

The Collapsology & the destructive roles of military dictatorships states
The cases of Syrian & Arab spring countries

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Abstract: For decades in the countries of dictatorship, catastrophism is renewed centered on the concept of total collapse, gaining ground among the practices devoted to political and socio-economic reality. Reality shows that there are people who do not change, and there are leaders - countries of Arab dictatorships - embody the status quo in their countries to perpetuate their dominions and their profits from the eternity of their authorities. At the same time, scientists and great thinkers are always changing their era to move into a new human era and sustainable development. But the passage to a higher scale of humanity is difficult to measure at the geopolitical stage. Some scientists speak, in learned terms, of a new era in contemporary time and human rights, others are regarded as thinkers or scholars serving the leaders of dictatorial countries to destroy everything. It is a permanent paradox, over time, between developer leaders vs destructive leaders. All sectors are bound to be affected if collapsology was to take place, it will destabilize governments and totally shatter the socio-economical life. Poverty, theft and insecurity will increase, and everything will start falling apart. If collapsology was imposed by leaders, it will bring the whole world to its knees, destroying the socio-economic world and bringing the demise of many people who will be caught in the crossfire. Arab military dictatorships in countries that have been in constant wars for decades are the best examples. The paper tackle this problem by the collapsology and its approach and proposes a practical model as solutions.

Keywords: Collapsology, military dictatorships, Arab states.

1. Literature review

Scientists and professionals have used several definitions of collapsology according to their disciplines and political ideologies, the most famous in chronological order are:

Meadows & al. (1972) in *Limits to Growth*: The idea of "collapse" was present to name the consequences of "overshooting" overcoming and restricting Earth's carrying capacity. Source. Meadows Donella&al. (1972).

Joseph Anthony TAINTER (1988) describes: Rapid and decisive fall in an established level of socio-political complexity. Source. Joseph Anthony TAINTER (1988).

Jared DIAMOND (2005) mentions: Drastic reduction of the human population, and / or of political, economic, social complexity, over a large area and a significant duration. Source. Jared DIAMOND (2005).

Yves COCHET (2011) defines: Situation in which basic needs (water, energy, food, housing, clothing, mobility, security, etc.) are no longer provided to a majority of the population by services framed by law. Source. Yves COCHET (2011)

Renaud Duterme (2016) defines: The collapse is the context in which this type of scenario evolves is often the same: following a catastrophic event, the protagonists find themselves in a ravaged universe in which the prevailing organization disintegrates more or less quickly: hospitals submerged in patients, stores stormed, power cuts, fuel shortages, failures of the drinking water networks (...), monster traffic jams on the highways serving the city, and above all the inability of the State to maintain order, causing riots and looting on both sides. Source. Renaud Duterme (2016).

The word "collapsology" is a neologism coined by Pablo Servigne and Raphael Stevens, in their book "How everything can collapse, small manual of collapsology in use by present generations", composed of the word "collapse", from Latin collapse, "which fell in a single block" (originally from the verb to collapse in English, "s" to fall, collapse, collapse ") and the suffix " -logy ", forming the name of a science , of the scientific study of a

subject.

Raphael Stevens describes the collapse as: “a little nebulous”. According to him, “the main problem of collapsology is [...] the narcissism it perpetuates (collapse as catastrophe rather than industrial civilization as disaster). Source. Nicolas. Casaux (2018)

Pablo Servigne and Raphaël Stevens (2015) defines: The collapsology corresponds to (a reflection which admits the inevitability of the collapse of thermo-industrial civilization, which considers it as a drama, as a catastrophe, and which involves mourning our industrial civilization. The realization that industrial civilization is not viable, that it is doomed to self-destruct, constitutes, in their eyes, a huge shock that destroys dreams, bad news. Source. Pablo Servigne & al (2015).

Jérémie Cravatte (2019) mentions: Collapse" defined as such concerns all aspects of a society, Ecological changes (or a financial crisis, a war, etc.) would play the role of triggering this generalized collapse. Source. Jérémie Cravatte (2019).

The collapses participate in forcing the considering more than necessary of these findings, which have been largely denied since the 1970s at least. Unfortunately, their way of presenting things does not necessarily help to be clear about the situation and react to it accordingly. The speeches of the collapse worry above all about the future of "our" civilization and they equate the end of it with the end of the world. To be more precise, they are primarily concerned about the future of the middle classes in industrialized countries. It is the collapse of "our" lifestyles that is at the center of concerns through collapsed speeches.

The narcissistic approach of turning the future of the world around it. Source. Bertrand Louart (2019).

Vincent Mignerot defines: the study of the evolution of our societies in the prospect of a decline or a collapse, he expresses” reservations about certain possible outflows”, in particular because of a lack of clarity in the definition of a methodological framework of reference. Source. ArcheOs .EU (2019).

Civilization is: Civilization is a blurred term, inherited from the Enlightenment, which roughly designates the characteristic features of a given society. These characteristics are generally political, economic, technical, cultural, religious, etc. The term is generally used in opposition to a state of barbarism.

Degrowth according to André Gorz who was the first to use the term(Degrowth) is: Anti-productivist movement, born in the 1970s. It denounces the myth of infinite growth in a finite world. The decreasing ones (or the growth objectors) fight for a chosen decrease rather than suffered.

Sustainable development:a term appeared especially in 1987 which, as its name suggests, claims that a developmental model (of economic growth) could be "Sustainable". This term disseminated by the institutions has been taken up by a large part of "civil society".

Entropy: Term used by the German physicist Rudolf Julius Emmanuel Clausius, at the end of the 19th century, to designate a degree of “disorganization” (dissipation) which, the larger it is, the greater the share of unusable energy. A simplistic example is a glass of water with ice cubes in a heated room: the increase in entropy is the increase in "disorder" in the water molecules (this is energy that is unusable). Source. Murray, S.C. (2017).

