

Homo Administer and Sustainable Development: From Governance to the Ethics of Alterity



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ABSTRACT

This article is a reflection on social vulnerabilities based on the concepts of work, poverty, inequalities and Law, as well as the social and political implications. The objective is to understand whether, in the perspective of the current socioeconomic and meritocratic structure, vulnerabilities are caused by wealth itself. Poverty in Brazil is also associated with the absence of ethical behavior allied to the limited concept of financial development. It also seeks to demonstrate that ethics plays a relevant conditioning role in the social development project. As for the design of the methodology, the research is exploratory bibliographic with a qualitative approach. In view of this, it is concluded that it is important to rethink the way of living and of disposing of productive resources, in addition to the importance of policies that make education a means of promoting alterity and autonomy that result in conscious, responsible and subsidiary attitudes.

Keywords: Ethics, Poverty, Vulnerabilities.

1 INTRODUCTION

Faced with wealth and vulnerability, it is necessary to consider that in Brazil the state is bound by the principles of the constitutional paradigm to position itself through its powers to promote the overcoming of social injustices, based on the law. It is therefore necessary to reflect on work, production and finance; Chesnais (1996, p. 15) states that "it is in production that wealth is created, from the social combination of forms of human labor, of different qualifications. But it is the financial sphere that increasingly commands the distribution and social destination of this wealth".

The relationship between society and work has a complex weave. Historically, the surplus of subsistence production has been linked to a potential economic increase between one of the parties and/or groups that own capital. The alignment of thoughts on historical materialism allows for enhanced



reflections, such as Ellen Wood's (2011, p. 122) statement that in Marx "the capitalist mode of production presents itself to us historically as a necessary condition of the transformation of the work process into a social process", in such a way that it would not be possible to detach humanity from the organized labor process, sometimes in fiefdoms, sometimes in industries and more currently in the production of knowledge and technologies.

This perception of the human being as an accumulator of resources and capital establishes a direct opposition to the transfer of income, which consequently damages social relations and human dignity, pointing out that the distribution of income that subsidizes families in situations of vulnerability, in many situations, is not capable of developing decent work and economic growth as a way of eradicating poverty, as advocated by the SDGs¹.

The dichotomy between public and private can therefore be observed, as if public bodies were given the task of looking after the common good and the private sector the power to exploit everything that the state does not prohibit, to the point where it is actually possible to privatize profits and nationalize losses. Today, the concentration of income in the hands of a few people makes it impossible for many people to live in human dignity. The purpose of income distribution is to correct imperfections in the 'economic system' which, in turn, imposes working structures that channel resources to certain ends. In this perspective, we point to the 'social system' which, when absorbed by the 'economic system', does not allow people to be aware of the consequences of the actions being taken in view of the possessiveness that distorts the economic and financial objectives that should underpin sustainable development.

While it is true that "it is not enough to understand that the world's poor need globalization as much as the rich; it is also important to ensure that they actually get what they need. This may require extensive institutional reform, even while defending globalization" (Sen & Klilberg, 2010, p. 24). It will be truly necessary to put into practice a socio-economic model "that brings life and does not kill, includes and does not exclude, humanizes and does not dehumanize, cares for creation and does not devastate it" (Francis, 2019). In this sense, the SDGs, as social, economic, environmental and parental protection and development, need to be encouraged so that the efforts of all of humanity can be aimed at developing human capabilities.

In this perspective, it can be seen that the economic structure is being replaced by financial instruments. In some way production and work have meant that workers are increasingly removed from the ability to decide their own form of economy. For Paul VI (1965, no. 29) "the excessive economic and social inequalities between the members and peoples of the one human family cause scandal and are an obstacle to social justice, equity, the dignity of the human person and, finally, to social and

¹ SDGs: The Sustainable Development Goals are a global call to action to end poverty, protect the environment and climate, and ensure that people everywhere can enjoy peace and prosperity (SDGs, 2021).



international peace".

2 METHODOLOGY

The article was drawn up by reading and interpreting bibliographic materials and documents with the aim of exploring and building knowledge on the subject in question. To this end, authors who discuss ethical issues of an economic nature were sought out in order to come up with the theoretical categories - the subject of the article. The research used articles, books, documents and theses on subjects related to social vulnerabilities, ethics, development, the economy and the state. As for the theorists selected for the construction of the narrative, preference was given to those with an interdisciplinary approach given the content of the research, so that "a narrative is composed of a singular sequence of events, mental states, occurrences involving human beings as characters or authors" (Bruner, 2002, p. 46).

