

## To think globally and think locally, to act locally and act globally

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### Introduction

Today, we will make a reflection based on a paradox according to which our time is the one that managed to produce wealth faster than ever before: let us take, as the main example, the production of wealth, by the financial market, the rationale of which is known by all of you. Speculation is agile, flexible, and reactive to its utmost limits, producing wealth in an increasing manner and concentrated in one third of the population and rejecting the remaining two thirds in poverty and misery. Money « is made » in a virtual manner, the stock exchanges appear, and their consequences are alarmingly real, to deny the humanity of this being called man whose life allows him/her to « *Be More* », as stated by Paulo Freire (2013). Our commitment with the man we are and who has his/her humanity disregarded is showing some resistance, is saying individually and collectively "no" to the fatalisms and determinisms intending to make us believe that the things « are just that way », « that nothing can change the course of society », that « the overwhelming and authoritarian power of the market and economy came to stay » and that « we can only follow passively the current dehumanization of man, as differences have always existed, and the segregation between rich and poor will never come to an end! ». Other men, in other times, also wanted to believe that society would be immutable.

When we become aware that such fatalisms are, in short, ideological constructs to silence us and make us give up, we will regain our ability to feel indignation and resentment and act upon these. For this purpose, paraphrasing Edgar Morin (2000a) and Zygmunt Bauman (2000), we have to change our way of thinking and relating with ourselves and the others, i.e., recover ways of being that allow us to bring the individual problems to the public spheres, gathering collective efforts toward the construction of the « common good ». We need to build bridges between worldviews and languages that are immeasurably distinct from one another. Can we still be delighted with the ways through which each culture thinks on the man in its own world? Can we still be surprised at the questions that a foreigner raises in his/her differences?

The relativity of thought and cultures is an epistemological wealth; however the hegemonic Western epistemology and the total ideology of the market makes this rich diversity of historical-sociocultural knowledge useless, since such ideology acknowledges the wealth of money only and not the wealth of human life. Thus, all knowledge and facts within the context of a historical, social, and subjective time are changed into an immoderate relativism. Some men work to make us believe that everything is relative, everything can be said, for the sake of freedom. This is hypocrisy at large distorting the historical, social, and cultural truth and showing us a reality to conspire against it in favor of an uncontrolled liberalism that is dressed up as freedom. Outcome: we allow people to starve to death, compete until they have destroyed the other, children, old people, sick people to suffer.

Everything is relative, no one holds the truth. The function and regime of truth were perverted by the exacerbated individualism. And the regime of authority, science, reason, collective rationale also breaks apart, as everything is relative and each one has « his/her » truth (Nogueira, 2004). We cannot be prevailed upon to accept the loss of references caused by this immoderate

relativism. One cannot say that there is any relativity in the movement of the Dollars from place to place in the world and that is sustained by technological speed. Are the virtual financial world and the Internet self-manageable without the energy of the men who keep them connected? In the « futuristic » movies, the spontaneous generations of the self-feeding machines turn out to detect the man as a mortal enemy... Is this the future we dreamed of? Is this the future we want for the children and youth of today and tomorrow (Stiegler, 2008)?

Years of supremacy of the social theory of the prevailing paradigms in the economy, particularly those of neoliberal extraction (with a bet placed on automatic self-regulation mechanisms and the belief that the market will, after being freed from political constraints, bring us a happy end), have caused us to forget the old lessons that the world, if left by itself, without the collective, conscientious, and constructive action of men, yet it is always changing, the unexpected outcomes of such process may be harmful to everyone (Werneck, 2015).

We want to say "no", fight and recovery values that make life « *worthy to be lived* » (Stiegler, 2010), whether individually and collectively, at a time where human values are consciously programmed to be undervalued and lose their power of aggregation. The global uncontrolled craving for power and greed risks the life of billions of people and can even affect the whole planet! A threat that was strengthened by the successful effort by the *Bush generation* of ideologizing its own science, relativizing the findings of IPCC (Intergovernmental Panel on Climate Change), until these being almost annulled, resulting in a two-decade delay to include the climate crisis as a top issue in the agenda of the international bodies and the world politics, underestimating its tragic consequences to humanity, postponing the debate on the need for new habits of living, consuming, and balanced sustainable-economic production models. This dangerously delayed the adoption of measures that are required to cope with global warming.