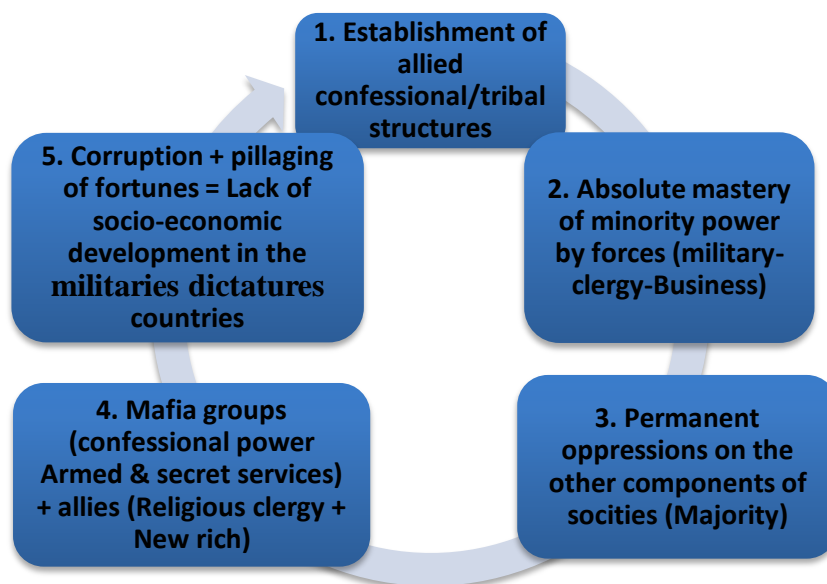
Also, Collapsology is an applied and transdisciplinary science involving ecology, economics, anthropology, sociology, psychology, biophysics, biogeography, agriculture, demography, politics, geopolitics, archeology, history, futurology, health, law and art. This systemic approach is based on the two cognitive modes of reason and intuition, as well as on recognized scientific works. The “A safe operating space for humanity” and “Approaching a” studies- state shift in Earth’s biosphere. Source. Will Steffen (2015).

Finally, most authors who have written on this subject say that the world could collapse. However, they also speak of the replacement of industrial civilization because of collapsology caused by some leaders in dictatorial states (examples, the Arab military dictatorial states in Arab spring) ,this is the reason why the political situation and socio-professional security will also decrease in these countries, the cities and their people will tend to be agitated and even to start to plunder and destroy the goods of others because of the poverty and the dead-end vs future. It can be quite difficult to control a huge crowd and, therefore, restoring order to the cities could be an impossible

task which may require military blooded intervention and killing more innocent people. Unlike the countryside where the population is small and therefore the people there can be controlled easily if things start to get out of hand.

2. Theoretical framework:

This framework is schematized as the following:



3. Problem and Objectives

The colonialism of the countries of the (Cases studied) imposed structures in power and a style of management and confessional and tribal organization (Armies, intelligence services, constitutions, political parties, associations, Unions, etc.) to link these bodies (formally national) to central colonial power after the withdrawal of its colonial armies and its columns. The objective of this research is to shed light on and address an obscure field of post-colonial history and its establishment (of structures, organizations and styles of management) confessional / tribal allying with interest groups colonial, creating eternal conflicts, and hampering the socioeconomic development of these countries.

4. Methodology

The research is based on conceptual methodology and follows the exploratory and comparative analysis of the data referring to the subject addressed, it analyzes these real data experienced in ambiguous contexts and reveals results that shed light on the current reality of the countries studied. at the end it proposes a practical model which helps to facilitate understanding of the roots of the causes of interminable conflicts in these countries.

5. The collapsology: what Science?

According to Jacques IGALENS (2017) and Vincent MIGNERot (2018):

"Collapsology" is not a new science, it is a discourse that uses existing sciences. It shouldn't be a problem; it doesn't have to be a "science" - with all the dogmas of scientism - to offer interesting and useful insights and insights. Unfortunately, confusion is maintained - as much by the collapsos as by those who invite them to intervene as such - on the "birth of a new transdisciplinary scientific discipline". This claim of scientific is sometimes presented as a joke, but this "joke" is taken up and fed (almost) unanimously. This unnecessarily weakens collapsed discourse and gives way to sterile accusations of "pseudo-science". Source. Jacques IGALENS (2017), Vincent MIGNERot (2018).

Jacques Igalens in another register entitled "Collapsology is it a science? ", In which he questioned the transdisciplinary character of collapsology (without questioning its multidisciplinary nature), highlighting the absence of a paradigm and common foundations that bring together the various topics addressed. According to him, "the fact of sharing a concept", namely the collapse, "does not build on its own a scientific discipline, which supposes an articulation of concepts and, in this case, this articulation is different in biology, in physics, anthropology, psychology, etc. He concludes by writing that "collapsology will not produce new knowledge (the sciences on which it depends will do so), but it will produce a new narrative of our life in common, and it is certainly also useful.

To regard the collapse of the country's civilization as a catastrophe is to perpetuate the destructive paradigm that precipitates it. If the dominant culture, civilization, is heading towards its collapse, if it destroys the systems of the country, it is among other things because it does not consider the socio-economic world and its balances and its dynamics as primordial. It is precisely because civilization is led to destroy all others (other species and other cultures). Source. Guy.D. Middleton (2019).

Riesel and Semprun describe in the book: "Catastrophism, disaster management and sustainable submission": The cult of subjectless knowledge is the religion of bureaucracy. And among his favorite devotional practices, there are obviously statistics, State science par excellence, effectively becoming such in militarist and absolutist Prussia of the 18th century, to be applied on a large scale to the education and impersonality of the modern public-school system. Source. Nicolas. Casaux (2018).

Theories of collapse must be taken seriously [...]. [But] it is not up to politicians to decide on their relevance or probability. (Office of the Brussels Minister for the Environment (Céline FREMAult13). It is a drastic decrease in human population size and/or political/economic/social complexity, over a considerable area, for an extended time. Source. Diamond. Jared (2011).

What is collapsing according to collapsos? Ecosystems, capitalism, finance, economy, modernity, Western culture, society, benchmarks, complexity, liberal democracy, the state, the legitimacy of the state, public services... ?. It is in fact indistinctly a little all of this at the same time in the notion of collapse. Source. Régis MEYRAN (2019). The collapse is a systemic concatenation, a chain of causality within the industrial system, which threatens this system to tip over into an unknown state which would be a state of anomy and chaos. Source. Renaud Duterme, Vincent Mignerot (2018).