In this sense, the research objective was exploratory and analytical, and the results were qualitative and dealt with through a literature review. The method used was deductive, which starts with general concepts and ideas and moves on to the specifics and, finally, the nature of the research is classified as basic or theoretical, where a narrative review is used in order to develop the proposed theme, according to Clandinin and Connelly, (2011, p.18). "True narrative research is a dynamic process of living and telling stories, and reliving and retelling stories"

The aim is to understand to what extent the distribution of income that subsidizes families in situations of vulnerability develops decent work and economic growth as a way of eradicating poverty. Thus, the question guiding this research is: in view of the current socio-economic and meritocratic structure, are vulnerabilities caused by wealth itself?

3 RESULTS AND DISCUSSION

3.1 WEALTH AND VULNERABILITIES RESULTING FROM THE ABSENCE OF ETHICS

Brazilian communities, especially the most economically fragile, hope that the state will be an instrument to guarantee their right to life. However, when the state makes itself available to the services of the capitalist project, it ends up facilitating the latter's most severe actions, even to the detriment of the well-being of a community or nation. Wood (2011), Santos (2005, 2007, 2013) and Apple (2000) understand that the democratic structure is weakened by the meritocratic economic structure imposed by capitalism. It is clear that the cause of vulnerabilities is the concentration of wealth. In this sense, it is affirmed that, culturally, we are part of a current of financialization of wealth, and that the cause of vulnerability is not observed; what is observed is the consequence of vulnerability. In this way, it is implicit in the way of acting that a method is needed to help the vulnerable; however, without changing the structure that makes them vulnerable.



It is still important to note that the problem is not wealth itself, but predatory exploitation that generates wealth for the few, transforming universal and renewable resources into money - dead wealth, a process in which financialization is the purpose of exploiting labor. At the political and legal level of democratic states, social rights have been expanded in such a way that they no longer refer to pure equality, detached from the social and economic context, but rather to more complex precepts such as equity, which perceives social inequality, the vulnerable and poverty as serious limitations to human development, warning that equal treatment is proving insufficient to promote fairer conditions.

For John Paul II (2004, n. 328), goods and wealth, even if legitimately possessed, always have a universal destination. He also states that any form of misappropriated accumulation is immoral, and from this perspective we can think of predatory exploitation, which is a real contrast to the universal destination of goods and wealth for all human beings and intergenerational progress. In this sense, it is appropriate to affirm participatory and shared progress. Francis (2015, no. 80), in the light of Christian cosmology, elucidates that there is "a world in need of development, where many things that we consider evils, dangers or sources of suffering, are actually part of the birth pangs that encourage us to collaborate".

According to John Paul II (2004, no. 265) every worker, every person is a hand that needs inspiration, care and education so that it can continue to create and do good. In line with this cosmology, Francis (2015, no. 80) states that these elements guarantee the permanence and development of each being, 'it is the continuation of creative action', which continues to create the world we desire. Lovo (2021, p. 12) points out that when we talk about creation, we involuntarily think of the beginning of all things and imagine the emergence of the world as a state of affairs that was produced once and for all and that is complete. However, in order to talk about the human being as *homo administer*, it is necessary to understand the need and duty to continue Creation, that is, respect for the dignity of the person, and for this the Law presents itself as a way of overcoming the deficiencies of alterity and autonomy present in each human life.

Regarding human action, or even the failure to act, it is possible to consider that poverty in Brazil is constituted by predatory exploitation, and from this the poor redistribution of income, the failure to recognize territorial opportunities and the desire for control through political structuring and, as a structuring process of capitalism, economic and financial plans. Associated with these elements are projects aimed at developing specific locations to the detriment of the universality of resources and not because the country is economically poor. It is therefore necessary to reflect on and explore and analyze human development and family vulnerability in the light of the Sustainable Development Goals - SDGs². It

² SDGs: The Sustainable Development Goals are a global call to action to end poverty, protect the environment and climate, and ensure that people everywhere can enjoy peace and prosperity (SDGs, 2021).



is possible to point out that public policies and social programs should promote cautious, prudent and educational management in order to develop human capacity in the perspective of a process of maturing consciousness, as well as developing concepts and *praxis* that include subsidiarity, the common good and solidarity.

