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Initial Remarks

Nature is vulnerable, the family is even more vulnerable. I would like to argue that it needs political action more than ever. I will speak as a philosopher based on my experience.

The family is a network of relationships founded on educational action measured over a long time. Let me elaborate.

There is no family where there is no education. One can speak of a biological father and biological parents, but not of a biological family. There are adoptive families, foster families, single-parent families, and many other types of families, but in all cases, there is an educational action.

It may be useful to recall that educational action here consists of raising and nurturing someone who, by themselves, cannot have protection, clothing, or shelter. In this case, educating means giving something that enhances the child's body, in the sense that it makes them capable of subsisting.

But that is not enough. It also involves giving the ability to use a habitat, clothing, and more generally, certain tools, like a fork or a pen. This falls into the realm of skills that are communicated through imitation and through speech that describes and prescribes.

This is necessary but not yet sufficient to speak of education within the family. There is an educational action insofar as this training in the use of the things that have been given to us implies a primary moral education: it is necessary to learn to share, to follow a rule, and not to be dominated by desires, anger, or fear, and so on.

The school educates, but it does not provide the primary moral education.

One can easily reject their family, and their family's opinions; one can condemn their family's customs, but one cannot easily reject the primary moral education they received. This rejection may not be impossible, but it requires great effort. And even after significant effort, something of the initial education often remains. This is why we can say that the educational action of the family is measured over a long time.

It happens that this initial education, the effects of which persist enduringly, becomes an obstacle to a balanced attitude toward nature or towards vulnerable individuals.

Therefore, without political action, children reproduce the same education towards their own children, and when education is not sufficiently structured, it has more serious effects on nature or vulnerable individuals as technological progress increases, along with our power over the body and the mind.

This is why family policy is always necessary, and today, in the era of technological convergence, more necessary than ever.

At IPC, as a private higher education institution of general interest, we believe that family policies should promote, among other things, places for interdisciplinary training and research where one learns to exercise responsibilities, not only professionally but also within the family.

I am convinced that all participants in this Workshop will share these convictions.