Collapse is typically invoked to describe major social change in a relatively short period of time, where significant qualitative or quantitative decline can be observed in terms of population, quality of life, or level of sociopolitical complexity. Normally, end-of-the-world merchants have always existed throughout history and have always been able to find accommodating ears to make their businesses grow based on apocalyptic messages. But today, they benefit from a much more favorable information field to amplify their speeches, distribute it very widely and expand their audience in a few clicks. Source. Thierry Berthier (2019).

Today, humanity is confronted with a major political question, expressed by André Gorz in his last very clairvoyant article on the future of our societies: Degrowth is therefore an imperative of survival. But it supposes another economy, another lifestyle, another civilization, other social relationships. In their absence, collapse could only be avoided by means of restrictions, rationing, authoritarian allocations of resources characteristic of a war economy. Source. Jérôme Gleizes, Yann Moulier-Boutang (2007).

6. Collapses: contradiction, Conflicts, and development?

There Is a contradiction, a conflict, or at least a tension between "socio-economic equity" and "sustainable development". Or there is, on the contrary, a natural alliance, a pre-established harmony between political, ecological and socio economical. Certainly, "sustainable development", or "sustainable", is better than just "development". which is better than "growth" it is the Sustainability. As for the "way of life", it should be understood in terms that are both understandable and flexible. It is not only a standard of living, that is, a level of real income. It is a way of producing, consuming, moving, building, living together, spending holidays, procreating, and so on. But the condition for its generalization to be sustainable is a significant constraint on the limit below which our way of life can vary in an acceptable manner. Source. Jean-Paul Fitoussi, Eloi Laurent

(2008).

we should act locally, and starting with ourselves as individuals, organizations or local communities, to achieve - all together - a sustainable generalizable lifestyle. The slogan "Think global, act local" does not only make these two recommendations. The first is "think locally", thinking locally is no less important than acting locally. Act? Certainly, and quickly create the conditions for effective action to be able to achieve our goals of social justice and economic sustainability and political freedom. Members of societies, and of the weakest and most fragile of all - the generations to come - may constitute the most formidable forces. To ensure that we have appropriate "global" action at national level, we need to strengthen these forces which defend the interests of the most vulnerable to strengthen at the trans-national level the organizations and associations which speak and which fight, for the most vulnerable. Source. Manuel Domergue (2009).

The idea of "catastrophe" encompasses various elements of a "social, economic, ecological and political crisis", with two issues which occupy a central place: on the one hand, the prospect of a shortage of resources, and on the other hand, climate change and land deterioration. The main idea is therefore a catastrophic world view. Source. Dupuy. Jean-Pierre (2004).

The catastrophist are also primarily interested in the question of the survival of the world, whether it is "civilization", humanity or life on earth, and tend to relegate to the background the questions of autonomy and social justice, although these questions are arousing growing interest in the development of their thinking. Source. CHAMEL. Jean (2016).

Thus, the socioeconomic and political danger in such a country is not really a fantasy, and one easily subscribes to the alert that sounds, because the absence of strong ambitions in matters of public policy and sustainable development can give a feeling neglect on the part of the dictatorship leaders.

Semal which rehabilitates catastrophism not as the simple vehicle of an authoritarian drift or of an apathetic and indifferent thought in the face of collapse, but as the ideology which would be most likely to allow authority to reinvent itself.

Likewise, the meeting between a generation which, at the end of its militant career, remains on a feeling of failure, and the primo-militant generation, which is convinced that it will witness the catastrophe, this meeting complicates the militant landscape.

More generally, so-called negative emotions (despair, anger, etc.) are valued because, associated with "moral shocks", they are a powerful engine in rallying to collective causes. In the context of catastrophism, we understand how feelings of anxiety or frustration at the inertia of institutional policies can generate a particularly dynamic mobilization, far from the idea of demobilization often associated with catastrophism. Semal then shows that if these emotions generate such a capacity for mobilization, it is because they have been framed by narrative logics which perpetuate the belief in political rupture and global shift by reducing the cognitive dissonance which accompanies political engagement. Source. Héloïse Thomas (2019).

Infantilization leads to selfishness and narcissism, a self-centered blindness. So modern slavery, like the suffering of mass exterminations of living species, passes very largely above the navel. This craze for collapsology is also the expression of the fear of a radical change that almost everyone feels coming.

It is probably that the mass of the people - as opposed to the elites - goes through this type of awareness to change their behavior and begins to change their way of life and influence political choices through their individual choices. Collapsology attempts to highlight the impasse in which we find ourselves and the consequences of the functioning of the world as it is. So, it goes without saying that we all run into disaster, regardless of race or anything else. It's not just the fall of our civilization that we should be afraid of, it's above all the butchery in which it will happen. Once all the bombs and all the chemical weapons have been used, what will remain alive on earth or in the seas. As Pablo Servigné says: the multidisciplinary or multidisciplinary approach to collapse is enriching for the debate.

Here, the more radical confessionalism of Islam worldwide (Chita ,Allawite,Caida, Daesh, Muslim brothers,...) as well as the rise of religious extremists among people of Western origin prove catastrophism . In Europe the

evangelical churches are multiplying especially among people of African origin, economically modest.

The rise of religious fundamentalism (Muslim, Christianity, Judaism, Hindus and Buddhism) in certain countries of the world; Islamism in the Arab countries and elsewhere in Africa and Asia since the 1970s, in (Somalia, Iraq, Syria, Yemen, Iran role in the Shia religious wars against Sunnis in Lebanon, Iraq, Yemen, Syria), tribal rivalries in Chad, Mali, Libya, religious and popular uprisings in the Philippines, in Egypt (the Muslim brothers), in Nigeria and the neighboring countries (Boko Haram), Tunisia, Algeria (the Islamic front) and in Libya, the creation of the Islamic State (Daesh) in Iraq and Syria, the coming to power of radical religious leaders in Shia Iran from Khomeini and its militias worldwide, and the export of this radicalism to the West through the numerous Islamist attacks, are in part the consequence of the socio-economic and political deterioration of these countries. This is also the case in countries which encourage the rise of religious. (Israel, Russia, Brasil, Myanmar,...) We see that the religious, the social and the economy and the political are extremely linked.