Such theories motivate concrete reactions of conformism, sad thoughts, human bodies and social bodies worn out by the daily struggle. Such theories alienate us to their own interests, maintain the reproduction of inequalities and the increasing gaps between the respect for the life of some people and disrespect for the life of other people. They create realities of exclusion, submission, discrimination, precariousness, death of the joy of being a person. Will we passively watch all of this? We share the same opinion of Paulo Freire that « *history is a time of possibility and not of determinism, that the future [...] is problematic and not inexorable* » (Freire, 2013, p. 20). Each individual and social achievement is a dated struggle. Following the movement of time is being able to learn, invent, recreate new ways of fighting, is « *reinventing the historical way of fighting* » (Freire, 2013, p. 66). The history of man shows that the human groups carry inexhaustible sources of hope, concrete actions, and passions that may encourage them to make deep and essential changes regarding life in society. Well, the « *inexorability of the future is the denial of history* » (Freire, 2013, p. 71). Thus, we can understand why the speech about the death of history plays an important role within a context aiming the conformism, tiredness of oneself, abandonment of the other, and lack of interest in the public life, the neighborhood, the city, the planet. « *Hence one of our struggles as human beings must be in the sense of diminishing the objective reasons for the hopelessness that refrain us* » (Freire, 2013, p. 71). In other words, we fight for our utopian lifestyle that nourishes our ability to intervene in the world.

One of the ways we found for rescuing the problematization of the future and history is the act of making politics, which is discredited as well, and dramatically reduced to the scenario of parties, candidate campaigns, and fight for power. The globalization of economy was born from the Capitalist venture, in a non-natural manner, which was highly determined by the political guidance of those supporting it and holding the power to decide. « *However, one cannot deny that the ongoing globalization process is already familiar with the regulatory action of legal-political instances, among which, in particular, those institutionalized in the international bodies. Regarding the formation of an international public opinion in favor of a cosmopolitan order, one cannot forget to mention the actions by Pope Francis and Jürgen Habermas, the secular Pope of contemporary*

democracy, nor the literature dedicated to the process of formation of a global right, including the work by Mireille Delmas-Marty, among other relevant works dedicated to this subject » (Werneck, 2015; Delmas-Marty, 1994, 1998). Without the action of the regulatory bodies at the mundialization level, we are under a threat, and the threat that distress us is the denial of ourselves, our change into beings that are docile and conniving at the unethical frenzy of enrichment and, as a result, the banalization of violence and war.

### **1. The « aversion » to politics**

« *The aversion to politics express the trouble the communities are having not only to adjust to a scenario of a fast-paced crisis and change, but mainly to govern, direct, and overcome it* » (Nogueira, 2004, p. 23). In other words, politics is a scapegoat reflecting the lack of governability of citizenship over the financial market, overcome by the association among the politicians having the power to decide the course of the commercial transactions and the articulators of such courses. We feel perplexed and outraged, while other men cowardly hide behind the « capital transaction » that they themselves helped to transact. Such men, such elites, are responsible for the discredit of politics as a whole; they sow hopelessness in the human forces, they attack the need for thinking and acting against the fierce profit race.

The current strategy is as old as the world: sharing for ruling better. The men, atomized, each one with his/her truth, would be responsible for their own disgrace, society would have nothing to do with it... the conformism as a horizon. In opposition to this conformist program, Mauro Aurélio Nogueira exploits the idea of crisis: « *The political crisis is the tarnishing of the conditions for the collective malaise to be overcome and a new course to be found. It is an entropy, an annoying, unpleasant dissension, between the singular and the general, the individual and the group, the subjects and the institutions: difficulty in composing what is common* » (Nogueira, 2004, p. 19). I wonder if we lost our ability of thinking critically and spirit of solidarity in the face of the social and economic situations, sources of despair, sadness, and disunion, which require exits that have yet to be created.