The causes of poverty and its extremes are linked to the fact that culturally, we understand poverty as financial vulnerability, to the exclusion of cultural, social, spiritual, educational and territorial vulnerabilities. To the extent that capital - wealth - is politically concentrated in the possessiveness of a few, poverty and misery extend to many people, so that there will always be poor people as long as there is greed and predatory exploitation. To this way of thinking, it is reported that there are no poor, but impoverished people, people deprived, prevented and made vulnerable of their own dignity, so that the UN report (2012, no. 2) elucidates that "poverty is not only an economic issue, but it is also a multidimensional phenomenon that encompasses both the lack of resources and the lack of basic capacities to live with dignity", because,

Inequalities of power can be defined as the different possibilities that individuals or groups have to exert influence on decisions that affect their personal trajectories and convictions, and also materialize in the asymmetrical distribution of political and social rights (Costa, 2019, p. 57).

In this area of rights, Jubilut et. al. (2020, p. 23) considers that the term development, which emerged with an emphasis on the economic dimension, needs to be understood as the right to development, which encompasses all the aspects necessary for its realization. It is important to remember that inequalities in conditions and opportunities feed back on each other and increase the severity of the problem. Families with low incomes or who are unable to access their rights will have little or no chance of finding the means and opportunities to overcome this condition of vulnerability.

In family groups plagued by impoverishment and the curtailment of opportunities, there are severe limitations ~~on~~ ability to lead a life of dignity, satisfaction and well-being. When we talk about development and governance³⁵ we need to show that we are talking about a panoramic view, and in this sense, for Jubilut et. al. (2020, p. 23),

The right to development helps to achieve individual freedoms, requires the realization of economic, social and cultural rights, and demands a favorable scenario for its implementation - with active participation in politics, and a reorganization of the state that guarantees the realization of human rights.

In these cases, poverty tends to be inherited from one generation to the next within the parental nucleus. According to Ribeiro (2019, p. 14) "the inequality of conditions in the parents' generation

³ "Governance is the totality of the ways in which individuals and institutions, public and private, manage their common problems" (Commission on Global Governance, 1996, p. 2).



influences the inequalities of opportunities faced by their children". Therefore, the individualistic environment in which we live presents ideal conditions for the perpetuation of social inequality and, consequently, poverty - impoverishment, which, together with other deprivations of liberties, are responsible for defining who will be 'the recipients of the economic model' and who will be 'the marginalized'.

The '*backdrop*' of the Brazilian reality shows that the historical attitudes that cause social inequalities are perpetuated by the mistake of focusing on economic freedom, in the form of predatory exploitation, associating these ills with a lack of interest in human freedoms, in the sense of developing capabilities, as the primacy of the idea of development. It was also mistaken to believe that the mere economic and financial development of the country would be enough to convert economic growth into social development and the consequent expansion of freedoms. The high levels of inequality show that the trend is the opposite: where there is a high concentration of capital, the full development of the poor population is prevented.

It is thought that the economy should not be transformed into a "labor market", a pathological dynamic of the instrumentalization of the person. It can be seen that the pathologies associated with work are present in people's lives: on the one hand, the exhausting, pathological, stressful and vulnerable fatigue of excessive working hours; on the other hand, the excluding, pathological and vulnerable absence of work. Between the excess and the absence of work, there seems to be a logical response: the need for ethics. But that's not what happens, so everyone is made vulnerable by work, some by the excess, others by the absence, elements such as these elucidate the importance of SDG 8⁴

Work needs to be decent and healthy, and it is through work that human development can be managed, when it is pointed out that "there are no rights without duties, nor duties without rights" (Gomes & Zambam, 2018, p. 311). This statement needs to be understood in a context in which the process of subsidiarity is in operation, because a person in a situation of vulnerability cannot be charged with duties that are related to not being in a condition of vulnerability. In this way, it should be emphasized that a newborn baby cannot be charged for their duties, but they are entitled to all the rights to life and the dignity of the human person, so the importance of SDG 16⁵⁷ : Peace, Justice and Effective Institutions.

