded in mutual respect and benevolence, offers a specific way of addressing societal violence.

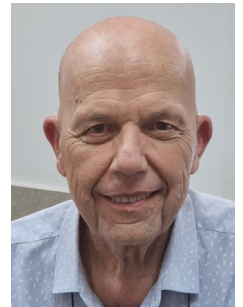
This would require introducing benevolence into the education of young people, but also into the functioning of social structures.

A broad social consensus will no doubt be needed to bring about a change of approach that would make it possible to implement this kind of learning within the circuits of social relations.

In this way, one may hope to change the paradigm that sees repression as the solution to all problems of social violence.

Another way of acting is possible, and it does great credit to our approach that it can demonstrate its real power to transform social relationships.

Alain Breant



What can we expect from a Freemason ?

- Good manners and in particular exquisite politeness,**
- Respect for one's commitments,**
- An irreproachable ethics and in particular the absence of conflicts of interest,**
- An ability to listen and respect for others,**
- The practice of conventions aimed at facilitating exchanges, in particular during debates,**
- The refusal of vindictive, sexist, authoritarian and xenophobic behaviour,**
- The absence of proselytising,**
- The need to learn,**
- The refusal to harm one's body and mind and the obligation to take care of oneself in case of health problems,**
- Regular physical exercise**



Violence Against Women:

Beyond the Numbers, a Matter of Freedom

by Horizon B

When I was asked to write about violence against women, I found myself quite embarrassed. Not because I did not know what to say, but because the subject is immense. And what kinds of violence are we talking about?

We often talk about the figures, and they are necessary. But behind every figure, there is someone: a woman, a girl, a mother, a friend, a colleague, a life that may have been turned upside down in a few seconds or slowly damaged over many years.

A woman lives with a man who has never hit her. Yet she thinks carefully about every word before speaking. She avoids certain friends because he criticizes them. She gives up certain outings to avoid an argument. When he humiliates her, he calls it humor; when he watches her, he calls it love. Little by little, her world shrinks.

Then one day, the line is crossed: a slap, apologies, promises. She wants to believe it will not happen again... and yet violence has entered the relationship.

Violence does not always begin with a blow. Sometimes it begins with freedom slowly slipping away.

A woman who crosses the street because she does not feel safe, an employee who puts up with inappropriate remarks to avoid tension, a little girl who is taught very early to be careful, a wife humiliated daily, a person who does not yet realize that a boundary has just been crossed.

Some women avoid giving the impression that they live alone by adding a second name to their mailbox or doorbell. This is not an insignificant detail; it is one more adaptation to a reality that many still consider normal.



Others discover with astonishment that a man who claims to be in love may sometimes believe that a threat or an act of violence is justified because she supposedly "asked for it," "provoked it," or "disappointed" him. As if the aggressor's actions suddenly became the victim's responsibility.

And then there is the violence one imagines comes from a stranger, when in fact it sometimes arises within a circle of trust. Some little girls discover far too early that danger can also wear the face of a relative, a neighbor, a family friend, or someone who was thought to be trustworthy.

Behind violence against women, there are not only isolated news stories. There are thousands of ordinary situations which, taken together, end up sketching a reality that many still prefer to ignore.

What makes me angry is not only the violence when it erupts. It is everything that comes before it, excuses it, minimizes it, or normalizes it. It is when a woman is asked why she was there, instead of asking a man why he thought he was entitled to cross the line.

Why are certain attitudes still tolerated when they contribute to the same mechanism of domination? Why are women still so often asked to



adapt, rather than questioning more deeply the behaviors that make such adaptation necessary?

From a very early age, girls are taught to be careful, not to walk home alone, to be wary, to pay attention. These warnings often come from a sincere desire to protect them. But should we not devote just as much energy to teaching boys respect as we devote to teaching girls caution?

Respect should not be optional. It should not depend on the eyes of others, fear of punishment, or the presence of a camera. It should be a value passed on from childhood, just like politeness or honesty.

Most men are not aggressors. Yet almost every woman has a story to tell: an inappropriate remark, persistent pressure, humiliation, fear, a situation in which she felt reduced to her appearance or her sex. Some of these experiences may seem trivial to those who observe them. They rarely are for those who live through them.

As I was writing these lines, I realized that behind the question of violence against women there may be another question: that of freedom.