Also, the growth equal dechristianization or collapse of the religious (this is the case of China whose growth has been accompanied by the virtual disappearance of the religious replaced by the cult of personality from Mao to Xi Ji Ping) and equal recession on the rise of the religious. Another illustration of this state is the rise of evangelism in Africa and in Central and Latin America in impoverishing countries and to a lesser extent in poor circles in the West.

Other dimensions, social, geopolitical, legal, digital, of the collapse are also fascinating and are linked. The crisis of the imprisonment of opponents, full prisons without trial, overcrowding, recurrent security problems, radicalization favored by imprisonment, here too the collapse of justice is underway. In addition, to the growing slowness, judgments or judgments are more poorly argued.

The problem is to present these situations as illustrations of collapses regardless of what caused them and / or made them so violent. For example, the recurrent mobilization of the Syrian case to illustrate a situation of collapse is quite violent, since it is a question of comparing what could "happen" to us in terms of political adaptation with bombings, massacres, shootings and torture volunteers up to kill.

Source. Renaud Duterme, Vincent Mignerot (2018).

It is an illusion to think that the army is a body that stops supporting the ruling class. It is also an illusion to think that the only "Riches" could be raw materials and basic resources. The richest are not only rich in money, but also in tangible properties, land, industrial materials, buildings, military influences, mutual supports which they use and will use to maintain their privileges.

The geographic distribution by levels of wealth, the ghettos of the wealthy and the fact that we live in totally separate, unchanging worlds is a widespread and nothing new phenomenon. Une illustration en sont les gated communities décrites par Duterme. Source. Renaud Duterme (2016).

Most collapses thus make the choice to blithely deny the antagonistic interests present in society. However, the problem of so-called "elites", whatever their level of unconsciousness and / or cynicism, is not their "denial", but their interest in nothing fundamental changing. It is not a problem of people (otherwise classes would not reproduce as easily), but of social position VS poor people. Source. Jared Diamond (2009).

The collapse of a politico-state structure, as was the case with the fall of the Roman Empire, but a "Ecocide", leading to the exceeding of "carrying capacity" and the disappearance of a large part of the population, even the majority of it. Behind this idea of the collapse of society resides a vision of the world which puts forward the system rather than the actors and the power relations. The collapse would first come from the "limits" of a system that no longer works, rather than from social injustices.

collapsology is above all an ideology of frames; its main injunction is: "you have to adapt! This does not only mean complying with the existing order of things, but above all anticipate future developments and act now. Source. Barbara Stiegler (2019).

The institutions - and the state in the first place - must not only encourage this adaptation among individuals, but above all prepare society with adequate measures and policy. Collapsology", collapsealism preaches resignation. The "renaissance" that collapsologists hope will eventually emerge from collapse is therefore likely to be above all an archaic regression towards ever more coercive power structures. In short, collapsealism claims to deliver everyone from politics, that is, to have to think personally and act collectively to build a better world. Source. Bertrand Louart (2019).

7. Massive injustices: How to do?

The defense of the people against the assaults it is undergoing and which it will undergo in the decades to come, requires an organized resistance, which assumes a deliberate conflictual vis-à-vis the State organizations.

Collapsology strengthens the toxic identification of most people living in civilization with this deadly culture, rather than encouraging their identification with the natural world. Thus, it serves the destructive purposes of the state and the mainstream media, their propaganda, the dominant culture, much more than it serves the planet and all living species. Source. Nicolas Casaux (2018).

To face the situation of the destruction of countries by their dictatorial leaders, it is imperative to change army and its criminal tools. The urgency in these countries is not to inform or distribute "kits" of ready-made solutions, but the task is to manage to activate individual and social levers which are not at the level of objectifying reason, in the functioning: at the level of habits, representations, links, attachments, fears and desires. In terms of mobilization tools, the concrete actions are: what activities, what meetings, what words, what tools can reach at this level? Source. Cyprien Tasset (2019).

7.1. Approaches to change: stop the collapses caused by dictatorial leaders

The change is not linear, it is not proportional to our debauchery of life, it follows its own timing, surprises us, suddenly all at once. This phenomenon is called the "tipping point" or "critical threshold", The tipping point is a threshold, the moment when a critical mass is reached, the concept of tipping point is invaluable for understanding the fact that visible changes are slow to appear. it appears in very different areas; future disasters must be considered inevitable. Because "even when they are informed, people do not believe what they know". So it is not a question of brandishing threats and announcing disasters like a prophet of doom, but of giving them the status of proven facts.

Why don't people change? we ask ourselves. Perhaps because the tipping points (negative and positive) have not yet been reached. But we're almost there. It's coming soon and, depending on the type of tipping points in question, for the worse. and, or, for the better. Source. Guillaume Lohest (2016).

7.2. Clergs et Religions of the leaders: Good sobriety and voluntary simplicity

Pierre Rabhi does not hide it, the happy sobriety which he proposes as a way of change is an authentically spiritual attitude, which is based on the sacred and mysterious character of religious life. In the same spirit of this happy sobriety, the two names overlap more than they compete, voluntary simplicity does not present itself as an accumulation of deprivations, but as a dynamic of liberation which encourages to connect more. The religious character of such an approach, in the first and etymological sense of the term, is undeniable. Source. Rabhi. Pierre (2013).

7.3. Lockdown, lobbies, experts: the cocktail of immobility

The "lobby" is therefore an influence group, which attempts to influence the design or adaptation of legislation for the benefit of private interests, most often politico economic. This could help, among other things, to deconstruct the underdeveloped countries, which are developing and fueling collective impotence.

