

The sociopolitical vision of Paul Elvere DELSART – Toward a participatory global governance

Chapter I – The construction site of a new world

In a world gripped by uncertainty, one man rises to sketch a radical alternative: Paul Elvere DELSART. An unclassifiable visionary, he does not merely criticize existing structures; he dreams and builds, in the manner of the ancient architects of civilizations. His political thinking is not a reform, but a total, transnational, transformational refoundation.

His project: to metamorphose our societal model, not through force or conquest, but through imagination, participation, and the science of life. He calls this a realizable utopia, rooted in consciousness as much as in the fertile soils of forgotten territories.

Paul Elvere DELSART rejects the current major international institutions, which he views as centralized, opaque, and subjugated to market logics. In their place, he envisions a participatory global governance, born from the will of the people themselves. Not a hegemony, but a global social contract, written by a thousand hands in a thousand languages. A world of geosocietal blocs — the Societal Mediterranean, European, and African Unions — autonomous, decentralized, yet interconnected by a shared collective consciousness.

Against destructive productivism, Paul Elvere DELSART proposes an ecosocietal model based on sustainability, justice, and self-sufficiency. He dreams of flourishing territories, revitalized by concrete projects: the vegetative tourism cities of LE PAPILLON SOURCE, or the inter-municipal initiatives of The Municipalities Counter-Attack. He speaks of Vegetal Calderas, geo-ingenuous installations where agriculture, ecology, and aesthetics merge. Here, the Earth heals, and humanity finds its place once more.

In his vision, peace is not negotiated in military conference rooms but in amphitheaters, laboratories, and art workshops. Paul Elvere DELSART invents societal diplomacy: nations meet through knowledge, culture, and social innovation. Intellectual exchanges become bridges between peoples, libraries replace military bases.

At the heart of the project lies a Renaissance. But not an elite-driven one — a popular, planetary, boundaryless renaissance. It unites science and spirituality, intelligence and wisdom. Education is no longer a norm but a quest for awakening. Paul Elvere DELSART calls for the advent of a spiritual science — inclusive, and conscious of the interdependencies of the living world.

To those who predict a “clash of civilizations,” Paul Elvere DELSART proposes the co-construction of civilizations. His EL4DEV program is a peaceful, structured, inclusive response. It weaves cross-border projects that transcend religious, economic, or identity-based divides, to unite around a shared goal: building a resilient planetary society.

Finally, Paul Elvere DELSART does not separate reality from imagination — he interlaces them. Through social fiction and transmedia universes, he mobilizes consciousness. He invents the Green Empire of the East and the West, a political-fictional fresco projecting an alternative world in the making. This narrative becomes a tool, a lever, a compass. For him, the future is first written in the collective imagination.

Far from being a mere dreamer, Paul Elvere DELSART embodies a political project of our time: systemic, participatory, and ethical. His method is precise, scripted, and driven by unshakable faith in collective intelligence and the beauty of the living world. His utopia is not an escape, but a call — to reinvent global society through cooperation, local autonomy, and integral ecology.

Chapter 2 – The day a country dared to experiment

Let us imagine. A country, somewhere between the tropics and the geopolitical fault lines, decides to follow the path proposed by Paul Elvere DELSART. Not halfway, not symbolically, but resolutely. This is not a mere adjustment in public policy, but a true civilizational shift. The very foundations of the State are shaken to build a new society. What would happen then?

The impacts would be vast. Multidimensional. Deep.

The first upheaval would concern the relationship between the individual and the collective. Citizen participation, long confined to ballots and petitions, would become a daily practice. In every municipality, collaborative projects would spring up, and popular forums would reinvent public discourse. Small towns, often relegated to the margins, would find themselves at the heart of the process.

A new national identity would emerge, woven from solidarity rather than competition. Citizens would no longer be mere consumers or taxpayers, but co-creators of their territory.

But this transformation would not be without friction. The old structures would resist. Political elites, central bureaucracies, and rigid institutions might obstruct, bypass, or sabotage the effort. Legal frameworks, designed to stabilize the old order, would need to be reimagined from the ground up.

In both rural areas and cities, nature would reclaim its rights—not through abandonment, but through care. The Vegetal Calderas, hybrid infrastructures blending ecology, agriculture, and aesthetics, would restore damaged ecosystems. Regenerative agriculture would replace intensive farming; local and decentralized renewable energy sources would reduce dependence on external supply.

Short supply chains would reshape the logistics network, and urban planning would become green, resilient, breathable.

Yet again, not everything would be straightforward. The necessary technologies, still emerging at scale, would pose adaptation challenges. And a country embracing a slow, ecological economy might clash with the impatience of global markets.

The economy would undergo a transformation. Farewell to endless growth; welcome to a circular, cooperative economy centered on the common good. Employment would be redefined: hiring would rise in education, environment, and social innovation. Even tourism would become sustainable, rooted in local territories.

