

2/1/11 1.1. W are directly connected with life. ^(A)

It would be normal to hear them proposing measures for a better life, not of "boursous plus", but rather of another quality.

Our civilization - and, in particular, European society - has come to grips with problems of the industrialized society in such a way that they cannot be ignored anymore.

First of all, the context itself: rationality has invaded so much all spheres that time itself has compartments as if it was space. Hence a dichotomy of "work + time for oneself". It is not even shorter hours of work or more holidays which can change that. The greatest thing we own, besides ourselves, is our time - to plan to do nice things when we will have time, or when you grow older it is exactly a rational understanding of history that many put into question nowadays.

Maybe our linear idea of history comes from the judeo-Christian tradition. It is so, that the Xavis wait for the second coming of X, but he also said about himself that he would come unexpected. (The Bridegroom in the middle of the night, you don't know the hour ...) His own personal history,



Israeli tradition he fully assumed runs ^(B)
contrarily to a ~~the~~ succession of events linked
by cause + effect. Hope + action that flows from
it are not at the end of a process but rather
in the scattered events, in each moment
of the history. So often I say: "oh! I don't
know what I did the whole day!" Some
self-deception goes into that. Two things about
that: 1) I am not doing less than man, but
often they fail to give a name to what they
are doing ("a lot of ~~since the~~ nonsense and a
few nice things"), because they don't
have enough self-esteem or simply
because they don't find their work a
relevant work; 2) I am trapped into the
common understanding that history ^{is a}
succession of meaningful events and ^{that} it is
their ~~cumulative~~ effect which ~~to~~ leads
somewhere. Aren't I able to open their
eyes + see the present as it is, as
history in the making? If they don't
do that, they cannot exercise leadership.
Leadership is indeed a quality which
is first of all a relation with history
in its cultural manifestation; only
once that quality exists can leadership
be actualized in institutional forms.

• Part of the paralysis in the definition + execution of public policies comes from the fact that traditional political forces + institutions don't appear anymore adequate ^{for} + sufficient to our time. Electoral processes are thwarted in many ways: politics as a game or show, the marketing-side of politics obscuring issues + programs, the vote ^{for} doesn't correspond to mobilization. Hence, governments which are, whatever their origin, more concerned with remaining in power than with the solution of the real problems. What has been said of the Third World applies even more severely to Europe. "Our first generation political institutions have in many instances collapsed. The second generation are still being tested - and it could be that these may still have to be replaced ~~to~~ with a third or even fourth generation of political institutions." (Soedjatnoko, p 9).

Let me ^{be} clear: the importance, the gravity of this situation ~~is the~~ consists in the fact that human beings, though living apparently in democracy, are, in reality, deprived of their citizenship. They cannot shape history.

This explains the emergence in Europe of ~~three~~ ^{two} factors: 1) alternative ways of life; 2) social movements; 3) revitalization of ~~social~~ ^{local} power.

Alternative ways of life are centred on the person's own interpretation of her needs + her aspirations if society would be as she would like. It starts from the individual + takes a great variety of forms all over Europe. In its motivations it ranges from a radical rejection of society + the demands it entails to an assumption of a hedonist, narcissist way of living. ~~Though~~ (Title of NY Times: Some choose to do good.)

Social movements start from the other end. Groups of persons cluster around an issue they consider fundamental in society. In the early '70s social movements seemed to represent a protest of great impact; later they moved into smaller groups and ~~it~~ they were reported as minuscule revolutions, or even blown-up revolutions. Today some of them were so important, so crucial that they have moved from the margin to the centre of issues. (I will address myself to them later.) Meanwhile other issues are shaping up + gathering momentum. Their main question can be formulated in the following way:



isn't there ~~another~~ way of getting political space which won't be necessarily to become a threat that all recognise?

Don't we have enough imagination to give chape + space to the ^{emerging} social movements? New political institutions are needed but they have to express what is alive in society today.

Local power is gaining new strength ^{concomitantly} after a period in most European ^{countries} when, because of aftermath of the war or totalitarian regimes, everything was handed over to the central power. Huge bureaucratic machineries grew forth from there + local authorities ^{Fundação Cuidar o Futuro} were dismantled from the top down. Again, in the last years, the general trend of "from the bottom up" has given to local leaders a renewed authority + widened, in consequence, the scope of intervention of all citizens.

All this points out to the main feature of today's governance: the capacity to deal with complexity. Those who want everything simple, linear, cause/effect relationships, scapegoat mentality, ~~the~~ pyramidal structures of authority or free for all/common denominator approach, are indeed out of time

One of the main questions we are ^② facing is the change + necessary adaptation of institutions which grew together with the industrialization period + which are now obsolete, without adequate substitutes.

- The continuous progress in technology and in the replacement of human labour puts the question of the conditions for R+D to create work which ~~at the same~~ will serve both the society as a whole and the happiness of the person who performs it.
- At the same time, the structure of the enterprises as well as the change in the population distribution doesn't seem to allow any more for an all-embracing care from the state. New mechanisms are needed through which mutual solidarity may be expressed without the danger of falling into outdated forms of ~~the~~ organized charity as a substitute for the insufficiency of the state.
- Possibilities for cultural action + global learning need to replace the obsolete, expensive + useless system of education we have not been able to reform.

These 3 areas cover, to my understanding, what can be called, a policy of satisfaction of basic needs. In each of the three areas, imagination is needed, planification + capacity to risk new experiments.

I get hurt when I see in some of the rich countries, new initiatives from small ~~communities~~ groups who try to respond to those needs in the most destituted sectors ~~to~~ of the population to be talked about as somehow idealistic, radical, what not... In fact they are paving the way for new institutionalized forms to be worked out by all those who have either the power of the decision-making or the power of money to make them viable on a larger scale.

A lot has been said + discussed about these basic needs as an expression of our rights + of our status of freedom. However, it is taking a very long time before we discover how to combine the suppression of socially useless jobs (those which feed the bureaucracies), the guarantee of satisfaction of social + cultural needs + the creation of new fields of useful and productive activity.

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