At what moment did we accept that these adaptations should become ordinary?

The day a woman can walk home alone in the middle of the night with the same carefree ease as a man, without planning her route, without clutching her keys in her hand, without looking over her shoulder, perhaps then we will be able to say that we have truly made progress.

I do not believe that women are more fragile than men. I simply believe that no human being should have to organize their life around fear or the threat of violence.

We often talk about protecting women. Of course they must be protected when they are in danger. But above all, I would like us to build a society in which they would no longer need such protection.

A society where respect would not be a constraint but an obvious fact. Where the freedom of some would not depend on the restraint of others. Where a woman could simply be a woman, without having to calculate, anticipate, or be on her guard.

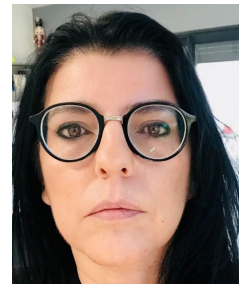
Violence reduces the space of freedom.

Every time a woman gives up a choice out of fear, constraint, or domination, a little more of her freedom recedes.

Freedom should not be a privilege, still less a daily conquest. It should be self-evident for everyone.

Ambitious? Perhaps... But every change begins with an awakening.

Horizon-B



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A Journey Through the Lexicon: The Word "Migrant"

by Eric Parsotam

Is it possible to reconcile the various definitions of the term "migrant"?

According to the United Nations: "Any person who has resided in a foreign country for more than one year, regardless of the causes - whether voluntary or involuntary - of the movement, and regardless of the means, regular or irregular, used to migrate."

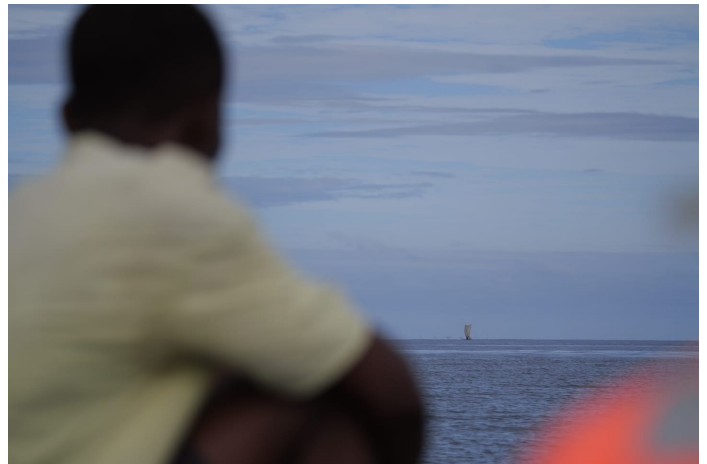
In international law, the word exists only to be stripped down into segments defined by the legal regime applied to them. Thus, in France, in parliamentarian Aurelien Tachet's 72 proposals "for an ambitious integration policy," the "migrant" appears as a "foreigner arriving in France" before being subdivided into "new arrival," "refugee," "asylum seeker," "beneficiary of international protection," and so on.

The European Pact on Migration and Asylum, which entered into force on June 12 and which the states of the Union will either have to apply directly or incorporate into their domestic law, erects an additional wall against immigration at the Union's border by proposing a distinction between types of migration according to their supposed "regularity" or "irregularity," in contradiction with the United Nations definition cited above.

A multitude of statuses, definitions, and characteristics that reflects less the infinite variety of individual journeys than the injunction imposed on legal experts to equip states for their migration policies.

In political rhetoric, by contrast, nuance has no place. Generalization reassures the citizen, who is imagined to be at the mercy of the torments of complexity.

Between categorization and simplification, the tension surrounding "migrants" is extreme. Public authorities temporize: under the pretext of not adding fuel to the fire, public discourse remains measured, at the risk of expressing itself only in reaction to the all-too-predictable mari-



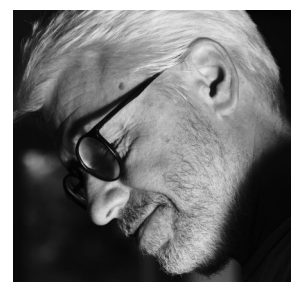
time tragedies or to moderate the shouting of televised demagogues.

And yet, our machine for making citizens does not function so badly! It is even whispered that softening the decline in our demographics would require us to increase the pace just a little...

