

## Is It Possible to Encourage the Civilization of Love?

**Oswaldo Della Giustina**

Chardin, Teilhard de, 1949.

Brazil by Editora Herder, São Paulo, 1965

### Abstract

---

*My recent book “For a Participatory and Solidary Civilization, THE PROPOSAL” is a synthesis, in just over 80 pages, of my studies, my varied experiences in the academic, political and business world, which resulted in more than a dozen books, during which, directly or indirectly, the analyzes and proposals of this new book were consolidated and, now, published graphically in Portuguese and also available in English on various online platforms*

---

From a historical-anthropological perspective, the book analyzes the process of continuous civilizing changes, concluding by the exhaustion and consequent unsustainability of the current civilizing stage, based on competition and the concentration of capital and all the goods that accumulate as a result of this. The process of concentration, as a result of the scale and speed of advances in science and technology, has taken on uncontrollable dimensions, opened a gap that grows exponentially between nations, regions and social groups, establishing an imbalance that is taking the civilizing process to some extent rupture, if not reversed.

The book identifies in the “Mass of Consciousness”, which in parallel grows in the world in favor of the adoption of new values capable of giving sustainability to the “post-technological society”, the foundations for this new civilizing stage, in favor of overcoming the threat of rupture.

It cites among these values the defense of peace, the elimination of extreme inequalities, human rights, the fairer distribution of wealth, the preservation of the environment and natural resources, in short, a new civilization stage. The book summarizes these values in Participation and Solidarity, which lays as ethical foundations able to support the new model of organization and functioning of society, through Deconcentration and Cooperation, (replacing competition and concentration) practical instruments or concrete form to build and organize the new Participatory and Solidary Civilization.

This process of reorganization of social organization and its functioning - the new Civilization - brings the book to the same anthropological view of evolutionary process of 'amorization' (the encouragement of the civilization of love) of the human species - and of the universe - according to Teilhard de Chardin, with whom the final chapter begins, and from the book I transcribe, in part, in view of its essential meaning at this new stage:

Teilhard de Chardin, a Jesuit who dedicated his life to anthropological research in Africa and China looking for the origin of man from the universe and its evolution to life and consciousness, states in the book *The Human Phenomenon* that the process of evolution can be compared to an arrow that, cast from the Alpha point, seeks, or reaches, the Omega point, traveling the path from the simple to the complex.

This origin, this path of complexity and this goal is possible only because the upholstery in which everything unfolds is the complementarity of the parts and their attraction. In other words, it is not repetition, not rejection or conflict of the parts, but it is the same complementarity and attraction that, when in the human species, assumes the dimension of consciousness and therefore of freedom, that is, it reaches dimension of love.

Considering, therefore, love as the attraction of complementing and attracting parts, it can also be said that the path of evolution is the path of seeking or constructing Love, passing from the least love, the most conflict and the greatest rejection, towards the path of the most Love, the most complementarity and the greatest attraction. This allows us to say, finally, and consequently, that to build man and his relationships, or to build Participatory and Solidary Civilization is also to build Love, to love the world.

It is in this perception that my book *Participation and Solidarity*, already mentioned, stated that “to love the world means to build a participatory and solidary society, a part that belongs to nature, according to the upholstery that underlies the entire evolutionary process.”

Is this not what is happening (the Mass of Consciousness), when exclusion is replaced by participation with all its implications and consequences, or conflict and war is replaced by solidarity and peace?

### ***The Scientific Dimension of Love***

In this sense, as it is not possible in the study of the natural sciences, chemistry or physics, not to consider the phenomena of the gravitation of the stars, or the gravity of all beings, or the instinct that moves all animate beings, neither can failing to consider love in the studies of the human species and in the proposal to construct society or civilization as part of the process of evolution of all nature. Thus, Dante Alighieri's intuition that it is love that moves the sun and all the stars goes beyond the poetic to reach the scientific dimension and give meaning to the statement of the book *Participation and Solidarity*:

“If it is love that moves the sun and all the stars, why can't love support man, his structures, relationships and attitudes and organize society with love as one of its essential components?”

### ***The book THE NEW UNIVERSITY confirms:***

"Failure to consider love in matters pertaining to society and its organization, whether in planning and management, concepts, social sciences and theories, would be tantamount to not considering oxygen or hydrogen in the study of water."

### ***The legal content of Participation and Solidarity***

On the other hand, law has always been an instrument of institution-building. However, we have seen how today society, institutions, or Civilization move towards a society in continuous movement, or transformation, and can in some way be interpreted as moving from an Aristotelian perception to a Heraclitian perception. This means that rather than turning to consolidation, law will have to regulate transformation and set the rules that will govern the new institutions.