Expertise in the dictatorial countries plays a false neutrality. Sociotechnical barriers and lobbying practices, which go hand in hand, are draped with justifications that are sometimes difficult to contradict. the objectives of socio-technical expertise, economic interest and sustainable development rarely converge. Under the guise of expertise,

the advice provided to the political world by specialists is marked with the seal of conflict of interest.

to preserve the countries, human life and life in general seem on the contrary slowed down, the tendency, alas in full expansion, is to consider that the cause of the stagnation would essentially concern a conscious concertation of those who hold the military, political and economic.

Governments too knew the consequences and did little, if anything, to protect citizens. The "disease" from which people suffer is therefore not "hereditary" or "genetic", that is to say "natural": it is historical, socio-economic and political.

Thus, at the level of society, the consciousness of a link with the whole of the living must be reinvented, reconstructed from social movements. No shortcut can do without the arduous work of convergence of the struggles of the exploited and the oppressed around a project of society guaranteeing a good life for all by satisfying real and democratically determined human needs while respecting human lives and ecosystems. Source. Daniel Tanuro, (2019).

The collapse will not be sudden, it will happen slowly, and it is pointless to predict its date, since "everything has already changed." "We're already in it. Unemployment, the fact that we breathe badly in cities and villages, that we cannot find accommodation, the fact that people are afraid of each other ... ". But for others, the collapse will be rapid, so catastrophic, and the shock is likely imminent. Some even risk going forward. Source. Jean Chamel (2019).

The collapse of societies can also by itself constitute an object of study, the object of collapsology. The HANDY model that has become famous on this subject, an attempt to model the future of societies in relation to their level of inequality (Motesharrei, 2014). This study starts from the prey - predator model well known to biologists, supposed to cover the rich (elites) - poor (workers) relationship, but enriches it by considering human technical capacities. On these bases, three ideal types of society are distinguished:

- Egalitarian: without elites,
- Fair,
- Unequal with monopolization of wealth.

The result is four different trajectories:

1. Population and environment balance;
2. Oscillations before equilibrium;
3. Alternating periods of growth and collapse;
4. Strong growth leading to an irreversible collapse.

The main thing is that with this model the links between degrees of inequality and relation to the environment appear, the inequalities inevitably leading to a collapse. Conversely, only egalitarian societies escape collapse. Source. Dominique Bourg & Kerry H. Whiteside (2018).

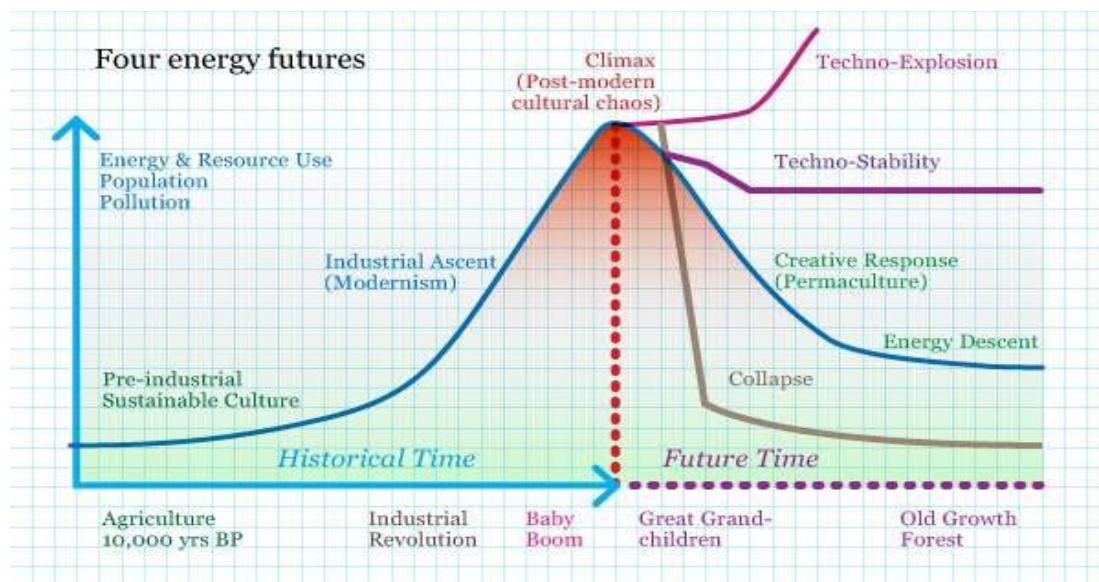
The shock strategy supports a vision radically opposed to that of a beneficial disaster. According to her, the militaries and dictatorial oligarchy takes advantage of disasters and crisis, even provokes them, in order to impose its solutions, disastrous for the popular and poor's strata. Source. Naomi Klein (2008).

The pedagogy of disasters and the exploitation of disasters with a view to profit is not mutually exclusive in countries of dictatorships. Both are verified. The reason for this paradox: it is not humanity that it is a question of making wiser, but the oligarchy that it is a question of disarming and neutralizing. In some cases, the lobbies prevail, while in others it is the popular pressure which imposes the saving solutions. Source. Denis de Rougemont (1977). Giacomo D'Alisa, Federico Demaria, Giorgos Kallis- (2015).

Collapsology is concerned with scenarios of catastrophe and the collapse of civilizations in order to bring out creative solutions to defuse the socioeconomic, politic and climate crisis (Carton et al., 2015). It involves a forward-looking approach which leads us to reflect on how to move towards responsible societies. Foresight is based on the freedom, the will and the power to act today to build the world of tomorrow (Jouvenel, 1993).

It is used by transitioners to escape the stance of denial of the socioeconomic & climate crisis and to determine which actions are shaping the transition. Source.Hopkins .R(2008). As shown in Figure 1.3, the energy descent (blue-marine line) draws a radical approach in order to mitigate the risks associated with the current systemic crisis for future generations.Source.Brendan F.D. Barrett (2009).

Figure 1.3 Scripting of futures.The technological explosion (Star trek scenario);technological managerial stability;energy descent;collapse (Atlantis scenario).(Barrett, 2009; Hopkins 2008).



Source. Barrett, 2009; Hopkins 2008,MARTINE GARIÉPY(2018).