However, this new paradigm would unsettle traditional investors. Credit rating agencies might downgrade the country. The IMF, ECB, and other major lenders would frown upon such divergence. The transition, especially in its early phases, could prove costly. It would require political courage and the forging of new alliances.

On the international stage, this country could become a moral and ecological beacon. It would attract the interest of the people, inspire other leaders, and trigger a domino effect. It would reach out to those who dream of a fairer world order.

But it would also become a target. A country that renounces dominant dogmas causes disruption. Sanctions could be imposed, partnerships could dissolve. More subtle operations—destabilization, influence campaigns, or discrediting efforts—could arise. The country would need, more than ever, smart diplomacy, solid alliances, and deep internal resilience.

The educational reform might be the most foundational of all. No more standardized curricula, no more rigid hierarchies between theoretical and practical knowledge. Schools would become places of awakening, cooperation, and ethical, ecological creativity. Local knowledge, territorial narratives, and forgotten languages would be honored.

But teachers, universities, and ministries might resist the unknown. A profound shift in mindsets would be necessary, along with massive training and long-term support across generations.

By choosing the path of Paul Elvere DELSART, this country would not simply experiment. It would embody a historic rupture—a tangible alternative to neoliberal globalization. It would gain autonomy, social justice, and territorial cohesion. It would reduce inequality and heal its relationship with the living world.

But it would also face immense turbulence: external pressures, internal resistance, economic challenges. Its success would hinge on three keys: the depth of its commitment, its adaptability, and the strength of its international cooperation.

If this country holds firm, it would not merely be a political laboratory. It would become the first chapter in a world reinventing itself.

Chapter 3 – Morocco, gateway to change

What if Morocco, a millennial crossroads between Africa, Europe, and the Arab world, chose to fully embrace the path proposed by Paul Elvere DELSART and his EL4DEV program? In a world searching for meaning, the Cherifian Kingdom could become the first country to implement this utopian, systemic, and transformational model on a large scale. A bold gamble, certainly — but one rich with unprecedented potential.

What would this choice mean concretely for Morocco — its structures, its territories, its people?

The first major reform would strike at the heart of the State's architecture: governance. The historic centralism, inherited from both monarchical traditions and colonial logic, would give way to a new participatory dynamic.

Small rural municipalities, long neglected or dependent on Rabat, would become hubs of territorial innovation. They would be integrated into a National Grouping for Societal Economic Interest — a hybrid mechanism of co-development uniting citizens, local officials, entrepreneurs, and researchers.

Power would no longer flow from the top down: it would circulate horizontally, following a logic of collective intelligence. Citizens' assemblies, local think tanks, and inter-municipal cooperatives would compose the new political landscape.

Through this model, Morocco could become an African benchmark for decentralized governance — blending tradition, participation, and resilience.

Yet such a shift would inevitably challenge entrenched structures. The Makhzen, ministries, and provincial authorities might see this decentralization as a threat to their authority. Tensions would be unavoidable. Success would require skillful political mediation and a clear commitment from the top levels of the state.

From the Haouz plains to the Saharan frontiers, a different Morocco would emerge. Where desertification looms, Vegetal Calderas would take root. These artificial yet living ecosystems — combining soft geoengineering, regenerative agriculture, and plant-based architecture — would green the arid lands.

Traditional agriculture, often at the mercy of climate fluctuations and global market pressures, would give way to local, sustainable, nourishing, and self-sufficient production.

The Kingdom could become a continental pioneer in ecological regeneration, capable of exporting its expertise in green geoengineering, while developing an experimental form of agro-tourism rooted in beauty, learning, and spirituality.

But this ecological turn could provoke resistance from large agro-industrial operations, food import stakeholders, and certain trade partners. The general interest would have to prevail over private interests.

At the heart of this transformation lies a key word: transmission. Education would be reimagined as a lever for social transformation. The LE PAPILLON SOURCE infrastructures — halfway between campus, educational oasis, and living space — would welcome rural youth, researchers, inventors, artists — both Moroccan and international.

There, one would not learn to replicate, but to reinvent: systemic engineering, ecospirituality, cooperation, ancient languages, and vernacular arts.

A new form of Moroccan soft power would emerge, rooted in sustainability, beauty, and human interconnection. Ancestral Berber, Arab, and Andalusian knowledge would be revisited through the lens of contemporary challenges.

The challenge, however, would be immense: reforming an education system often rigid, hierarchical, and ill-suited to rural realities. Teachers would need retraining, curricula rewritten, and the very purpose of school redefined.

Economically, the transition would be just as radical. Mass tourism, concentrated in imperial cities and coastal zones, would give way to educational, scientific, and spiritual tourism. Visitors would come to Morocco not to consume, but to learn, meditate, and create.

Rural municipalities would achieve financial autonomy by generating their own resources through eco-construction, permaculture, and technological craftsmanship.

Thousands of jobs would be created — but within a cooperative framework, where wealth is shared.