Meanwhile, behind the scenes, there continues an impressive display of courage, goodwill, and dedication on the part of an entire ecosystem of social workers in assessment centers, reception and accommodation services, interviewers at the French Office for Immigration and Integration, teachers of French as a Foreign Language, civil servants in prefectures and at the French Office for the Protection of Refugees and Stateless Persons, and countless volunteers at CIMADE, GISTI, and elsewhere...

... most of them resigned to never receiving applause from a grateful nation.

Eric Parsotam



SECULARISM AND SOCIAL ISSUES

Two Paths to the Same Emancipation

by Serge Maffre

Secularism is often reduced to a legal provision or a principle for organizing the state. Yet it is far more than that: it is an achievement of the human mind, a condition of freedom of conscience, and an instrument of individual and collective emancipation.

Likewise, the social question is not limited to the distribution of wealth or the improvement of living conditions. It raises the issue of every human being's capacity to become a full actor in his or her own destiny. From this perspective, the secular question and the social question appear as two sides of the same ambition: to enable human beings to free themselves from all forms of domination so that they may freely shape their own humanity.

Freedom of conscience, the foundation of human dignity

Freedom of conscience is probably one of the greatest achievements of modern civilization. For centuries, the individual was defined by religious, social, or political belonging. Truth was given to him before he was even able to seek it.



The contribution of the Enlightenment was to



overturn this logic. Human beings were no longer to receive their thoughts from an external authority; they became capable of exercising their own judgment. Reason, critical thinking, and free inquiry gradually asserted themselves as the foundations of a new society.

Freemasonry is fully part of this tradition. When the Grand Orient de France proclaims absolute freedom of conscience, it is not merely defending a republican value; it is affirming a fundamental initiatic requirement. A Freemason does not receive a revealed truth. He seeks it. He does not submit to dogma. He works toward his own understanding of the world.

Secularism proceeds from the same approach. It does not combat belief; it simply refuses to allow any belief to impose itself on everyone. It guarantees each person the freedom to believe, not to believe, or to believe differently. It protects the diversity of consciences by preventing their hierarchization.

The secular Republic: a work of emancipation

The law of December 9, 1905 is not merely a legal text. It represents the culmination of a long struggle for the autonomy of human conscience. Jean Jaures saw in the separation of Church and State one of the greatest reforms undertaken since the French Revolution.





He understood that the Republic could not be fully sovereign so long as a spiritual authority claimed to exercise decisive influence over the public sphere.

But the secular Republic was not built in a single day. Before the 1905 law, the great school laws of Jules Ferry and Ferdinand Buisson had already laid the foundations of a silent revolution: offering all children, whatever their origin or social background, access to knowledge.

The secular school was not intended merely to educate; it was meant to form citizens. It gave everyone the intellectual tools needed to understand the world, exercise judgment, and participate in democratic life.

That ambition remains strikingly relevant today. A democracy cannot endure if its citizens do not possess the intellectual means of their freedom.

The social question: the other face of emancipation

Freedom of conscience remains fragile when material conditions of existence condemn part of the population to precarity, ignorance, or dependence.

This is why the social question and the secular question are intimately linked.

The labor movements that fought against child labor, won shorter working hours, developed social protection, or defended access to education were pursuing, in another form, the same

ambition as the advocates of secularism: to enable human beings to become more fully masters of their own lives.

Emancipation cannot be divided. It is difficult to be free in conscience when one is deprived of education. It is difficult to exercise full citizenship when one is trapped in poverty or exclusion.

The social Republic and the secular Republic thus proceed from the same humanist philosophy. Both aim to create the conditions for real freedom, not merely theoretical freedom.