7.4. Conflict as development and escalation?

The theory of conflict mean that conflicts can cause violence, and conflict can be direct and structural (Galtung 1969). Conflict is most of the time handled in constructive ways. However, sometimes some conflicts escalate into a violent phase and can create human, physical and material damages. It needs to be underlined that conflicts will always be present in societies and among and between humans.

The so-called ABC triangle in conflict theory (Galtung 1967, 1996) is used to explain how conflict escalates and how the different components of conflict are interlinked.

The (C) corner of the triangle represents the core issue (the contradiction) that causes a contradiction and an escalation due to the adversaries' real or perceived scarcity of a particular resource they both want to have. This real or perceived incompatibility between the adversaries leads to conflict escalation.

The change leading to escalation is explained in relation to changed (worsened) attitudes, i.e. cognitive and emotive changes of the self and the other between the adversaries the (A)corner of the conflict triangle), And that in turn lead to changes in the behavior from non-violent to destructive ones the (B)corner of the conflict triangle.

Hence, a causal direction is implied with the theory, starting from C to A and then B (see figure below). Source. Michael Schulz (2012).

Figure 1: Causal direction in conflict escalation C (contradiction)

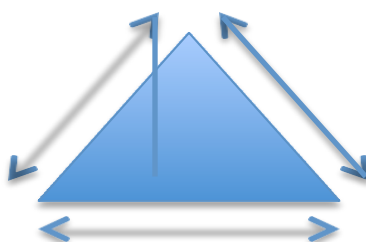


Source. Michael Schulz (2012).

Further, it is only possible to handle the contradiction, the issues of the conflict (C-corner), when first a de-escalation has been made by a behavioral change that takes place (B-corner), followed by a shift of the attitudes (A-corner), and only then the adversaries are open for handling the core issue in a peaceful manner. Clearly, the ABC-theory is focusing mainly on the actor and leaves out structural explanations.

The conflict theory helps to explain why contradiction situations between actors escalate and why violence can occur, and what components conflict is constituted of (issues, attitudes and behaviors) in relation to the adversaries of a conflict. To determine these power relations, and by detecting the extent of real and perceived oppression by the subaltern and it explains why resistance activities occur. In other words, when a mobilization towards collective actions in order to bring social change occurs needs to be explained.

Figure 2. Link between resistance, power and conflict Resistance (activity aspect)



Conflict (content aspect)
Social change? The focus in resistance is usually
Source. Michael Schulz (2012).

8. Results

8.1. The cases of militaries dictatures states in (Arabic spring countries)

The Middle East state system, specially, the dictatorial and militaries Countries are itself in a transition phase, if not in crisis. Institutions have collapsed, civil and proxy wars are ravaging both the center and the periphery of the region, and the gulf between rulers and ruled has become wider than ever. Heightened threat perceptions have focused on the Syrian conflict, and the radical ideology of Assad regime and Islamite rebel groups plus Kurdish terrorist groups. Across all these challenges, the role of youths in pushing for a renegotiation of the social contract based on a new vision of power relationships, more inclusive citizenship and equity before the law, has become crucial.

The medium- to long-term effects of all these trends are extremely worrying, and yet both regional and international actors have largely ignored their implications. Against this background, the spillover effects of crises taking place in the region, in (Syria, Iraq and Libya) in particular, illustrate the growing interdependence between European and global & Mediterranean security. Security issues that need to be tackled include not only traditional challenges such as arms control, but also transnational threats and growing phenomena such as the trafficking in human beings. Because security is a global topic that requires global answers, it is unavoidable that would & Europe must develop an enhanced dialogue with its partner countries on the southern shore, to which European countries are connected via the Mediterranean Sea.

Governance failures, corruption in everything combined with 21st-century social, economic, environmental and demo-graphic conditions, have all contributed to paving the way for the rise of highly heterogeneous non-state and quasi-state actors in the Middle East. Has the state, then, been ir-remediably under-mined, or will the current transition lead to the emergence of new state entities? How can the crumbling of states and the redrawing of borders be reconciled with the exacerbation of traditional inter-state competition, including through proxy wars? How can a new potential regional order be framed and imagined? Source. Lorenzo Kamel (2017).

More generally, the accounts of the collapse present chains of reactions (crises> shortages> wars>crimes>dead's> emigration>displacement, etc.) as mechanical phenomena when they depend on socio-political factors (changing) that are necessary to consider. Use the example of (Syria, Lebanon, Iraq, Libya) without talking about international conflicts; take an interest in people's reactions to these difficult situations, the problem is to present these situations as illustrations of collapses regardless of what caused them and / or made them so violent. The recurrent mobilization of the Syrian and other countries example to illustrate a situation of collapse is quite violent, since it is a question of comparing what could "happen" to us in terms of politique adaptation with bombings, shootings and voluntary torture. Source. Jérémie Cravatte(2019).

Communitarianism / confessionalism ou tribalism is a system of overproduction based on the extraction by a denominational/tribal minority of the surplus value provided by the work of a majority of other communities / denominations, and on the fact that this minority has the means and authority and production (Armed / intelligence and capital services, including land). Getting out of this power or production report, stopping monopolization by a minority, says nothing about the way supply chains would be reorganized. Source.Murray.S.C.(2017).

8.2. The confessional & tribal dimensions of dictatorial states structures

The examples of management and its confessional or tribal organizations in dictatorial countries and their power structures are indicative as follows: Source. Fabrice Balanche (2010).

8.2.1. Syria: the colonial power has founded (the army of the east) which was made up of members of the denominational minorities: (Allawi, Druze's, Ismailis) excluding the societal majority (Sunni), and that was the same for (intelligence and secret service). Source. Seurat. Michel (1982). On the other hand, the banking, educational, Commercial organizations, unions, etc., all were formed by (the Sunni magorities and the Christian minority).

The population at the time of independence in 1946 was represented (Sunni: 70%, Christians: 16%, Allawis: 10%, Druze 3%, Ismailis 1%).