In Brazil, as in Latin America as a whole, poverty is not the result of a lack of resources, but of an administration that prioritizes the private interests of the few, and which, conditioned by individualism, acts to take away from the already vulnerable person what is necessary to live in dignity. The immersion of social groups in poverty causes different phenomena, such as a sense of social revolt, or even the understanding that poverty is the only possible scenario. Sometimes it internalizes in

⁴ Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all (SDGs, 2021).

⁵ Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels (SDGs, 2021).



communities the false perception that a more dignified life is just an abstraction, or even that precariousness is a natural challenge that needs to be experienced on a daily basis. This construction of the social imaginary was an element of research by Bourdieu and Passeron (1982, p. 36), who point out that "in a given social formation, the legitimate culture, that is, the culture endowed with dominant legitimacy, is nothing other than the dominant cultural arbitrariness, insofar as it is unknown in its objective truth of cultural arbitrariness and dominant cultural arbitrariness".

It should be noted that the finding of cultural arbitrariness is also the result of the impossibility of experiencing conditions other than those to which they are economic hostages, suffering from the violence promoted by the social dysfunction fed by the cumulative economic system, having then formed their dominant cultural arbitrariness, also a victim of the capitalist meritocratic discourse.

Amartya Sen (2010) has left not only the economic sciences but also political sciences an important repositioning of the human being in the face of economic markers, considering that capitalist societies have been mistaken in assuming that the mere development of wealth is enough to promote the expansion of human capacities and substantive freedoms. It shows that, contrary to the technicism that sees ethics as an obstacle to progress, it plays the role of conditioning the various developments, always as a means to individual and political freedom, the enhancement of democratic ideals and the opening up of horizons of possibilities for the lives that people can lead. Benedict XVI (2009, no. 9) deals with technological progress and advocates that "the sharing of goods and resources, from which authentic development derives, is not ensured by simple technical progress and mere relations of convenience, but by the potential of love that overcomes evil with good (cf. *Rom* 12:21) and opens up the reciprocity of consciences and freedoms".

That said, it is reported that institutional and individual instances are interwoven and condition each other. Agents absorb and incorporate social norms and reproduce them, while simultaneously producing new norms that are somehow integrated into social morality. It is in the production of new customs that we can think of a complete interpenetration of ethics and economics, so that each person's right becomes present and real in human life. As has been said, ethics is complete when it conquers the space not only of Declarations and Laws, but above all factions, whether individual or institutional. Aristotelian ethics reminds us that the perfection of virtue is achieved in the habit and exercise of human civility.

Adela Cortina (2020) corroborates and continues this understanding by suggesting that the best way to guide moral awareness is through education, but she also agrees that education as it has been applied is insufficient to promote ethical attitudes and care for others. The concept of education needs to be broadened to cover occasions that go beyond the school or academic sphere; this concept must encompass the 'whole' process of socialization of human beings, since people incorporate social norms during and from relationships. Therefore, education can't just be about learning to do something, but



understanding the relevance of doing something for the common good and the integral development of human life.

Education should promote the subject's autonomy in the face of social pressures and should be guided by each person's rational sense when establishing the principles that condition action, because for Lovo et al. (2021, p. 03) "good action requires the election of principles based, above all, on a responsible, cordial and qualified practical reason - endowed with qualities [...]". The habit of acting rationally in the pursuit of perfecting virtues also refers to an education in ethical values, since ethical practice is what makes us capable of constantly evaluating our actions in the light of defined moral principles. When we talk about 'defined moral principles', we are emphasizing an understanding of the dynamics involved in principles: at the same time as they influence the way we act, they also influence the new things that apply to moral principles.

We have to consider that action is not predetermined and rigidly fixed in our being; it is constructed collectively, but always molded to each person's reason. The very question of "how to act?" reveals the possibility of tracing the paths and values that make up action. Thus, "the human being must therefore construct or conquer their being." (Sung & Silva, 2011, p. 15), and he does so by building practices that transform reality in favor of vital needs. It is in this sense that we talk about ethics in daily human experience.