An initiatic reading of secularism

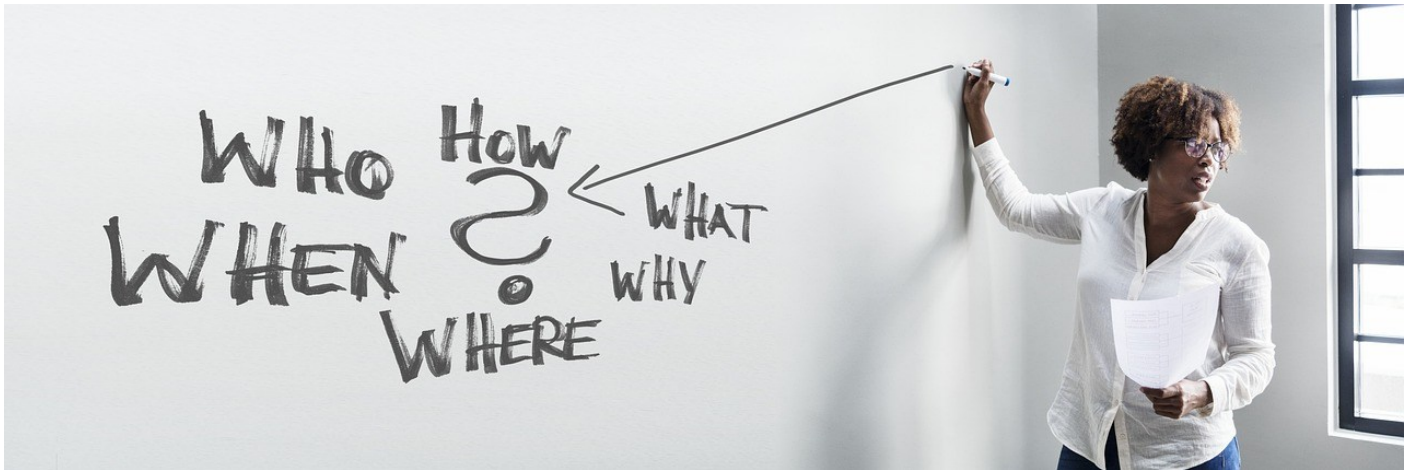
For the Freemason, secularism cannot be merely a rule for collective organization. It possesses a deeply symbolic dimension.

Masonic work consists in rough-hewing the rough stone in order to bring forth a being who is freer, more lucid, and more fraternal. This process implies gradually freeing oneself from prejudice, absolute certainties, and intellectual confinement.

Secularism pursues a comparable objective on the scale of the city. It creates a space in which no one can impose his truth on another. It makes possible the encounter between different individuals who agree to engage in dialogue without seeking to dominate one another.

In the lodge, women and men of diverse origins, convictions, and sensibilities can work together because they recognize in each person the right to think freely. Secularism seeks to extend this principle to society as a whole. In this sense, it constitutes a permanent school of tolerance - not a passive tolerance consisting merely in putting up with others, but an active tolerance grounded in the recognition of their equal dignity.





The challenges of the twenty-first century

The adversaries of secularism are no longer exactly those of 1905. The forms of obscurantism have changed their face.

Religious fanaticism still exists, but it is no longer the only threat. Conspiracy theories, mass disinformation, communitarian isolation, and certain market logics that reduce the individual to a mere consumer all constitute new challenges to freedom of thought.

More than ever, secularism must be understood as a pedagogy of critical thinking.

It does not consist in setting one ideology against another. Its purpose is to create the conditions for rational debate, peaceful confrontation of ideas, and the common search for truth.

In this context, the role of Freemasons remains essential. Heirs to a tradition founded on freedom of conscience, they bear the responsibility

of reminding us that human emancipation is never definitively secured.

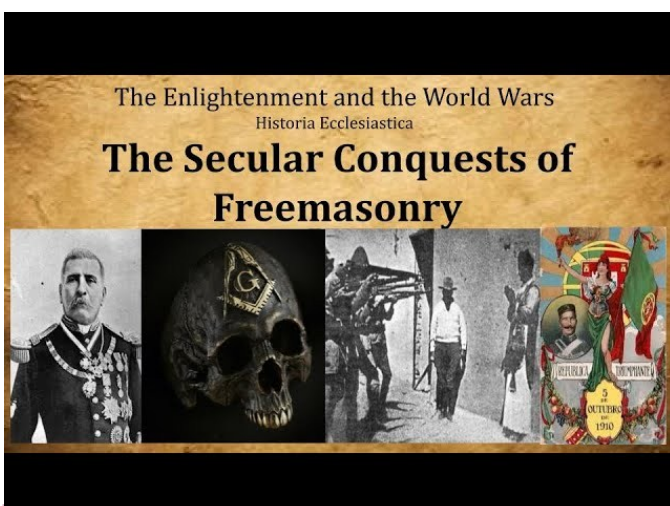
Conclusion

The secular question and the social question cannot be separated, because they stem from the same ambition: to make the human being free.