After the withdrawal of the colonial forces, conflicts started between these privileged minorities of the colonial power on the one hand and the societal majorities on the other, especially in the organs of the armies and intelligence services. Then perennial conflicts were started between (the minorities themselves) to seize the capacity, which led to internal civil wars (either hidden during the decades fifties, sixties) or declared (seventy-ten, eighty, ninety, two thousand, and an endless bloody war since 2011). Source.MPhamed Oualdi, &all (2012)

The Alawi confessional minority which represents 10% of the Syrian population monopolizes 95% of the posts of Army officers and intelligence services (the command of all the military brigades and Administrations and regional and departmental branches of the country's secret services,80% of the positions of Forgn affaires and diplomacy ,70 % of the positions of directors and staff of the ministries of petroleum, finance , economy and banks, transport, Information and media, higher education, 50% of the posts of the teachers of education and the other ministers of the country).Source.Omran Center for Strategicallstudies, (2020).

The collapsological impact of the confessional power in Syria has been a hellish war since 2011: the country population in 2010 was 23 Million habitants. The results of the war started by the Assad regim and its allies against the people are: One Million killed: 90% dead by the massacres and bombings of the Assad regime in confessional power and its Russian and Iranian allies and their Shia militias, 10% of the victims killed by Islamist armed groups (Daesh, Nusra, and the like as well as Kurdish armed groups); more,2 Million disabled and mutilated, 7 million refugees outside the country, 7 Million displaced from their homes and land. Sources. UNHCR reports2019/2020.HRW Reports.

As well as the destruction by the Assad regime and its Russian and Iranian allies of the majority of the country's infrastructure (60% Schools, 50 %Universities,80% hospitals, 80% factories, 50% roads, 80% Bakeries, airports, 70% shops, 60% Mosques and Churches...). Sources. UNHCR reports2019/2020.HRW Reports.

8.2.2. Lebanon: the colonial power imposed a confessional constitution composed of 18 denominations, shared by the leaders of these sectarian groups (key and effective posts: armies, security and intelligence services, parliament, administrations and state bodies). The civil war has not stopped since the decade (fifty, seventy, two thousand, etc.).

The population at independence was represented (Christian: 40%, Sunni: 30%, Chia 25%, Druzes 5%).

Iran, in the decade of the 1990s, in cooperation with the authority of (Hafez El Assad, president of Syria at the time), imposed armed Shia militias named (Hezbollah), militias totally of Shia faith , who dominated the country and seized all power (political, military, security, economic, information and media, transport and finance and economy, etc.).

The collapsological impact of the confessional powers is that the wars that have been renewed since 1958 until now are: 80% of the population is emigrant or immigrant, the majority of these migrants were and are denominations (Christian, Sunni, Druze) while the Shia denomination is in constant increase due to the secret naturalization imposed by Iran and its militias in Lebanon, a largest state debt in the world compared to the population, participation of the militias of Hezbollah Shia in all wars in Iraq, Syria, Yemen, etc. for the benefit of Iran which it finances, major poverty in the country, ...).

8.2.3.Iraq: The colonial power imposed a power of dynasty coming from the region of Hedjaz (Mecca), and created structures of the armies, intelligence services, educational administrations, Banks, political parties, unions, associations all were based on confessionalism, favoring confessions (Sunni, Christian)to the detriment of other communities (Shia, Kurdish).

The population at the time of independence was represented: (Shia: 35%, Sunni 35%, Kurdish 25%, Yazidi and Christians and Others: 5%).

Denominational power dominated by the Sunnis led to successive coups, then eternal conflicts in the decades (Sixty, seventy, eighty) between communities in post-colonial power and the Kurdish community, and then conflicts bloody and permanent between all communities (Sunni, Shia, Kurdish, Yazidi, Christian) for decades (ninety, two thousand and three after the American invasion and its allies, and until now). Source. Pierre-Jean Luizard (2015).

The collapsological impact of the confessional power in Iraq has been represented by bloody war and contained since 1963, and the worst social fraction was made after 2003.The country population in 2003 was 30 Million habitants. After the war: 2.4 million killed: (655 Miles by the bombardments Americans and the allies) and (1.8 million civilian casualties by the Iranians and their Shia militias). SOURCE. "Opinion Research Business in UK", as well as a part of the victims killed by Islamist groups (AL Kaida, Daesh); more, 2 million disabled and maimed people, 6.5 million refugees outside the country, 4.5 million people from Sunni regions displaced from their homes and lands. Sources. UNHCR reports, 2019/2020.

As well as the destruction by the USA and its allies ,by the Iranian and it Shia militias , by Al kaida and Daesh Islamite groups of the majority of the infrastructure existing in the Sunni regions (Schools, Universities, hospitals, factories, roads, Bakeries airports, shops, Mosques and Churches...).Sources. UNHCR reports, 2019/2020.

8.2.4. Libya: The colonial powers (Italy, UK, USA) imposed the Dynasty (Idris Al Sinousi) and its tribe to reign a state semi-divided into three regions, and to play a role of link between the Maghreb and the Mashreq of the Arabic world.

After the discovery of oil and the attempts of large international forces to dominate the country, a small officer (Kazafi) with small military colleagues carried out a coup and seized power.

For 40 years Kazafi imposed a family and tribal military dictatorship which reigned all: (army, intelligence services,

economy, finance, foreign policy, all the Libyan administrations).The country and its people have lived permanently in shortage and poverty while the family of Kazafi have monopolized the fortune of the country. After the Arab Spring, the Libyan people revolted and led a bloody popular revolution vs troops of Kazafi and his African militias.

The collapsological impact of Kazafi's military family and tribal power in Libya is represented by bloody battles waged against the revolted people and civilians. The country population in 2010 was 6 Million inhabitants. The results of the wars of Kazafi and these militias, and of the parties in permanent murderous conflicts are: 200 miles of killed, and 656 miles of refugees and displaced from their homes and their lands. Source."HRW.ORG.World Report 2019".

As well as the destruction of the majority of the country's infrastructure (schools, universities, hospitals, factories, roads, airports, ports, shops,..).

8.3. The impact on and political and socio-economic development

The impact of organizational structures and faith-based management on the socio-economic and political development of case countries are:

8.3. 1. The legal and political impact:

The countries of military dictatorships (Confessional and tribal) mark the total absence of political life and real institutions, parliamentary practices, and the state of rights and citizenship as:(Real political parties,Parliaments,applied constitutions,elections of all kinds, etc.).

