

Editorial

There are times when even the most stoic ones fade. Generally, the reasons for the discouragement elapse from the socially adverse or unusual situation, which escapes our possibilities of action. In such nihilism, emotions that govern the everyday judgment are embargoed, especially when it infringes the expectations of reality being treated logically and impartially, of the particular and individual not subjecting to the collective and universal.

The loss of trust in people and institutions can be materialized as the water drop that completely fills the container. It may elapse from prosaic events, by the accumulation of information that stimulates discredit or by simply observing that situations rarely reach the expected end. In such circumstances, the belief in justice suffers the corrosive action of reality, taking us to doubt that it is possible to credit any meaning to existence.

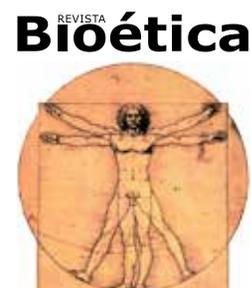
Although the description of this state may seem disappointing, trying it not always produce immediate discomfort, as it does in the first time we are able to deconstruct the notion of causality (and authority) which governs the rules of existence. When diving into this new world, in which preconceived bonds make no more sense as they lose the power to hinder our consciousness and movements, we shall explore, as adolescents, the possibility to break the rules we have inherited and that we consider harmful, hoping to transform the social order. In the enthusiasm of that break and to celebrate this newfound existential “freedom”, we tend to confront the symbols of power with violence, especially if the oppression of our existence has left us handcuffed to any other collective action possibility.

Acts of protest are elaborated as a status quo repudiation gesture, hidden under a collective mask. This “burqa”, which covers each individual, identifies the discontent and instills the revolt, leading the most desperate ones beyond the limits they would have achieved individually. The revolt compels them to act on rampant, growing turbulent until they wake up to the fact that the violence which is essential to transgression can turn itself against anyone. The rupture not only pulls the archaic down, it also leaves room for other social order interpretations, including those that deny the possibility of collective existence.

To apprehend the reality that causes such discontent manifestation scares who just watches the outbreak of the rebellion identified as the harbinger of barbarism. The disturbances seemed to be dangerous to those who have already risked breaking the established order, but had to retreat before the imperatives of the hegemonic model; or they are seen as especially conflictive to those who had never dared to look above the line which circumscribes the median sensitivity. Facing the threat of losing the notion of humanity, embodied in the statutes that organize collective life, fear does make it emerge in almost everyone the atavistic desire for all that is known and reported, even for what was previously considered evil.

This regressive pitch, which equates “evil” and “normal”, is based on the rescue of traditional – well known – formulas which once again seems to be the appropriate response to the need to avoid total loss of control. They cease to be outdated proposals, to configure as prerequisite for social life to continue. Thus, even suffering concussions, everything remains the same, as particles of dust shaken off from a carpet to the sun, which evolve in the air only to settle in new compositions.

In this process, the centennial dreams of liberty, equality and fraternity, which now and then come running to consciousness, return to succumb as ghosts destined to the purgatory of the media society. Encapsulated in the restricted role



of consumers, that the power grants so we can daily lull our utopia, we are engulfed in the social game in which we ourselves have wrapped the gift that we deserve.

The collective catharsis, that raises rebellion's dust, but cannot actually change the social order, expends the accumulated energy during the time we were gashed by calamity and oppression. After the purge, we slowly return to balance between blinding lucidity and nurturing beliefs, which lead to life perception and everyday behavior. In order to survive amid weathering in this moral twilight, we balance the everyday between small joys (usually focused on personal perspective) and big disappointments (often derived from the social dimension), projecting happiness to some point in the future. With this device we try to get to the next day, at the end of the month, to the next year, every day just seeking to its unending evil.

And this is the process we undergo in everyday life in society, except when we derive for the borderline state of disbelief, which leads us to action, even in a disorderly manner: the effort (often unsuccessfully) to live with citizenship, which in our country also encompasses the arduous task most people face to survive, to have access to education and health. The difficulty in performing such exercise torments the individual conscience and corrupts social life. Paddling against the current, immersed in chaos, it often seems insufficient the consolation to know that giving up the fight leads to evil's growth.

In this impasse, then, we can only exhort to reflection. Reflect not to fall into the easy belief in ready conclusions, such as the one that leads to think that the solution to corruption is in public affairs' depredation. Reflect not to be entrenched by the trap of fear, which leads to the initial discontent return and to countersign formulas that have long been proven themselves harmful. Reflect in order to have the courage to seek for innovative solutions and effective responses to the sloppiness with the common good, obliterating the impunity that, from top to bottom, has corrupted social life for centuries. The editors do wish that within the next year our major goals are not restricted to see a sphere going through the goal line. That as a society we may find what we really want, which is not just "more", but – mainly – better.

The editors