While we undervalue politics as a good/action concerning us, we are opening the way for force to be in lieu of discussion in all walks of social and individual life. In the place of the organized pressure through which each people negotiates its interests, the law of the strongest is gaining ground: fortress of finance, weapons of war, totalitarian ideas, dogmatism, sectarianism, segregation, and discrimination of all sorts. A view that is present in the resuscitation of the conception of Huntington's « *Clash of Civilizations* » (1997) and after the 9/11, which was taken as a basis for prescribing the armed conflict between the West and the Muslim world, as well as the disastrous wars in the *Bush era*.

As we abandon the political battle fields, suffering, misery, and war will be not only extended, but also recreated – gaining faces that are still unknown – by the amazing technologies of the contemporary world. Wonders of the technoscientific revolution for whom? Who has right and access and who has not? We can reinvigorate ourselves with the good and old ideas by remembering the conception by Aristotle (1985) on politics, « *art* » and « *science* », rooted in the « *certainty* » of the « *social condition* » of man. Politics as a space-time to be constituted, converging point to create new rules that can maintain the tensions between will and action aiming to reach hardly « *natural* » realities, yet highly indispensable for sociability: achieve justice and freedom, limit individuals in favor of the collective, bring the differences, contradictions into dialogue, bring the conflicts to the surface, show transparency when raising the problems and seeking for solutions. The politics is to develop the ability of limiting power and changing it into possibility of governing men and cities!

### **2. The local and global « re-enchantment » of politics**

« *In its most advanced stages, [politics] is a bet placed on democratic participation*

*dedicated to deepen power, change it into something more accessible, less threatening, more shared. Democratic politics, from this point of view, is qualified by the concern in causing participating to walk side by side with governing and representing, as well as trying to ensure that the dialogue prevails as a way of expressing and solving conflicts between the parties of society* » (Nogueira, 2004, p. 30). Within this context, the « *participatory management technologies* » (Pignaton, 2012) stand in the basis of the political system – particularly the innovating experience of the popular/participatory budget. Such experience is already spread in nonpartisan format, according to the trends practicing it, in at least 2,860 censused cities in Europe, North, Central, and South America, Africa, Asia, large metropolises such as Paris, districts of New York, Chicago, and Beijing (Oliveira, 2015; Sintomer, 2009). From the historical point of view, the participatory discussion of the public budget is a pioneer and universal contribution to the Brazilian democracy, the origins of which date back to 32 years, in the municipality of Vila Velha/ES/Brazil (Ferri, 2009; Vargas and Morandi, 1987).

The participatory budget works as an inter-corporate clearing house: it promotes the strengthening of social identity and the political autonomy of the social movements and players of civil society, as well as the learning of negotiation of interests in dispute with other similar social beings without resorting to the destructive explosions of immoderate conflicts. The experience is exercised with the citizen directly participating in public decisions – once accessible only through the specialized knowledge of a local bureaucratic and political elite –, bringing a substantial democratic content to popular participation. In this process of preparation of the municipal budget, the citizen learns how and gets used to handle the power of the financial and economic mechanisms at the crucial moment to decide which demands and priorities will be chosen and included in the budget.

Through the « *ecology of knowledge* », a term coined by Boaventura Santos (2009), the social movements and citizens play the main role in popular participation as an expansive energy of participatory democracy, « *democratizing* » (Martins, 1984) the hegemonic conventional model of representative democracy. By introducing this model, « *participatory democracy is not intended to invent political participation* » nor to constitute itself as an exclusive way of State/Society mediation, but rather « *extend it* » (Martins, 1984, p. 27). It requires the redefinition of all institutionalized practices comprising the social and political system existing previously to its full introduction. No matter how advanced it may be, from the point of view of liberalism and democracy, « *no capitalist State is ready to meet, right away and without any reformulation, the functional requirements of participatory democracy* » (Martins, 1984, p. 36). And it is precisely in the issue of identity and autonomy of the *socius* that this new paradigm clashes against and criticizes the populist model that is in vogue in Latin America (also emerging in Europe, whether it is of right or left wing), with its manipulation of the players of the social and the moderation « from above » of the social conflicts – exchanging the autonomizing role of the civil society for the role of the State, and, in some cases, for the role of only « one man making politics » ahead of the state machinery, in a Bonapartist manner, as a providential being (Marx, 1851).