One protects conscience against spiritual domination; the other combats economic and social domination. Both seek to enable each individual to develop his or her humanity to the fullest.

For Freemasons, this ideal is neither a historical memory nor a mere political program. It constitutes a permanent requirement. To work for the improvement of humanity and society means tirelessly defending freedom of conscience, access to knowledge, social justice, and fraternity.

The secular and social Republic is never complete. Like the symbolic Temple we strive to build, it remains a work always in the making.



Serge MAFFRE



Why Support the International Association for the Promotion of the Masonic Ideal?

We are living in a time marked by:

- **divisions;**
- **identity-based withdrawal;**
- **verbal violence, and sometimes physical violence;**
- **mistrust of others;**
- **the loss of shared points of reference.**

And yet, all over the world, women and men aspire to the same things:

- to be respected;
- to live in peace;
- to be able to engage in dialogue despite their differences;
- to pass on a better world to future generations.

The Masonic ideal, updated for the modern world, upholds values that respond precisely to this aspiration:

- human dignity;
- freedom of conscience;
- fraternity;
- respect for others;
- the building of peace.

These values do not belong to Freemasons alone. They belong to all humanity.

A teacher who passes on knowledge, a doctor who treats others with humanity, a volunteer who helps the most vulnerable, a citizen who refuses hatred and rejection - all are already taking part in this ideal.

The International Association for the Promotion of the Masonic Ideal is dedicated to making

these values accessible to everyone, without distinction of belief, origin, culture, or affiliation. It does not seek to recruit Freemasons. It seeks to bring together people of goodwill around a simple project:

To foster kindness and dialogue in our society.

We believe that peace is not built only through international treaties. It is built every day:

- within our families and associations;
- in our businesses;
- in our schools and neighborhoods.

Supporting the International Association for the Promotion of the Masonic Ideal, whatever country you live in, means supporting an approach that seeks to:

- bring people together rather than divide them;
- listen rather than condemn;
- understand rather than exclude.

We do not claim to possess the truth. We simply wish to offer a space where women and men from different backgrounds can reflect together on the common good.

Alain Breant
President



PS : If you are interested, mail us contact.aipim4you@gmail.com

Website : <https://www.idealmaconnique.com/>

Edgar Morin, Architect of a Living Humanism

by Sylvie B.S.

At a time of social fractures, ecological crises, and identity-based tensions, Edgar Morin's thought appears strikingly relevant.

A French philosopher and sociologist, he embodies a singular intellectual figure of the twentieth and twenty-first centuries. Born in 1921, a member of the Resistance during the Second World War, he devoted his life to understanding human complexity, rejecting simplistic explanations and compartmentalized ways of thinking. His work is essentially built around one central idea: connecting forms of knowledge, disciplines, and also human beings with one another, proposing a "complex thought" that invites us to grasp the interactions, uncertainties, and contradictions that make up reality.

His reflection on education is one of his major contributions. In *The Seven Complex Lessons in Education for the Future*, he criticizes a system that fragments knowledge because, as he writes, educating does not consist merely in transmitting knowledge, but in forming minds capable of understanding, connecting, and showing lucidity. He insists on the need to teach understanding of others, something too often absent from educational curricula.

On the ecological level, Edgar Morin was one of the first to evoke a "community of destiny for humanity." In *Homeland Earth*, he emphasizes that human beings and nature are inseparable, and that contemporary crises require a global, planetary awakening for the future of humankind.

On the question of secularism in France, Edgar Morin, without offering a legal definition of it, defends a living and demanding vision that is reduced neither to neutrality nor to mere separation, but becomes a shared culture. In a society of multiple identities, it requires understanding, dialogue, and recognition of others, and must be taught and lived daily, beginning at school, as a



condition for living together.

A man of free thought, Edgar Morin never claimed membership in an initiatory structure. Yet his journey and ideas align in many ways with the humanist values carried by the Masonic tradition: the search for truth, work on oneself, rejection of dogmatism, fraternity, and the desire to improve humanity. Where Freemasonry offers a symbolic and structured path, he opens up a universal way, accessible to all, grounded in discernment and responsibility.

Thus, Edgar Morin leaves us an essential body of work, nourished by a century of history. Through his writings as well as his public statements, he invites us to develop critical thinking and a sense of responsibility. His thought, deeply humanist and fraternal, continues to illuminate our time, helping us understand and think differently about the world to come.