8.3. 2. Theorganizational and managerial impact:

The military dictatorship countries (Confessional and trubal) have created administrations attached to the armies and intelligence services, which they operate according to the directives of these confessional and tribal entities, in order to serve the mafia family and sectarian, or community power. Source. Maroun. Salma (2013)

8.3. 3. The socio-economic impact:

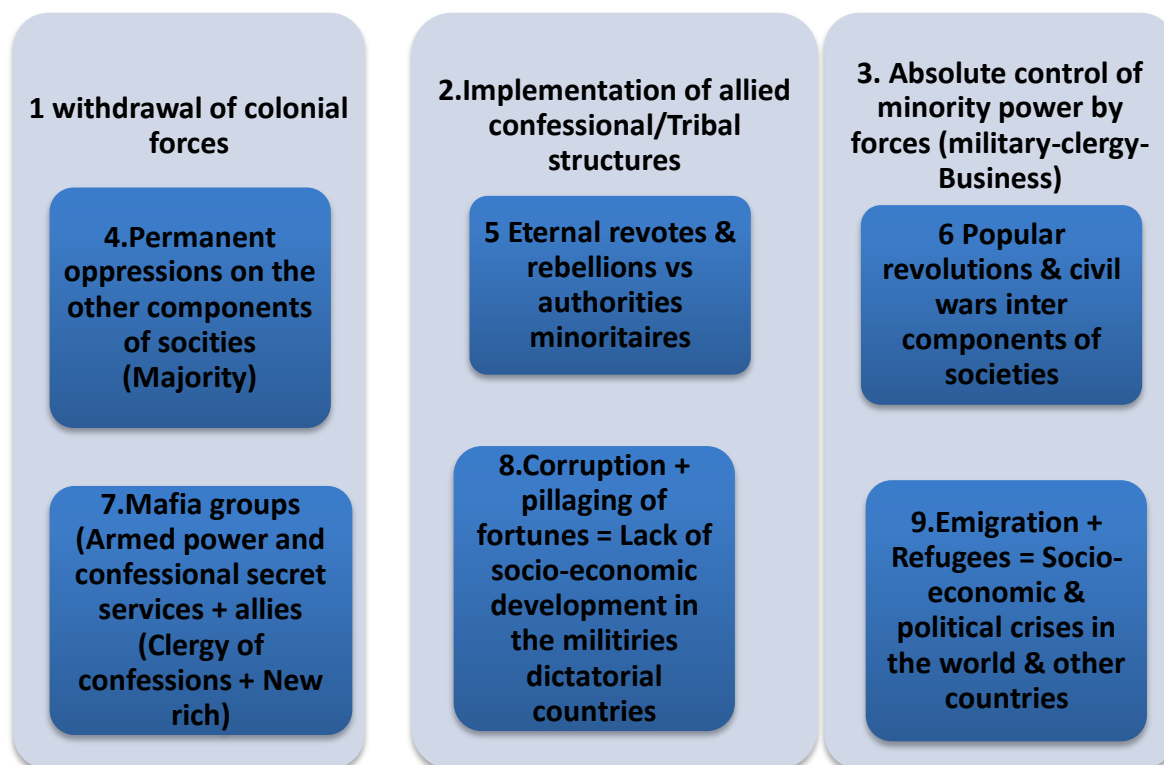
The societal fabrics of the military dictatorship countries (Confessional and trubale) was torn and the social fracture which affected all societal components because of the confessional policy imposed by the power represented by the armies and the intelligence services which its control all source of power.

The harmful results of this confessional and tribal policy based on corruption and the looting of national fortunes and of people, and belonging to external protectors was revealed by the total monopoly of the confessional economy (mafia) by collaborating with (the clergy of religions, and the new wealthy appointed as a businessman). This economic monopolization has made the economy of these military dictatorship countries (denominational and tribal) unproductive and dependent exclusively on the interests of denominational / tribal leaders and their allies.

The wars and conflicts regenerated almost every ten years in these countries have impacted everyone and specifically the countries of Europe through forced emigration and waves of refugees.

9. Practical Model Proposed

This proposed practical model illustrates the causes of the great problem dominating the countries of Arab military dictatorships and presents solutions that facilitate getting out of these dark tunnels and the eternal wars.



Solutions

9. Help the people of the military dictatorship's countries based on confessionalism and tribalism to eliminate their leaders who collapse and destroy all things.

10. Facilitate the creation of states of law and citizenship based on equality, justice, freedom to establish bodies and institutions for sustainable development.

Conclusion

The colonial era of the Arab countries of Mashrek (Syria, Lebanon, Iraq, Libya and others) is very marked by a heritage of administrative structures and a style of management and its organizations like (time bombs) for the phase post-colonial. Despite the differences noted at the time between the colonial powers (France, United Kingdom), the aims and objectives were the same (to establish confessional / tribal structures) and to manage them by a style of minority management to perpetuate the reign and control of power represented, as a priority, in the organs of the (armies, intelligence services) which in turn manage all the other public administrations, private and associative organizations, so as to strengthen confessionalism, sectarianism and tribalism, all in collaboration with recruited allies (clergy of all religions, opportunists become new rich playing the role of businessmen) for the benefit of army chiefs and confessional secret services/Tribal in power, for certain material advantages and formal and ephemeral positions of power.

The results of imposing and protecting these confessional / tribal powers by colonial forces that have already been left the countries are disastrous and catastrophic, Its conclude such as:

1. Mafia groups in (armies and services of confessional and tribal information + allies (Clergy of the religions + New rich opportunists)
2. Corruption + the plundering of fortunes = socio-economic divide and deadlock in development in military-dictatorial countries.
3. Emigration + Refugees = Socio-economic & political crises in the world.

4. It is very necessary to help the people of countries of military dictatorships based on confessionalism and tribalism to eliminate their leaders who destroy all things.
5. Facilitate the creation of states of law and citizenship based on equality, justice, freedom to establish bodies and institutions for sustainable development.

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