In parallel, regarding the « *battle of ideas* » (Konder, 1984) of the global relations, we can see the evolution of new conditions for the role of the democratic politics in the wake of the financial crisis of 2008, which uncovered the contradiction between the economic speech prevailing in the social theory and the political practice with exchanged sides, of a radical interventionism by the State in the economy in favor of the financial capital, which is an investment that has always been forbidden for social and human objectives and goals for ideological reasons, even though they are very well-disguised in the form of a thousand technicalities.

With a political intervention in the economy, by increasing the expenditures of the State, which is improper to the nature of its values and speech, and the use of public funds to solve its private crisis worldwide, the so-called core of the economic/financial power turned out to seriously harm the theoretical power of its naturalized body of ideas, of minimalization of autonomy of the

public sphere and the State. In spite of the immediate corporate benefit of making use of the « state medicine » – private appropriation of public money, in an « openly manner », in the middle of a « it's every man for himself » –, such attitude had as a « side effect » the re-politicization of the social movements and the players of civil society that, from this point, directed in a more purposeful way their « actions for rights » toward the State and, therefore, politics. Within this context, the players of the social surpassed, to a great extent, their theoretical disorientation and political aggregation troubles. Thus, the virtual and in-person force of social movement, political action, and achievement of citizenship is recovered.

If it is true that the confidence placed in the parties and representatives of the political class has decreased, such lack of faith has no longer had the same effect of keeping people away from exercising « politics with a capitalized P » – i.e., politics as an instrument through which one can mediate conflicts and foster positive changes for the benefit of the collective. « *People do want to participate in the political life; however, instead of allowing themselves to be limited by the old acronyms with old practices that do not translate their dissatisfaction, they are after new ways of participating that go beyond the representative democracy* » (Pignaton, 2015), by exercising the informal mechanisms and tools, within their reach, of the direct democracy and participatory democracy. And such impulses and energies from the participatory democratic dimension may lead to a politicizing outcome toward the re-qualification of the representative democracy itself, placing democracy as we know today at a higher level.

### **3. The « re-enchantment » of politics and the social worker**

« *No one can be in the world, with the world and the others in a neutral manner. I cannot be in the world wearing gloves doing nothing but verifying* » (Freire, 2013, p. 75). We see that the social workers, since they are together with people day after day, are able to verify with them the concrete effect, in their shoes, of social politics. From this side of reality, the public policies lose their aura of distance and untouchability, and they become denser in the developments taking place in the daily life of the populations.

We will try to « *identify and reflect on the psychosocial effects of politics, as every politics and every culture produce effects* » (Furtos, 2012, p. 05). We will go after the bridges – sometimes invisible – between the psychic, social, historical, cultural aspects that are determined and connected to each other. And when, for the sake of his/her work, a professional writes his/her point of view, analyzes a situation, writes an opinion, witnesses a fact, describes the reality, justifies his/her action, follows someone etc., he/she is contributing to a dynamics of sustentation and mutual influences crossing the entire social body toward several directions, at a speed and under consequences that are unequal and unexpected, blurring the clear view of what his/her act as work is capable. Another hypothesis is that such contingency of the social work – to be closely connected to the political aspect of the *socius* – may cause the social worker to become separated from the « product » of his/her work, such as the worker played by Charles Chaplin in the silent film *Modern Times*. This means that he/she may lose the meaning of what he/she does and, thus, risk himself/herself to repeat, execute, obey the rules...

In face of the commercial pressure that also desolates the field of social work, it is worth highlighting that the social workers are not by themselves, nor will they be able to change the rationale invading the field where they operate without the cooperation of the others, as the social causes can only go forward with the collective supporting them. The socioeconomic problems of people and the cities are similar in their causes and complications. No one finds himself/herself isolated with his/her problems, no village, no matter how far it may be, is living its dramas in an isolated manner. We are affected punctually, locally, as well as to a great extent, globally, when we talk about work, garbage, love, or tenderness, as well as food, water, temperature, the air, the planet... And it takes a big deal of courage, perseverance, boldness, but also pleasure, joy, lightness and determination to create together the paths of a promising future in coping with the challenges of

the present and future.