3.2 ETHICS, ECONOMICS AND RIGHTS

Sen (2010) points out that the causes of the gulf between economic sciences and ethical considerations lie in the standardization of self-interested behaviour, which suggests that the evaluation of ethical conduct must also focus on individual behaviour and the internal conceptions behind moral practice. It is not enough for ethics, as a knowledge that seeks human happiness and freedoms, to remain at the formal level of rights, treaties, constitutions or institutional declarations. Moral awareness needs to be strengthened to the point of creating a coherent relationship between ethics and individual actions. According to Zambam (2009, p. 95), human beings "are only endowed with the potential and capacity to learn. It is therefore necessary to develop the habit of acting well, the person must be formed through good habits, thus becoming a being of character, of good habits and, therefore, virtuous".

Ethicality is strongest when it is incorporated into human habits as a way of living in care for others and becomes embodied in acts motivated not only by the law, an external imperative, with the promise of a sanction, as happens when a law is broken, but purely by the feeling of also putting oneself at the service of the common good, solidarity and subsidiarity. The concept of seeking 'one's own rights' needs to be properly replaced by an experience that does not make people vulnerable.

The confluence between ethics and economic interests takes place in the actions of *homo administer*, who makes use of the ethical demands underlying the acts of managing reality and who



makes it possible to expand the notion of development to non-restrictive visions such as those that focus on the Gross National Product and forget about the social achievements and freedoms that should be produced in people's daily lives. It is not enough for a country to be doing well economically, while the inequality markers show that part of the population cannot enjoy the minimum for a dignified life.

In view of the aegis of *homo administrator*, it is possible to reflect on the human capacity to do good and to live fraternity in solidarity with a view to subsidiarity. It is therefore necessary to move towards the capacity that underpins the importance of the person being the administrator of the social and economic environment they live in, giving clarity to the way they are, behave and act in the world.

Understanding one's own actions is fundamental to having the expectation of promoting the future. The future of a society cannot be seen in the casualty of events, but in the causality of action, and it is under the consequences of thoughtful, forward-looking action that we can live in a society that is welcoming and forms the human family. The human race lives in the "condition of *agent*", which in Amartya Sen's (2010, p. 34) sense is "someone who acts and brings about change", contributing to the production of reality.

Furthermore, freedom to act is a basic principle of democracies, but to the same extent, this freedom is mediated by the consequences, causalities, that arise from individual conduct. In the same way, the human subject is seen as an agent in which his practices should not be separated from their consequences; on the contrary, it is proposed to qualify the procedures, the institutions, the *modus operandi* - governance, by virtue of the effects produced. We are therefore talking about an ethic of global responsibility, an ethic that makes it possible to understand the human being, every human being, as the person responsible for managing their living environment, without causing damage and difficulties that make other environments and/or people vulnerable.

It is in this sense that we recognize the importance of fraternity and compassion in promoting the common good, in the education and formation of subjects, people capable of being *homo administer*, of perceiving the other as similar, in taking into account the heterogeneity of individual reality that often requires an attentive, specific and specialized look so that this "*other*" has access to at least the basics so that it is possible to perform their "*condition of agent*".

It is in the face of human action that we reflect on the distance between fraternity, solidarity, subsidiarity and action; In this sense, the hypothesis is put forward that it is necessary to enable *praxis* that involves and maintains the integral development of the human being, enabling people to experience and be trained in economicity, sociability and parenting, providing a practical and autonomous rationality that enables otherness, so that "rational choice must demand something at least with respect to the correspondence between what one is trying to obtain and how one is trying to obtain it" (Sen, 1999, p. 29).

When people are presented with a development project where they don't have the necessary



subsidies to carry it out, a project is promoted where needs are the determining factor in excluding some people. It should be noted, then, that a way of managing is not being developed, where people can contribute through their gifts to the building of culture, but rather a meritocratic and vulnerable process which, as a consequence, makes each person's future abstract, competitive and negligent, because, according to Francisco (2013, no. 122) "the human being 'is both son and father of the culture in which he is inserted'". However, human adulthood and autonomy have yet to be developed, since humanity has not been able to determine and at the same time act according to ethical principles.

The sense of belonging to the community must reveal the sense of belonging to the human family, so each person demarcates through their corporeality the possibility of being a subject in autonomy and otherness in history. However, "sometimes the reason given for supposing self-interested action seems to be based on its expected results - arguing that it would lead to efficient results" (Sen, 1999, p. 34). A question arises here: what culture has influenced, is it in the realm of teaching behavior and *praxis*, is it aimed at selfish action or action that promotes otherness and autonomy?