Yet the hurdles would be considerable. Initial investments — to build infrastructure, train people, and ensure the energy transition — would be heavy. And traditional international donors (World Bank, IMF...) might be wary of a model they do not control.

On the geopolitical front, Morocco could assume an unprecedented role: that of a bridge between continents, a moral leader within a Mediterranean Societal Union.

With partners like Tunisia, Portugal, or southern Spain, it could become the engine of a Mediterranean alter-globalism based on peace, cultural cooperation, and citizen diplomacy.

The goal would no longer be to align with blocs of power, but to create a middle path: neither neoliberal nor authoritarian, but humanist, ecological, rooted and open.

Such a repositioning, however, could provoke resistance. By challenging classic economic agreements or strategic alliances, the country could face diplomatic and economic pressures.

If Morocco were to embrace the vision of Paul Elvere DELSART, it would not merely be a country in transition — it would become a civilizational prototype, a forward base for a new world.

But such a transformation would require three key elements:

1. A strong and courageous political will.
2. The mobilization of local forces: youth, municipalities, researchers, social entrepreneurs.
3. A shift in mindset among the elites, moving from control to facilitation, from domination to cooperation.

The road would be filled with obstacles, but rich in hope. For those who dare to reinvent society do more than pave a path — they open a new era.

Chapter 4 – Cameroon at the crossroads of worlds

Cameroon, a land of a thousand faces — an ethnic and geographic mosaic in the heart of Central Africa — could become the cradle of a gentle revolution. What if, through an unexpected political shift, this country chose to follow the path proposed by Paul Elvere DELSART, its spiritual son, by fully adopting the principles of the EL4DEV program? The result would be a deep civilizational refoundation, driven by municipalities, the youth, and the land itself.

This simulation, far from being a mere intellectual exercise, outlines the contours of a systemic transformation and a far-reaching identity renaissance.

Today's Cameroon is defined by vertical governance, centralized in Yaoundé. Administration, resources, and decision-making are concentrated, leaving little autonomy to local authorities.

In an EL4DEV-inspired Cameroon, this model would be reversed. Rural municipalities, particularly those in the Centre, East, and Far North regions, would become the nodes of participatory governance. Through the creation of a National Grouping for Societal Economic Interest, they could pool resources, co-manage public projects, and take control of their own economic destiny.

This model would transform the commune from a dependent entity into a strategic actor. Power would once again circulate through the territories, unleashing local intelligence, endogenous dynamics, and ancestral solidarities.

But such a reform would inevitably face resistance — from the central administration, regional governors, and even the presidential authority, which may be reluctant to relinquish control.

In the arid regions of the Far North and Adamaoua, or in the overexploited forests of the Southeast, Vegetal Calderas would be established as regenerative ecosystem hubs. These installations, blending nature with soft technology, would become symbols of a new relationship with the land.

Monoculture, chemical inputs, and dependence on imported agro-industry would be replaced by resilient, organic polyculture, nourished by ancestral agricultural knowledge.

The LE PAPILLON SOURCE infrastructures, meanwhile, would serve simultaneously as farms, educational centers, and tourist hubs. They would generate surplus food distributed for free, while attracting visitors eager to study and experience this new model of living.

This ecological shift would allow Cameroon to achieve food autonomy, halt rural exodus, and restore dignity and vitality to its countryside.

Yet again, conflicts would arise: over land access, opposition from large landowners, and disruption of import and food aid networks.

The EL4DEV program for Cameroon would not stop at reforming the economy or ecology: it would reinvent the way of learning and transmitting knowledge.

New rural educational cities would welcome young leaders, inventors from the diaspora, and African researchers, all united around values of cooperation, spirituality, and local innovation. There, students would learn Cameroonian languages, founding myths, natural technologies, and vernacular arts.

A pan-African cultural renaissance would emerge from the territory, fueled by the country's rich diversity — Fang, Bamiléké, Fulani, Ewondo, Bassa... Each of these cultures would not be folklorized, but elevated as living, dynamic foundations of unity.

But this dream could not be realized without confronting the constraints of the current education system — often inherited from France — rigid, centralized, and poorly suited to rural realities or modern aspirations.

Municipalities, having become local economic powers, would invest in structural projects: sustainable agriculture, ecotourism, alternative education, ecological construction.

They would be co-owners of the infrastructures, stakeholders in the economic returns, no longer mere recipients of conditional funds.

The forested South, the volcanoes of the West, and the northern savannas would become destinations for scientific, educational, and spiritual tourism. Visitors from around the world would come to live an immersive experience in a reimagined Cameroon.

This system would stimulate the informal economy while organizing it around mechanisms of fair redistribution. Rural micro-entrepreneurs, women, and youth would find a secure framework to create and innovate.

However, initial funding would be difficult to secure. Networks of corruption, administrative instability, and bureaucratic delays could slow implementation.

As the homeland of Paul Elveré DELSART, Cameroon would have a unique legitimacy to become the cradle of a new pan-African vision. Through the EL4DEV program, the country could embody a post-Western political philosophy, rooted in ecology, intellect, and cultural cooperation.