#### 4. What does the idea of « psychosocial clinic » mean?

The hypothesis that we develop here is that the social workers are, today, witnesses of a kind of suffering yet to be written in the school books, which illustrates what the life of the people – audience of the social work – is becoming. The work with the most unfortunate, with the poor, the people who are discriminated and abandoned for some reason, with those who, in general, are left at the margins of evolution (scientific, technological, medical, educational, social, political, labor market etc.) shows that the source of the current suffering – in its psychic, sociocultural, familiar, and economic aspects – is increasingly multidetermined and hard to understand and be spotted in a clear and isolated manner. We even thought that, in order to « solve » a single problem of a single person or family, we would have to solve the problem of the whole society! This is a highly fair impression that reflects the specificity of human suffering we are facing.

« *We talk about psychosocial clinic when the problems are both psychic and social and that the point of view of a single discipline is not enough to handle it. It is a clinic that is characterized by the difficulty in existing with the other. And this regards people whose suffering is not entirely from their own psychic space, nor entirely from their social context. Both spaces are there completely intricate* » (Furtos, 2012, p. 05). This clinic shows a picture of precariousness that was never seen before: a great feeling of economic and psychic insecurity took control of the hopes of the modern man. Hope in a better life and world. The modern man seems to live in a constant state of alert, as if he/she were in face of an imminent risk (Bauman, 2000, 2005). Which is a result of a permanent instability and initiates a progressive loss of confidence in himself/herself and in the other and, as a consequence, in the future.

In face to this « *ordinary precariousness day after day* », Furtos (2012, p. 05-09) identifies three different ways of reacting representing different levels of suffering according to the harm caused to the people. The first one would be compatible with the problematic situations where the movement of the person and his/her environment takes place in order to solve them – the acts of solidarity are still present. It is a way of stress that is compatible with health that causes people to fight the problems and say that they will succeed in overcoming them. The precariousness where we see the psychic and social damages in an acute manner is the second way: it carries a permanent insecurity in face to the destinies of life itself. The person seems to be nourished with a generalized loss of confidence in the future, which leads to a daily survival toward the immediate, where one lives on a tightrope, in a continuous state of unpredictability of the means to maintain life on a short- and long-term basis. A great despair comes over regarding the changes and possibilities to find a way out of the troubles. People may enter in a state where they cannot even ask for help or otherwise refuse any help. What brings forth a discouragement that, little by little produces isolation, loneliness, fundamental distrust, intolerance towards others and entry into a state of chronic melancholy of existence. These are people representing a major challenge to the social workers, as they need a lot of energy, tenacity, creativity and critical thinking of the teams in face to the prolonged social isolation that has taken a few years to settle in. It will be necessary to reinvest in the idea that human relationships may be an existential possibility within the reach of these people.

The youth of the generations of emigrants in France sometimes seems to embody this second type of precariousness: that of disenchantment with its future possibilities. These are youngsters seeming to not belong to any world: foreigners in their parents' and grandparents' home country and foreigners in France, *no men's land*, (Marlière, 2005, 2008). Just as those that are early excluded from the school system, i.e., from the valuation for their diploma or occupation (Guigue, 2008). Such youngsters live in several ways and experience psychic and social ruptures attacking the transmission of a way of living – from the world of their parents, adults, work – where they would have only one place: the margin.

The third way of precariousness is much more overwhelming and destructive to the psychic and social skills: the problematic situations lead to strategies of defense where the person will « *break the ties* » binding the suffering and the capacity to feel them (Furtos, 2012, p. 06). Such person appears to be in a kind of extraction of the world and the effects of all that is happening to him/her so that he/she can survive. Some accounts of homeless people illustrate such state. Fiona Thiebaut (2014) describes it when she talks about being immune to the effects of temperature, i.e., unbearable cold or heat. Just as the effects of dirt, the furtive looks, the ignorance of the others. And she tells us how she closed herself up so she could not feel the contempt, prejudice, exclusion. In the dramas of those waiting for a response to their request for asylum, the extended wait and the suspended situation of existence, in the expectancy for the answer so they can know which statute to obtain for them to continue to live, may lead to this kind of suffering.