Sylvie B.S...



The Brotherhood: Why?

Reading Impressions by Sylvie Moy

In this essay, Edgar Morin reflects on the third value of the French republican motto: Fraternity.

Fraternity cannot be imposed.

It depends on a voluntary human commitment and on a sense of solidarity between individuals. The contemporary world is confronted with a paradox: while humanity faces common challenges - ecological, economic, social, and political crises - identity-based withdrawal, nationalism, and individualism are all growing stronger.

And yet, according to Edgar Morin, recognition of our common humanity, together with respect for cultural and individual differences, is the essential condition for genuine fraternity. The author explores the biological, anthropological, and historical origins of fraternity.

He emphasizes that mutual aid has played a major role in the evolution of living beings. Cooperation is fundamental.

Faced with the excesses of globalization and the erosion of solidarity, Edgar Morin calls for the development of "oases of fraternity": local, associative, ecological, or solidarity-based initiatives that make it possible to build ways of life that are more humane and more respectful of others. According to Edgar Morin, these experiences are the seeds of a more fraternal future society.

Fraternity is neither an acquired state nor a legal obligation: it is a value to be cultivated every day.

The future of humanity depends on our ability to develop solidarity, mutual understanding, and the sense of belonging to one and the same community of destiny.

Sylvie Moy



His Biography

- **1921** Edgar Morin is born in Paris on July 8. His father, Vidal Nahoum, a Sephardic Jewish immigrant from Salonika, had moved to Paris in 1918 to establish himself as a small shopkeeper. Edgar would later write a biography of his father, *Vidal and His People*, in 1984.
- **1931** His mother, Luna Beressi, dies suddenly of a heart attack. Edgar would remain forever marked by this bereavement, which led him to make death the subject of one of his first works, *Man and Death*, published in 1951.
- **1938** He becomes politically active and joins the student movement of Gaston Bergery's Frontist Party, whose program was to fight both fascism and communism in the name of pacifist socialism.
- **1941** He joins the French Communist Party and enters the Resistance. Having become the Party's regional leader in Toulouse, he is tasked with drafting the leaflet calling for uprising. He adopts the pseudonym Morin.
- **1945** He marries the philosopher Violette Chapellaubeau.
- **1946** He becomes head of the "Propaganda" office in the Information Department of the French military government. He then writes *Germany: Year Zero*, which is received with reserve by his Communist comrades. He grows increasingly distant from the French Communist Party.
- **1947** Birth of Irene, Edgar Morin's first daughter, followed by Veronique in 1948.
- **1950** Having joined the CNRS, he chooses the sociology of cinema as his research theme, which leads to the publication of two socio-anthropological studies, *The*

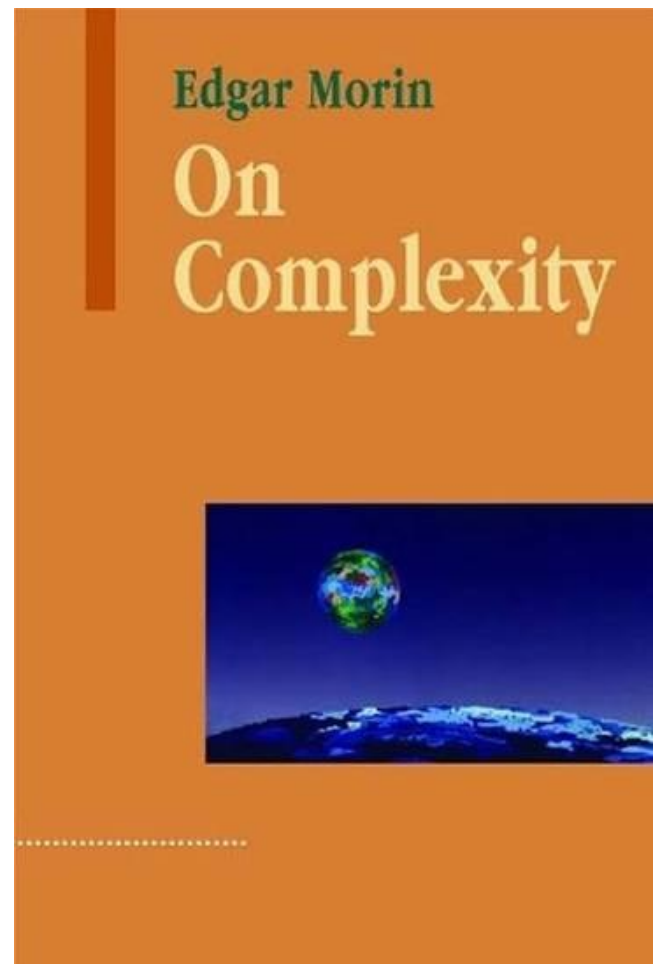
Cinema, or The Imaginary Man and *The Stars*.