It could play a central role in founding an African Societal Union, alongside key countries like Ethiopia, Morocco, Senegal, or Ghana.

This non-aligned but ambitious diplomacy would allow Cameroon to break with extractivist or militarized models imposed by certain foreign powers (France, China, Russia...). It would lay the foundation for a new African humanism.

Yet such a stance could trigger geopolitical friction. Former economic partners, unwilling to lose privileges, might exert political, financial, or media pressure.

If Cameroon dared to undertake this transformation — if it truly adopted the EL4DEV program as a national matrix — it could:

- Break with a post-colonial model based on aid and dependency;
- Revitalize its rural areas, reduce poverty, and curb rural exodus;
- Shine as a beacon of cooperative, ecological, spiritual, and creative Pan-Africanism.

But this transformation would not come from the top. It would require:

- A sincere commitment from political elites, willing to share power with the territories;
- The mobilization of younger generations, ready to return, create, and dream here rather than elsewhere;
- And above all, collective resilience, capable of overcoming structural blockages, mental inertia, and external threats.

For any country that dares to invent a new civilization must first have the courage to believe in itself.

Chapter 5 – Spain: The vanguard of a Euro-Mediterranean Renaissance

Among the many territories mentioned in the EL4DEV program, Spain holds a unique position — not merely as a potential candidate, but as a pilot land, the initial anchor point for an unprecedented civilizational experiment. It was in the municipality of Torreblanca, located in the province of Castellón, that the first foundations of this vision were laid.

What if Spain decided to transform this local initiative into a national project? What if it fully embraced the political, ethical, and ecological path promoted by Paul Elveré DELSART? Such a decision would redefine not only Spain's future but potentially that of the entire Euro-Mediterranean region.

Spain has long initiated a process of decentralization through its Autonomous Communities, each endowed with broad powers. But under the EL4DEV model, this process would be deepened and refocused: the local municipality — especially small rural municipalities with fewer than 5,000 inhabitants — would become the beating heart of participatory governance.

Regions such as Castilla-La Mancha, Aragon, Galicia, or Extremadura — marked by depopulation and rural abandonment — would see their strategic roles reborn. Through the formation of a National Grouping for Societal Economic Interest, municipalities would collaborate on agricultural, educational, tourism, and social projects.

This decentralized organization would help rebuild territorial cohesion, rebalance urban-rural dynamics, and place human beings back at the center of political decision-making.

Yet this reinvention would not come without tensions: conflicts over jurisdiction with the Autonomous Communities, resistance from the central state, and bureaucratic inertia could hinder this transformation.

On the parched lands of Murcia, in the vulnerable zones of southern Aragon, or the arid valleys of Extremadura, Vegetal Calderas would be established. These artificial oases, functioning as circular microclimates, would reintroduce biodiversity, coolness, and fertility.

In these once-forgotten areas, agriculture would take a decisively ecological turn — water-efficient, soil-respecting, and sustainable. Faced with water stress and intensive farming, Spain would thus equip itself with the means to achieve lasting food sovereignty.

Around the Calderas would rise LE PAPILLON SOURCE infrastructures, blending education, spirituality, scientific tourism, and local autonomy. These hybrid spaces would attract researchers, innovative farmers, curious visitors, and volunteers from around the world.

This territorial reconquest would strengthen self-sufficiency, rural employment, and responsible natural resource management.

However, the current dependency on the Common Agricultural Policy (CAP), along with the powerful interests of industrial agricultural cooperatives, might impede this transition.

The EL4DEV program positions Spain as the European ground for a Second Renaissance — intellectual, ethical, and spiritual. Just as Spain once shone through its medieval universities, thinkers, and intercontinental exchanges, it could once again become a crossroads of ideas and meaning.

Rural educational cities would emerge, hosting researchers, educators, artists, and thinkers from diverse backgrounds. These hubs, connected to Africa, Latin America, and Asia, would experiment with new forms of knowledge transmission, applied ethics, and conscious citizenship.

Far from a regression, this renaissance would be secular and humanist, yet rooted in Mediterranean cultures, popular wisdom, and living spiritualities.

Spain, once an empire, would become a refuge and springboard for a post-national future grounded in diversity.

The economic core of the EL4DEV program in Spain lies in territorial cooperation and grassroots solidarity.

Rural municipalities would jointly invest in profitable and sustainable infrastructures: eco-friendly accommodations, cooperative restaurants, alternative schools, and transdisciplinary training centers. This economy would be based on:

- Smart ecotourism,
- Local social innovation,
- Short agricultural supply chains,
- And active cultural diplomacy.

The wealth generated would be fairly redistributed and reinvested into the local fabric, stimulating employment, rural entrepreneurship, and community pride.

However, several challenges threaten this model: land speculation in rural areas, disconnection of younger generations, and the difficulty of initiating the first investment cycles.