The same situation of « social wait » can be experienced by adults with special needs awaiting in the structures for children and adolescents the release of a place at institutions that are appropriate to their age and special needs. Such people may have an existence running the risk of being condensed in a parenthesis – which can be reinforced by professionals and relatives that are also subject to fall in the same wait behavior, anesthetized, waiting. However, we find also human dramas where even such wait is compromised: in the winter season, in the woods around Paris, the social workers have to literally hold some people in their arms to take them to public shelters so that they do not die during the long cold night. What happens to these people? This is something very dramatic that we see taking place: people no longer ask for help, nor they cry for help. Total hopelessness, until it comes to the point to what Jean Furtos called « *self-exclusion syndrome* », which he considers as a « *pathology of suffering* », typical of our time (Furtos, 2012, p. 08).

These ways of suffering require original professional positioning: what matters at first is building human ties of trust, much before any specialized point of view. This will compel the professionals to abandon their usual reference models. Some of them nearly feel attacked, others come across a great powerlessness to face what they find, and there are those that even begin to suffer. These ways of precariousness represent true challenges for which the teams are not totally prepared: they are facing a kind of « *semiologic inversion* », which can be verified when one feels like such person is not talking to the appropriate professional. For instance, the social worker is going to listen to psychic traumas thinking that a psychologist should be there. This, in his/her turn, sees himself/herself in face of a request for housing or social rights. This is a datum of reality that we have to handle and learn how to understand: anyway, it requires the professionals to take a new position. « *This is part of what currently takes place in our cultures. We have to see the whole picture. And, at the same time, according to our occupations (psychologist, social worker, teacher, politician, worker at an association...), we cannot do no matter what. Maybe, it would be interesting, within a global, specific, and particular context, to deepen that that concerns everyone, which is part of what should be the general culture, the base politics culture, the base psychosocial culture; and then, what we can do in view of our statute, of the reason why and for what we are paid* » (Furtos, 2012, p. 09).

Each one will have to know how to keep such inverted and invested semiologic speeches inside them to then do something, as a team, and together with the other partners as well. Maybe this is the reason why the work methods we experience today and that are effective in practice are the partnerships and networking: it is among several players, working in services with different views and goals, that we are able to build really effective alternatives, which can bring different courses to the catastrophic situations we deal with.

Are not the actual suffering an example that surprise us just because they are not according to our explanatory models? Facing the new would not require that we adopt also new ways of acting, seeing, thinking, feeling, and working? The complexity of the human and social phenomena will require, accordingly, the complexity in their grasp and the diversity of strategies of thought, action, and knowledge to tackle them (Morin, 2000). Thinking from the psychosocial clinic

perspective makes such reality visible, according to which the personal dramas find indications of understanding in the general social problems. Hence the reason why "politicity" is embedded in the practices towards the social, hence the certainty that the unusual expressions of the modern suffering are anchored to this modernity that brought them to life. Could such modernity be able to change them into a thing other than psychic and social precariousness?

### Conclusion

One of the conclusions Manuel Castells draws from his studies on the social movements and their virtual ways of online movement is that people united themselves into a group, « *in spite of their personal opinions or organizational associations* », because the « *connections* » made, beyond the means of communication itself, are interconnected to « *the real concerns of real people in the real human experience that has been claimed* ». And he goes on by analyzing the effects of the unprecedented speed of propagation of feelings, contents, and arguments, which encouraged the people to participate in the public acts. The cynicism of the men of power, when imposing precariousness and withholding democracy, changed humiliation and fear into resentment and the latter into hope, which spread in the form of a « *virus* » as a wave across our blue planet (Castells, 2013).

« *They united themselves. And such union helped them overcome fear, this paralyzing thrill through which the constituted powers sustain themselves to prosper and reproduce [...]. Out of the security of cyberspace, people of all ages and from all walks of life started to occupy the public space, at a blind date between themselves and the fate they desired to forge, when they claimed their right to make history – their history –, in an expression of self-awareness that always characterized the major social movements* » (Castells, 2013, p. 12).