He refuses to confine himself to a single discipline and works at the crossroads of several fields:

- sociology;
- anthropology;
- philosophy;
- psychology;
- biology;
- political science.

He describes himself as a researcher of the "human problem."

- **1951** He is expelled from the French Communist Party for having published in *L'Observateur*, described by his Party cell as a "journal of service intelligence."



- **1954** He opposes the Algerian War and founds a committee with Dionys Mascolo and Robert Antelme. He writes *Introduction to a Politics of Man*, in which he seeks to ground a new political commitment on an anthropological basis bringing together Sigmund Freud and Karl Marx.

- **1956** With Roland Barthes, Jean Duvignaud, and Colette Audry, he founds the journal *Arguments*. Until its final issue in 1962, the journal would be a place of cultural ferment for former Communist Party intellectuals.

- **1960** He makes a film with Jean Rouch, *Chronicle of a Summer*, which is selected for the Cannes Film Festival.

- **1961** With Roland Barthes and Georges Friedmann, he founds the journal *Communications*. He then leaves to teach at the Faculty of Social Sciences in Santiago, Chile.

- **1962** Seriously ill, he is hospitalized in New York. During his convalescence, he writes *The Living Core of the Subject*.

- **1965** He settles in Plozevet, a small town in Brittany, in order to conduct a sociological survey that results in *A Commune in France: The Metamorphosis of Plozevet*.

- **1969** He divorces and then marries the Quebec artist and model Johanne Harlette.

- **1970** He is appointed Research Director at the CNRS, then takes part in the creation of an International Center for Anthropology.

- **1973** He publishes *The Lost Paradigm* and writes an introduction to his major work, *The Method*.

- Complex thought

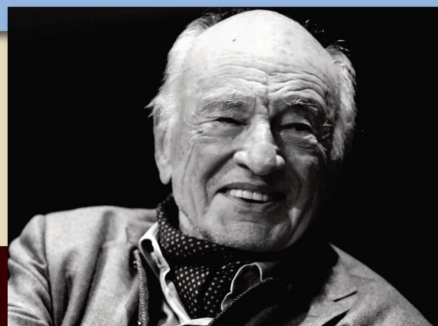
- According to him, the great human problems cannot be understood by artificially separating disciplines.

- On the contrary, it is necessary to:

- connect;
- contextualize;
- articulate knowledge.
- This reflection culminates in his monu-

THE CHALLENGE OF COMPLEXITY

ESSAYS BY EDGAR MORIN



Introduced by Alfonso Montuori

Edited by Amy Heath-Carpentier

mental work *The Method*, in six volumes published between 1977 and 2004.

- **1977** He publishes the first volume of *The Method*, in which he develops his theory of complexity.

- **1982** He marries Edwige Lannegrace.

- **1995** He is appointed President of the European Agency for Culture.

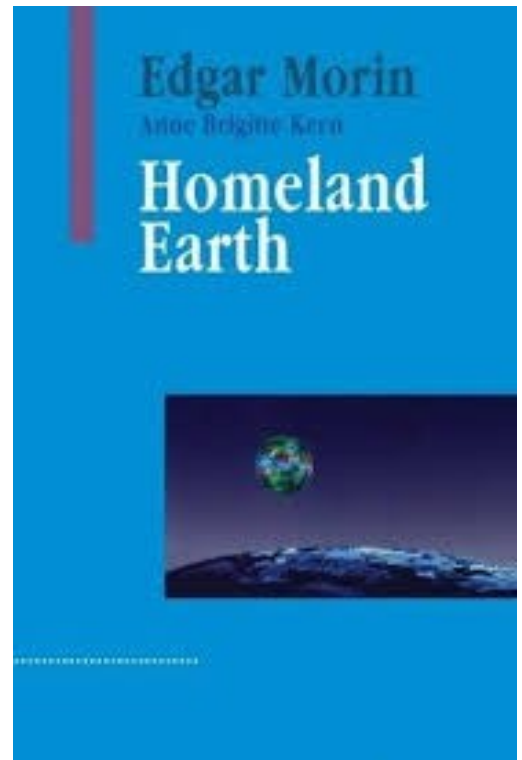
- **1998** The first Inter-Latin Congress for Complex Thought is launched in Rio de Janeiro, Brazil, in his honor.