On the international stage, Spain would adopt an unprecedented geopolitical stance rooted in civilizational cooperation and societal diplomacy.

It would become a driving force of the Mediterranean Societal Union — a transboundary space for cultural, ecological, and intellectual dialogue. In alliance with countries such as Morocco, Tunisia, France, Portugal, and Italy, it would help build an ethical southern axis, less dominated by the technocratic logic of Brussels.

This diplomacy would offer an alternative to traditional geoeconomic conflicts, leveraging culture, education, and the environment as tools of peace.

Yet such a course could create friction with European institutions, especially if it challenged neoliberal frameworks, technocratic centralization, or the norms imposed by the single market.

If Spain fully embraced the EL4DEV program, it would not simply become an “outlier.” It would be the first Western European nation to commit to a civilizational renewal, combining:

- Re-enchanting rurality,
- Pragmatic and poetic ecology,
- Secular spirituality and social science,
- And international cooperation through people and land.

It would offer an inspiring model for the Global South — particularly North Africa and Latin America — with whom it shares a complex history but also a profound imaginative legacy.

But this ambition demands:

- A new alliance between rural municipalities, youth, and free-thinking innovators,
- A deliberate break from logics of quick profit, territorial exploitation, and cultural alienation.

Spain could then become, not an empire once more, but a gentle light along the Mediterranean paths of the future.

Chapter 6 – Portugal: The quiet awakening of an Atlantic civilizational beacon

Within the ensemble of Mediterranean nations, Portugal stands apart with its human-scale society, rich cultural heritage, forgotten rural territories, and natural openness to the Atlantic world. This country, long oriented toward the sea, now finds itself at a crossroads. What if, instead of conforming to dominant models, it chose to forge another path — more ethical, more poetic, more resilient?

The EL4DEV program, spearheaded by Paul Elvere DELSART, could find fertile ground in Portugal to germinate a political, economic, ecological, and civilizational transition — an open-air laboratory for Southern Europe, connected to Lusophone Africa and Latin America.

Portugal is a land of villages. Hundreds of small municipalities dot its mountainous North, the central plateaus, and the plains of the Alentejo. Many of these areas are marked by poverty, isolation, demographic aging, and at times, administrative neglect.

The EL4DEV program proposes a new rural social contract: municipalities would come together within a National Grouping for Societal Economic Interest. United, they would become co-initiators and co-owners of structural projects in educational tourism, agroecology, ethical housing, and culture.

This pooling of efforts and resources would give rural areas a strong political voice, attract families, young entrepreneurs, and project leaders, and gradually foster a territorial renaissance.

However, the initiative would likely face resistance from Portugal's traditionally slow-moving bureaucracy and the skepticism of local officials unfamiliar with transversal or seemingly "utopian" approaches.

In the dry regions of the Alentejo — where intensive monoculture has depleted the soil — and in the humid valleys of the northern interior, EL4DEV's Vegetal Calderas would offer a tangible response to climate change and environmental degradation.

These hybrid infrastructures — both restorative ecosystems, educational centers, and innovative tourism hubs — would:

- Regenerate soils and groundwater,
- Slow creeping desertification,
- And promote resilient, low-impact agriculture rooted in peasant knowledge.

Often viewed as peripheral within Europe, Portugal could become a quiet yet influential leader in Southern Europe's agroecological transition.

Nonetheless, this dynamic could face opposition from powerful industrial agricultural interests and be hampered by a slow return on investment — misaligned with current subsidy-driven economic logic.

Portugal carries an ancient soul. In its azulejos, fado, maritime tales, and mystical poetry lies a popular and metaphysical cosmology waiting to bloom again.

LE PAPIILLON SOURCE centers, envisioned by the EL4DEV program, would offer a stage for this resurgence. There, an alternative, interdisciplinary, and cooperative form of education would be developed — inspired both by local traditions and innovative pedagogies.

Far from rigid curricula, these centers would emphasize:

- Experiential learning,
- Intergenerational knowledge transmission,
- And a secular spirituality rooted in nature and history.

Portugal's cultural heritage would be brought back to center stage — not as museum relics, but as living vectors of cultural diplomacy, contemporary creation, and intercivilizational dialogue.

This would shape a Portugal reconciled with itself — peaceful yet bold.

The economic model proposed by the EL4DEV program does not bet on quantitative growth, but on the richness of relationships, know-how, and local cooperation.

In this vision, Portugal's rural municipalities would become key players in a meaningful form of tourism based on:

- Experiential ecology,
- Collective well-being,
- And community-based artistic and artisanal craftsmanship.

Through a shared ownership model, the revenues from these activities would be equitably redistributed, reinforcing local economic independence.

Portugal could thus become a favored destination for ethical nomads, artists-in-residence, independent researchers, and European cooperators.

Yet obstacles remain: the historical dependence on European funds, the influx of foreign capital into real estate, and the lack of long-term economic vision at the national level.