The book *Participation and Solidarity* refers especially to the legal content of *Participation and Solidarity*, as an assumption of strengthening and opening the necessary spaces for these foundations of the New Civilization.

Regarding Solidarity, the book recalls that the concept of Solidarity today, “although sometimes judicial decisions invoke the duty of solidarity as an inherent requirement of the fullness of Justice”, in practice a parallel can be drawn between Solidarity and what occurred. at other times in relation to Justice:

“The citizen was not required to be fair. The strongest could oppress, enslave, even kill the weakest. The codes generally accepted this as inadmissible today. In this conception, justice was a virtue and the righteous man was recognized as virtuous and respected for this, for his community, for being virtuous”.

The relationship between this conception of justice in other times and the current conception of solidarity is evident. The law requires justice, but it does not require solidarity.

“It is necessary solidarity must be imposed as a legal norm, involving the relations between people, organizations and countries, because, under the conditions of absolute power of technology capable of concentrating everything, only solidarity will allow the fullness of the realization of justice”, concludes the book.

Equivalent considerations the book proposes in relation to the concept of Participation, assuming that as participation is a foundation of the new civilization and a universal right, it should not be diminished by other rights, such as capital or property in general, which cannot override it, leading to exclusion. It is not enough, as it is not enough for solidarity to be recognized as a virtue, for participation to be recognized only as a social right.

Participation must be imposed as a principle, or legal rule, which is often to impose limitations on other rights, such as property rights, where such rights may undermine participation, and this applies not only to the ownership of material goods, or to income, as the same book says:

“It is also about access to cultural goods, political participation, coexistence, quality of life, in short, the dimensions that constitute man and his circumstances (Ortega y Gasset)”

It is about knowledge, science and technology, I add to highlight.

### ***The path of love***

To conclude, I use texts from the final chapter of the book Participation and Solidarity that supported the present work. The chapter begins by asking whether, this, Participatory and Solidary Civilization is possible, and answers:

“It is not only possible, but inevitable, because this is the path that explains the harmony of the universe and nature, and therefore also the path of the human species. This, of course, will not be interrupted by those who deny or ignore its nature and process, while conditioned by values and concepts from earlier stages of the same process ...” And goes on:

“Such a conception is no longer compatible or sustainable with the age of post technology, where man has become capable of dominating and destroying nature and has become capable of dominating and destroying other men and can become the new scourge of humanity.

On the other hand, by the same means or with the proper use of technology, the New Civilization can also be built and the realization, the full human realization, the continuity of the civilizing process and the evolution of the species.

This will happen because this is the meaning of human evolution. When, and how it will happen, or what price mankind will have to pay to reach this stage, will be proportional, it will depend on how much resistance it opposes to transformation or, on another perspective, on man's capacity for change.”

Then the book goes back to quote Dante Alighieri's poetic perception, which gives scientific dimension, as we have seen, and completes:

“Considering love as we consider it, complementarity and attraction among all beings, complementarity and attraction which in inanimate beings may be called gravitation or gravity and which in animal life may be called organic reaction or instinct, only in man the dimension of love, because of conscience and freedom.

Just as gravitation cannot be taken from heavenly bodies, just as it is not possible to remove from living beings their organic systems or the instinct that preserves them, so neither can it be taken from men and their relationships, Love: love that moves the sun and all the stars”, without humanity paying the equivalent or proportional price for this essential error. ”

And from another angle it states again:

“Universal gravitation, gravity, cycles, and systems of nature all function by attraction and complementarity, whether mechanical, biological, or instinctual. Why cannot the world of men function by Participation and Solidarity, or by Love, which is simply the conscious form of the same attraction and complementarity? ”

- The answer to this question lies with universities first as innovators and producers of science and technology who need, with their scientists, masters and researchers, to turn more than ever beyond the science and technology of things, for the science and technology of society, or of civilization, its organization and functioning;
- is next with the leaders of nations, or political leaders acting at community, national or international level;
- is with the Churches for their influence on consciences as well as their influence on the definition of good and evil, just and unjust, right and wrong;

- with artists and art producers, intellectuals and communicators of all media, traditional media and especially those producing or using social networks;

Finally, the new society, the Participatory and Solidarity Civilization, an essential requirement of the evolving human and universal project, is in the consciences, the will and the action of each and every one, within the limits of their world, their space. The universe with all that is part of it and the new generations hope that this generation that gave them a world transformed by the advances of Science and Technology will also give them a new world, a sustainable world, a world of peace, harmony, justice. , equality and fraternity, a Participatory and Solidary Civilization, the Civilization of Love.