This possibility of instant dialogue with the other and collective and social movement still faces limitations and restrictions, since it is contingent upon those having access to the means and resources to use them, which is not the case of a vast majority of people living at the several levels of precariousness. However, it shows, at the same time, its generalizing political effect. The disclosure of these popular demonstrations is that they had a repercussion not only locally, but also globally: the sequence of the mass demonstrations driven by the social networks and the Internet started in Madrid in 2004 and spread throughout the world. Iran, Iceland, Spain, Greece, Portugal, Italy, Great Britain, United States, Tunisia, the Arab Spring, France, Brazil (Castells, 2013).

The protests against Paris attacks (the weekly publication *Charlie Hebdo*), in January 07 of 2015, took a converging direction, showing the benign face of globalization through politics, with the multitudinous demonstrations that lined the streets of a remarkable part of the world (Werneck, 2015). The astonishing demonstration in Paris is a good example, in the wake of which expressive global, political, and religious leaderships marched for the sake of freedom of speech and religion. There, substantiality was given to a civil society with a voice that can be heard and that keeps in memory, as seen, the universal aspect in the French Revolution.

In addition, the fact of the diagnosis on the warming and the depletion of the natural resources of the planet having expanded and started to be accepted as a solid and undiscardable scientific thesis in the main power centers throughout the world – driven by the conferences on climate and further currently with the pact between the United States and China – is a theoretical constraint, besides being a material and biological limit for the paradigm that was inspired by the neoliberal theories that, until then, promised the « *sky as the limit* » for the growth of the global production model without weighing the consequences of its consuming voracity that is destructive to the environment and quality of life. The interconnection and joint operation of these factors and conditions over the course of the reality dramatized by the 2008 crisis create new circumstances and delimit a historical change in « *making politics* » at a global, as well as locally, level – included there the energy that can be activated with the expansive experience of the discussion of the public budget in the base of the political system.

The occupation of streets by the protests, demonstrations, multiple and heterogeneous reunification warned the locations and the States toward a reduction of the margins of life and freedom of the population worldwide. These movements called for the awareness of the feeling of psychosocial malaise and global insecurity, exposing the lack of limits regarding the deterioration of the human relations in all aspects of the daily life: from work to the relationships between the sexes, from freedom of expression and the choices of life to the reduction of people to herds of consumers, from renunciation to hope in the future to resignation. Well, what we saw was already known by many people: the face without pity and liability for the effects of the mundialization unidirected by the *hommus economicus*.

However, we also saw that solutions are neither impossible nor unthinkable and that, between the local and the global, the crucial point is not the unmeasurable dimension of the problems, but rather the relevance of the creative transferability in face of the alternative solutions. The reduction of air quality on the planet changes the air in every city, the local solutions in my neighborhood for recycling of waste are indications to think about waste in other parts of the world. Talking about solidarity, tenderness, friendship concerns each man wherever he may be... Such repercussions amid problems and solutions persuade us to reflect on our impending need of thinking globally and thinking locally, of acting locally and acting globally.

These cycles of popular demonstrations express a more emergent and acute way of taking part in a participatory democracy under a progressive process of global affirmation. This is a response to a moment of huge demands accumulated in society in face of a savage obstruction to our representative democracy, the political system of which has made decisions that are more beneficial to the interests of players of the State than those of the *res publique*. Such movements are renewed with the « politicity » that can house the collectively built actions. They show the strength of the impulses of the participatory and direct democracy rightfully pushing the representative democracy and regenerating the perspective of a democracy within the reach of each country, city, community. And they persuade us to think on new institutional ways for this new type of participation and sociopolitical role of the citizens.

In these times of social and political agitation, instead of the « fashion » of the end of history and death of politics, we see new circumstances indicating local and global politics, which is ardent, intensive, and contagious, of a high-density democracy: pointing to the re-enchantment of politics by democratizing democracy. To the ill-favored populations, disillusioned with the world, the social movements somewhat cried out, with a strong and steady voice, their pains, revealing the current suffering in view of the generalized degradation of the quality of life. Reflecting on the horizons of social work, such demonstrations may point to indications of changes related to the ways how such work is thought and made because, in view of the countless variables of a specific situation, the difficulties in establishing points of convergence and reference are a datum of the reality making the current exercise of the professionals more complex and intricate. This results in dilemmas, contradictions, and ambiguities coming to challenge critical thinking.