In the geopolitical architecture of the EL4DEV program, Portugal is neither peripheral nor minor. On the contrary, it would become a node of mediation and influence.

As a natural bridge between Europe, Lusophone Africa (Angola, Mozambique, Cape Verde), and South America (especially Brazil), Portugal would lead a societal diplomacy centered on:

- Cultural cooperation,
- Regenerative ecology,
- And postcolonial spiritual dialogue.

Integrated into the future Mediterranean Societal Union, Portugal could project a humanistic voice built on trust, reciprocity, and simplicity.

This would constitute a new form of soft power, grounded not in economic or military influence, but in ethics, beauty, and collective wisdom.

If Portugal embraced the path proposed by the EL4DEV program, it would not become an isolated exception, but an inspiring precedent. It would reactivate its territories, redefine its identity, and build an inclusive, modest, grounded, and universally shareable future.

This civilizational project would offer the country:

- A rural renaissance based on cooperation,
- International visibility founded on ecology and culture,
- And a new national narrative harmonizing tradition and innovation.

But such a transformation would require:

- Genuine mobilization of local officials and rural youth,
- A rebalancing of national economic priorities,
- And a bold break from extractive tourism models and the passive liberalism of the European Union.

Only then could Portugal become what it has always sensed itself to be: a small country with a great soul, a quiet guide for a world in reinvention.

Chapter 7 – Italy: The cradle of a New Societal Renaissance

At the heart of the Mediterranean, between mountains, volcanoes, and seas, Italy unfolds a human and natural landscape of exceptional richness. Its fabric of small municipalities, its artistic and philosophical heritage, its geographical diversity, and its history of political fragmentation make it a paradoxical yet powerful candidate to pioneer a civilizational shift. If Italy were to adopt the path proposed by Paul Elvere DELSART through the EL4DEV program, it could not only transform its internal structure but also reposition its global role by assuming a moral and cultural leadership rooted in its past and projected toward the future.

The first transformation, profoundly political, would affect the country's communal structure. Italy has over 7,900 municipalities, the vast majority of which have fewer than 5,000 inhabitants. These small municipalities—often located in the Apennines, the southern peninsula, or on islands like Calabria, Basilicata, Sardinia, and Sicily—are currently overshadowed by gradual demographic decline. With the EL4DEV program, they would become the pillars of a National Grouping for Societal Economic Interest, capable of designing and managing collective, cooperative, and ethical projects. Such an architecture would effectively counter rural exodus, chronic youth unemployment, and urban hypercentralization. However, this transformation would inevitably face challenges from Italy's complex institutional entanglements, a bureaucracy known for its sluggishness, and a historic mistrust between the North and South.

The second axis of transformation would concern territorial ecology and rural revitalization. The Vegetal Calderas—hybrid systems for ecosystem regeneration and socio-economic revival—would find ideal testing grounds in Italy. In arid or marginalized areas, such as parts of Sicily, Apulia, or Sardinia, they would act as bulwarks against desertification, biodiversity loss, and increasing drought. Simultaneously, the program would promote a gentle yet firm transition toward intelligent agroecology, anchored in local agricultural traditions and highlighting niche production. The Mezzogiorno, long perceived as a geographic and economic problem, could become a Mediterranean model of climate resilience. However, resistance from agro-industrial interests—sometimes linked to mafia networks—would pose a significant challenge in certain regions.

Italy would not only be transformed in its structures or countryside but also in its ways of thinking, teaching, and transmitting knowledge. As a direct heir of the Renaissance and cradle of European humanism, it could, under the impetus of the EL4DEV program, once again become a leading intellectual hub. Paul Elvere DELSART speaks of a “Second Renaissance Movement,” and it is in Italy—the land of the Medici and Leonardo da Vinci—that this movement could take on its most symbolically powerful form. In declining historical villages, rural educational cities would be created, blending arts, philosophy, ecology, and cooperative practices. These intergenerational hubs of stimulation would reactivate medieval and baroque centers as living spaces of knowledge, creation, and contemplation. Italian genius, long suppressed by economic and tourism-driven uniformity, could thus flourish anew in a modern form.

The economic transformation, for its part, would follow an original path. Rather than relying on industrialization or mass tourism, the model would promote development based on circular economies, artisanal knowledge, and educational services geared toward cooperation and meaningful engagement. Educational theme parks or centers for scientific and spiritual tourism could emerge in little-visited regions, far from saturated tourist circuits. This movement would generate sustainable, often non-outsourcable jobs and provide small municipalities with new sources of income without compromising their cultural integrity. However, the inertia of the dominant economic model, persistent dependence on European subsidies, and the strong pull of conventional tourism could slow this shift.