- **2001** He is made Commander of the Legion of Honour and receives UNESCO's Golden Aristotle Medal.

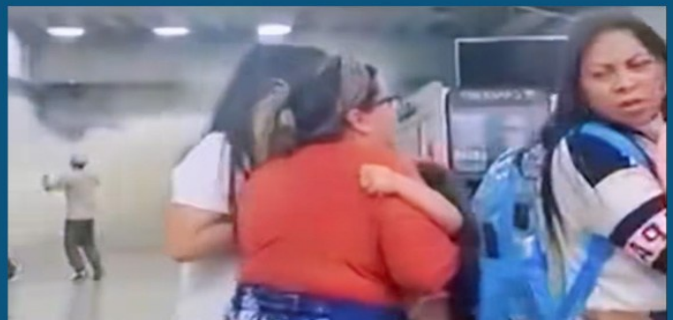
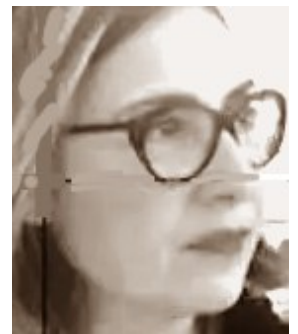
- **2002** He is named Emeritus Director of the CNRS and receives honorary doctorates from several universities around the world. Exercising particularly strong influence in the Mediterranean and Latin America, he creates and chairs the Association for Complex Thought (APC).

- **2008** Death of his wife Edwige.
- **2011** He publishes *The Pathway*, then *The Path of Hope* with his friend Stephane Hessel.
- **2012** Dividing his life between Paris and Marrakesh, where he lives with his new wife, the sociologist Sabah Abouessalam, he continues to give lectures all over the world.
- **2014** Creation of the "Edgar Morin Chair of Complexity" at ESSEC (Cergy-Pontoise).
- **2015** The name "Edgar-Morin" is given to the lycée d'excellence in Douai (Nord).
- **2016** The first World Congress on Complex Thought is held at UNESCO headquarters.
- **2019** Publication of his memoirs, *Memories Come to Meet Me*.
- **2023** He takes a stand against the war in Ukraine and condemns both the October 7 massacres perpetrated by Hamas and the Israeli response in Gaza.
- **2026** He dies in Paris, at almost 105 years old, during the night of May 29 to 30.

Sources: www.scienceshumaines.com/



His last wife:
Sabah Abouessalam,
Urban sociologist



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Meditation

A Daily Practice for a Better Life



How to Practice Mindfulness in Daily Life 8 Quick & Easy Ways & Tips

- 
1. Concentrate On Your Breath
 2. Observe The Sensations
 3. Don't Expect Anything to Happen
 4. Don't Judge Your Feelings
 5. Don't React
 6. It's OK To Have Thoughts
 7. Start Loving Yourself
 8. Set A Timer

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It is easy to do, it costs nothing, and it can change your life!

Meditation can be practiced at home, while walking, or in a lodge. Very quickly - after about two months of daily practice - you will begin to feel the benefits: above all, greater self-control and better management of emotions.

Whereas in the past meditation was essentially a religious practice, today mindfulness meditation is regarded as a secular form of meditation.

There are four basic conditions for meditating:

- silence;
- abdominal breathing;
- focusing attention on one precise idea, object, or sensation;
- 15 to 30 minutes every day.

From a medical point of view, we now know that meditation is not simply relaxation. It is a method of brain stimulation that helps restore balance and also makes use of brain plasticity to repair disrupted neural circuits.

It is recommended at every stage of life, with, naturally, methods of application that should be adapted to individual circumstances.

Starting from this basic practice, meditation can also incorporate other complementary neuropsychological contributions, such as the use of eye movements.



Dr Alain Bréant
Meditation instructor