The ways how the social workers are requested today go far beyond a single field of knowledge would be able to encompass. By approaching the situations in face to multidetermined realities the professionals can show their creativity: in their positions of acceptance of plurality, incorporating the complexity in understanding the relations and in the rationale of thinking and acting, diversifying their points of view, federating distinguished services, organisms, and institutions, encouraging heterogeneous world views and interpretations, daring to make « complex experimentations » in order to exploit the alternatives, and they may encompass the plural, the mutual influences, the instability, changes etc. of the problems and solutions! This presupposes a diversity of subjects connected to each other by the determination of seeking together. This presupposes – mainly – curiosity, boldness, sense of collective, dialogue, organization, perseverance, energy, mutual help, joy, and hope – in short, human values. Humanity in work lies in hope and professional solidarity being put into action. Giving proof of creativity would not be to

create unprecedented movements of ordinary human strength in face of the effort that seems to be necessary to face the current suffering?

As Tarso Genro said, it takes « *new institutions for this new 'zone' appearing between State and Society* » (Santos and Genro, 2015). Such perspective of a new participatory institutionality has been deepened and given further global theoretical and political potential since 2005, when the process of learning of the participatory discussion of the budget was proposed to be institutionalized worldwide, « *by including such right in the Universal Declaration of Human Rights* » (Pignaton 2013, 2016). And this is politically reinforced in 2014 in two major international events simultaneously held in Brazil, in the State of Rio Grande do Sul, in the City of Canoas: the Fórum Social Temático (Thematic Social Forum) and 14<sup>a</sup> Conferência do Observatório Internacional da Democracia Participativa (OIDP) (14<sup>th</sup> Conference of the International Observatory on Participatory Democracy), where an official request was made for the right to civic participation to be included in the *Sustainable Development Goals of the United Nations*.

Made within a context of fight against the authoritarianism of the Brazilian military dictatorship and simultaneously as an alternative that is critical to the traditional populism that was reborn in the wake of the redemocratization of the country, the proposal of *Orçamento Popular* (Popular Budget), later called *Orçamento Participativo* (Participatory Budget), has always had, since its origin, in 1983, in the Municipality of Vila Velha, State of Espírito Santo, Brazil, some inclination to impersonally become settled and enduring, and asseverate its universal inclination through democratic institutionalization. The first municipal law that institutionalized popular participation and *Assembleia Municipal dos Delegados do Orçamento Municipal* (Municipal Assembly of the Municipal Budget Representatives) were created in 1984 (Pignaton, 2005). This law has guaranteed participatory budget for 32 consecutive years, irrespective of the party winning the municipal elections. In 1988, the principles of popular participation were included in the Brazilian Constitution through the approval of a constitutional amendment that was also originated from such Municipality.

Such historical roots are an example of the invention of a political piece of knowledge and democratic public management standing out to counterbalance the devaluation of the Epistemologies of the South. They construct the sociopolitical references in the history of the civic participation, as a democratic alternative based on the Brazilian experience in its proposition of political reform of the state-society relationships that is globally reshaped for this new moment.

In a concrete manner, based on the Brazilian example, this would be to implement the « *participatory technologies* » of public management not only in the municipal participatory budgets, but also with the due adjustments, expand its inclusive principles and procedures to the public policies in general and apply them in the state and federal budgets at a global level. Its political feasibility can take place by aggregating social energies on the one hand, with the support of the experience from such new « *virtual* » popular interaction and movement in the Internet, social networks, and new means of communication, besides that of traditional « *in-person* » type, and, on the other hand, by making use of the advanced technological software tools for processing information, words, and images of people, which, unfortunately, are accessible only to the « *secret services* » of the main countries, in order to use them when processing the huge quantity of data, opinions, proposals, projects, and programs generated from this great dialogue on a local and global scale. And, thus, to technically instrument the capacity of discussing and pondering « *online* » upon the public resources and politics produced by the districts, cities, regions, nations, and the humanity of a global digital village. This would give rise to a permanent and structural way of popular participation, a new type of participation for a New Global Citizenship that shows its face in the streets, in the social networks, and at squares and that dreams of the future. The possibility of renovation of politics through the ways of participation in the virtual age makes us dream of an « *agora of the future* », revaluing the art of politics in the social theory and in the heart of the citizens.

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