Finally, on the geopolitical front, Italy could reclaim a central role within the Mediterranean basin. As a founding member of the future Mediterranean Societal Union alongside Portugal, Spain, Morocco, and Greece, it would have the opportunity to assume a new form of leadership: that of societal diplomacy. By leveraging its cultural, intellectual, and spiritual capital, it would strengthen its soft power and restore an international influence it has seemingly lost over recent decades. This mediating posture—based on listening, cooperation, and the beauty of dialogue—would place Italy at the heart of a new Mediterranean balance between Europe, North Africa, and the Levant. However, this role could provoke tensions with certain European institutions, especially if the EL4DEV model were to directly challenge the economic and political foundations of the Union.

In conclusion, Italy possesses all the assets to become a living laboratory for the EL4DEV program. Its centuries-old heritage, crisis-stricken territories, dispersed talents, and still-vibrant human richness make it a fertile ground for comprehensive renewal. By embracing such a transition, Italy could revitalize its forgotten villages, restore profound meaning to its art of living, and once again become a cultural beacon in the Euro-Mediterranean space.

But this success would require bold political will, deeply rooted in local realities. It would demand broad citizen mobilization—uniting youth, researchers, farmers, artisans, and artists around a shared vision. Most importantly, it would require a collective act of faith: the decision to step out of the productivist paradigm and embrace a holistic conception of progress—one in which the economy serves life, and not the other way around.

Chapter 8 – Greece: A return to the breath of origins

Facing the Aegean Sea, at the heart of a changing world, Greece stands as a living memory. It carries within it the roots of universal thought, a way of life oriented toward balance, beauty, and moderation. Yet this country—once the master of philosophical city-states—has been severely impacted by economic crises, the desertification of its countryside, and the depopulation of its islands. Today, it is perhaps precisely because of this fragility that Greece emerges as fertile ground for a systemic refoundation through the EL4DEV program led by Paul Elvere DELSART. Adopting this path would mean reconnecting with its deepest sources while charting a radically new course.

One of the pillars of this transformation would be the reorganization of territory through participatory island governance. The Cyclades, the Dodecanese, and the Northern Aegean Islands host a mosaic of small, isolated municipalities, often in demographic and economic decline. Thanks to the EL4DEV model, these communities could unite within a National Grouping for Societal Economic Interest, pooling their resources and visions to launch joint initiatives. Ecotourism infrastructure, innovative agricultural ventures, collaborative educational centers—these islands would reinvent themselves through inter-island cooperation. Financial autonomy, territorial revitalization, and social cohesion would be significantly strengthened. However, persistent centralization in the Greek administration and a lack of experience in collaborative governance would pose challenges to be overcome.

Beyond organizational reform, Greece could become a pioneering ground for environmental and agroclimatic regeneration. The scars left by wildfires in the Peloponnese or on Euboea, and the growing drought in Crete, underscore the urgency for a strong ecological response. The implementation of Vegetal Calderas in these regions would restore ecosystems, enrich soil, and enhance moisture and biodiversity. A transition toward diversified, local, self-sufficient, and decarbonized agriculture would gain vital importance. By becoming a true Mediterranean laboratory of ecological resilience, Greece would not only address its own vulnerabilities but offer the world a model. Yet agro-industrial interests and promoters of traditional tourism could resist such change, particularly due to funding shortages and cultural resistance.

But perhaps it is on the cultural and philosophical front that the impact of the EL4DEV program would find its most vibrant expression in Greece. Land of Plato and Epicurus, Heraclitus and Aristotle, Greece could host the first “philosophical commandments” of the Green Empire of East and West. Circles of sages would be founded, philosopher-kings trained, and spaces of ethical and spiritual learning established. Within the infrastructures of LE PAPIILLON SOURCE, Platonic ideals would be actualized in a modern, inclusive, and deeply participatory setting. Greece would become not only a space of experimentation but a symbol: the site of a renewed harmony between nature, mind, and community. It would be a return to the source—but by a new, open, and visionary path.

In rural territories or lesser-known islands, an economic revitalization could take shape. Alter-globalist educational theme parks, rooted in local culture and the great narratives of humanity, would offer unique experiences far removed from mass tourism. A new economy of intellectual, ecological, and initiatory tourism would emerge—meaningful and capable of providing sustainable employment. Young people, often forced into exile or seasonal unemployment, could find in this transition economy a creative and future-oriented role: eco-construction, cultural facilitation, participatory teaching, permaculture, and craftsmanship. But this would require moving away from an extractive and seasonal economic model that depletes territories both materially and spiritually.

Finally, on the geopolitical stage, Greece could once again become a beacon. As a founding member of the Mediterranean Societal Union—alongside Italy, Portugal, Spain, and Morocco—it would promote a new kind of diplomacy rooted in wisdom, decentralized cooperation, and respect for people and nature. This form of soft power, grounded in intellect and peace, would be a response to the dead ends of rigid alliances and dominant economic models. However, recent history has left its mark. Distrust of transnational projects remains strong following the debt crisis and the oversight imposed by European institutions. Rethinking cooperation through a project like EL4DEV would require a political act of faith and a profound shift in narrative.

