

## **To the Permanent Forum on Participation and Solidarity Letter Towards a Participative and Kind Civilization**

*The following letter was presented to the Permanent Forum Participation and Solidarity, promoted by Cátedra Unisul Participation and Solidarity, created by Universidade do Sul de Santa Catarina, Brazil.*

### **Oswaldo Della Giustina - Patron**

The crises affecting and worrying mankind since the beginning of the millennium go beyond a simple financial crisis or of any other sectorial nature as they apparently appear to be like, and are interpreted as such. They are, above all, the consequence of the disrhythmia and unbalances introduced within the civilizatory process between the speed, by which, technology evolves its use, and the slowness taking place in peoples' lives and institutions. So, crises should be understood as multiple demonstrations of a higher crisis, which reveals the unsustainability of the current civilizatory phase, towards some kind of rupture in case the process remains unchanged.

However, there is no opposition between technology and its progress in relation to mankind in its multiple dimensions, even if technology is taken into consideration in its more advanced forms, such as genetic engineering, fine chemistry or yet cosmic physics.

On the contrary, technology can be changed as a big tool to promote mankind and humanization of the society, once people are aware of this possibility and then make efforts in the sense of changing what is possible in terms of reality.

However, opposition exists every time technology either advances or is used in favor of mankind and the society, its rhythms, values and the natural environment where human phenomena occur. So, as it goes on bringing forth dysrhythmia and unbalances, crisis after crisis will inevitably result in the process of the already announced rupture and the consequences shall be unimaginable, but for sure, they will not be any lower than the unbalances, or deviations built-in within the process.

In order to change the rupture path, it is however, necessary to notice that, next to the threat this path may represent and also the slowness of the evolution of mankind and its institutions, a powerful **mass conscience** returns and increases worldwide to defend human beings and the essential values of the civilization.

Within this context, mass conscience is an essential value and human dignity, which presupposes respect and the promotion of mankind fundamental rights – being the right to life and equality of opportunities in order to have access to necessary assets in order to fully live, in the first place among these rights. This process to value life, as a basic or original value, should be extended to all human beings, in spite of their color, race, culture, belief, social status, or any other attribute.

Just like corollary, the pluralism of cultures, thoughts, political regimes, beliefs and customs, consist in a pre-requisite in order to conduct the human dignity, individual freedom, friendly living, peace and safety among peoples. This is the way – there is no other one for the survival of the Planet and full humanization of those living in it.

These and the other values making part of it – justice, equality – rejection to greater influence and destruction of nature, find their synthesis in the ethical dimensions of the participation and solidarity.

It is urgent and necessary that values of mass conscience, this way synthesized, be undertaken, individually, by people, and collectively, by the society, as a pre-requisite and basis to make the unsustainable phase transition of the current civilizatory order feasible, yet guided by fundamentals and practices formulated in pre-technological times towards a new civilizatory phase to preserve, in the post-technological era, the human dimensions and be guided by its values.

This perspective is not just a simple ethical duty. It is exactly about what was said before, the survival of mankind itself and its circumstances. One should understand that the dimension of technology, capable of destroying the world, not physically only, but also by each one of the dimensions making part of it, has run out of survival space and the use of past paradigms, based on conflict, competition and unlimited concentration, fruits of power and the wrong use of technology in order to extinguish and spread the peripheral areas, dangerously deepening the process unbalance.

It is, at last, needed, to set up a consensus since these are considered to be ethical values, the participation and solidarity are not just unreachable dreams, theoretical formulas, or utopic objectives, unless these dreams, formulas and objectives are understood as lighthouses showing the way to places upon the arrival.

So, participation and solidarity should be changed into capable tools to inspire the new mankind and make up new institutions, that is, the post-technologic society, rebalancing the civilizatory process and, by such, overcoming the crises and rupture threats.

Yet, one should notice and understand that participation, as an ethical value, could be an efficient tool to change deconcentration at all the people's dimensions and the social organization.



Deconcentration implies on overcoming concentration systems, just as powerful and harmful in this era of globalization, once, by this wild competition and the unlimited occupation of spaces, it produces the exclusion of people, regions, peoples and nations. This exclusion is increasingly taking place and will, soon, arrive to its critical moment of unbalance, and as a result, the inevitable rupture. In fact, it is a nature axiom that every unbalance becomes unsustainable as it reaches its critical moment. Why should one imagine that this universal axiom does not apply to the society?

In the same token, it is necessary to perceive and understand also that solidarity, as an ethical value, may find in cooperation, the equally efficient tool to sustainably organize the society by humanizing the process.

This means that, participation, having deconcentration as its efficient tool, and solidarity, having cooperation also as an efficient tool, they both make up the values and tools to build up a new society tuned with the essential values of mass conscience and the advances of Science and Technology. So, this will be the beloved society, as well put by Teilhard de Chardin, or Dante Alighieri in his poetical perception, that since it is “love that makes the sun and the stars move”, why should it not move the human societies?

### **A better world is possible**

This supportive and participative invitation to build a better world, is especially offered to universities, social organizations, governments and political leaders as well as the other society segments – entertainers, promoters of arts, intelligence and culture – and yet, churches, philosophies and all sorts of orders to take a bow to this process and moment by promoting a concentrated, deep and efficient analysis on what is going on in the world, its uncertainties

and various crises, and the come up with systematized and operational proposals to overcome, or change the process of rupture over civilization. Thus, the values of mass conscience will turn **a more supportive and participative better world**, into a reality, more humane and still more tuned with the advances in Science and Technology.

Cátedra Unisul Participation and Solidarity  
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