If Greece were to embark on this path, it could reactivate its civilizational identity—that of a people shaped by the sea, by thought, by solidarity, and by beauty. It would breathe new life into its rural municipalities and neglected islands,

offering them not only means, but purpose. It would then become a powerful symbol of a Mediterranean renaissance, running counter to financialized globalization.

But this metamorphosis cannot occur without conditions. It would require a decisive break from the post-crisis narrative of resignation, the awakening of an enlightened youth, and the commitment of intellectuals, islanders, farmers—of all those who refuse to see their country reduced to a postcard or a neoliberal testing ground. It would finally demand a bold collaboration between the state and local territories—freed from clientelist logics—capable of carrying a project that combines moral grandeur with concrete transformation.

Chapter 9 – France: A return to the roots of a nation in transition

Among European nations, France occupies a unique position. Heir to the Enlightenment and shaped by a strong republican tradition, it embodies both critical thinking and social engineering. Yet behind this image of a centralized and enlightened country lies a heavy institutional complexity, a declining rural fabric, and an administrative centralization that hinders large-scale experimentation. And yet, if France—the homeland of Paul Elvere DELSART—were to fully embrace the political and civilizational path of the EL4DEV program, it could become the laboratory for a global renewal—local, spiritual, and political all at once.

Everything would begin with a profound decentralization of power. With over 34,000 municipalities—an unmatched figure in Europe—France possesses an exceptional territorial network, with the majority of villages home to fewer than 2,000 residents. This network, often seen as an administrative burden, could become the beating heart of a new societal model. In the vision of the EL4DEV program, these municipalities would group together into Societal Economic Interest Groupings, co-financing and co-managing infrastructure with educational, ecological, and touristic purposes. Central France, the lands of Occitania, the Massif Central plateaus, or the vineyards of Burgundy could regain a forgotten territorial dynamism, freed from the sense of abandonment. But the challenge would be considerable: the Jacobin state, the layered levels of governance (municipality, intercommunality, department, region), and often opaque decision-making processes form a true institutional fortress.

Ecological transition, another pillar of the program, would also find fertile ground in France. Vegetal Calderas—artificial yet living ecosystems—could be installed in regions weakened by ecological or social erosion, such as the Landes, the Pyrenees, Lorraine, or Aude. These structures—agricultural, hydrological, and cultural—would help restore biodiversity, hydrate the soil, encourage polyculture, and slow down rural desertification. Far from a return to the past, this would be a synthesis of cutting-edge green technology and a spirituality of the living world. Yet here too, the road would be difficult: resistance from agribusiness interests, the power of the FNSEA (National Federation of Farmers' Unions), and many territories' dependence on the CAP (Common Agricultural Policy) and monoculture could hinder such initiatives.

The EL4DEV model also calls for a true cultural and educational revolution. France, rich in intellectual heritage, would be an ideal space for the birth of a "Second Renaissance." Alter-globalist educational parks could emerge in territories of high symbolic value—Dordogne, Brittany, the Vosges—welcoming researchers, philosophers, artists, and engineers to work together toward a more just, more conscious, more liberated society. Education would be reimagined around cooperation, ecology, and applied philosophy. France, true to its Enlightenment legacy, would reclaim a lost vocation: that of an intellectual beacon in service of emancipation. However, the educational system—centralized, unionized, and strongly hierarchical—could oppose the emergence of such an alternative model, especially on a national scale.

Economically, a new dynamic could be launched in so-called "forgotten" territories—those never featured in tourist brochures but rich in know-how, landscapes, and humanity. The tourism of tomorrow in this transformed France would no longer be a mere consumer pastime. It would become scientific, educational, therapeutic. Sustainable jobs would emerge in sectors of high human and ecological value: eco-construction, permaculture, social innovation, experiential education. These rooted, non-relocatable activities would allow younger generations not to flee the countryside, but to reinvent it. Yet real estate pressure, economic inertia, and the dominance of mass tourism could thwart this silent transformation.

Finally, as the birthplace of the EL4DEV program, France would bear a special geopolitical responsibility. It would become the spearhead of the Mediterranean Societal Union—a new alliance based not on competition but on cooperation, complementarity, and territorial self-sufficiency. It would offer a new form of diplomacy, no longer aligned with liberal or security paradigms, but aimed at building a resilient and just world. This would be a way to breathe new life into France's struggling soft power—not through its central institutions, but through the awakening of its territories.

If France chose to walk this path, it could not only reconcile with its rural regions but also reconnect with its humanist vocation—transcending the limits of a technocratic and centralized state. It would rediscover its soul in a renewed form: more ethical, more spiritual, more attuned to the living world.

But such a project would require a major narrative shift. It would demand abandoning neoliberal logic and the stifling grip of Jacobin technocracy to make way for a distributed, imaginative society, connected to its roots. It would also call for a massive civic mobilization—by youth, rural mayors, independent intellectuals, artists, and cultivators. Because this transformation would not come from above, but from the heart of the territories.

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