There is indeed a fine line that must be observed, that is, the neglect of others and the neglect of oneself, in this perspective it is pointed out that "the real question is whether or not there is a plurality of motivations or whether only self-interest governs human beings" (Sen, 1999, p. 35). It is necessary to understand the human being as a whole, and not just as a person to be exploited. According to John Paul II (1995, no. 23), when the human being is seen as a resource, he is no longer seen as a typically personal reality, a sign of the place of relationships with others; in this way, the human being is reduced to a purely material dimension: he is a simple complex of organs, functions and energy, to be used according to criteria of mere pleasure and efficiency.

Human beings live and develop in the hope of managing their own environment. It is in autonomy and otherness that human beings set out to guarantee governance that develops along the lines of solidarity, since "peace is not reduced to an absence of war, the fruit of an always precarious balance of forces" (Paul VI. 1967, no. 76). Peace, in its approximate concept of well-being, needs to be managed through relationships, work and cultures, so governance takes place in a process of subsidiarity that promotes solidarity between people, fostering the common good, which underpins personal growth and development and develops the ability to manage the dimensions of economicity, sociability and parenthood.

Human alterity and autonomy is the realization of love for human life. In this sense, submitting to the earth is about understanding and correctly using available resources, so that human action makes it possible to understand and plan ethically appropriate human *praxis*. The *homo administrator*, in the awareness of capacities, uses capacities and prudently makes decisions through evaluations that allow him to take responsibility, according to the authority that promotes autonomy and otherness. All these



factors promote self-awareness, and so the human being is the administrator, developing administrative acts capable of harmonizing relations between people and nature. In this sense, it is necessary to find a balance between the dimensions of human life, so that human action is not configured as negligence of others, of nature, or negligence of oneself.

When we emphasize the abilities and capacities of *homo administer*, we don't mean to say that it is 'doing' that defines the human being, but rather the characteristics of the people who take care of the *praxis* that enables each person to be recognized in the fullness of human dignity. Humanity, through personal *agency - Administrative Essence* - assumes responsibility for the community, since it is endowed with the power to modify, plan and give events the course of reality, being responsible not only for what it actually does, but also for what it has failed to do.

And, in this sense, human action is made towards a unity of love and hope, even though diversity needs to be reconciled with the human family, it is necessary to develop a culture of encounter that makes it possible to understand the other as a member of a family, beings who by their nature are human lives and, therefore, charged with meaning, significance and dignity.

3.3 ECONOMY AND GOVERNANCE

Between self-interest and the vision of exclusively social interest, there is a way in which human identity can be lived out, fostering participatory and shared development. According to Benedict XVI (2009, no. 53) "one of the deepest poverties that man can experience is loneliness". This raises questions about the challenges facing the ordering of societies, as well as particular needs, which according to Sen (1999, p. 46), "the typical propositions of modern welfare economics depend on combining self-interested behavior on the one hand and judging social achievement according to some criterion based on utility on the other". In this sense, we can see the importance of income distribution so that everyone can aspire to social fulfillment.

These challenges influence, teach, build, but also condition action and the perception of human capacity in building the future. According to Lovo (2020, p. 202) "the power of reason and the limitations of the human act highlight the need to plan, predict, expect and hope for the future and, in this sense, to be the necessary action to realize, as a family, the world that is desired". Time is highlighted as past, present, expectation and future, and it is emphasized that when one of these structural elements is corrupted, the sense of communion and of human groupings themselves is emptied, and the person is repelled into their original solitude, in behaviors that oscillate between neglect of self and neglect of the other.

Here there is a fundamental point to be explored, the need to form the conscience of the human person, open to others, and above all, to make clear the need for an integral cosmology, where economicity, sociability and the parenting necessary for participatory and shared development can be



developed. Having said this, Sen (1999, pp. 49-50), clarifies that in the face of the weakening of welfare economics, self-interested behavior is the only basis for economic choice, in this light it can be said that the field for saying something interesting in welfare economics has become very small.

Here we understand human beings and their capacity for science, power and presence, where reason is the result of the process of spousality. Societies cannot be measured by their ability to produce principles and norms, but must also develop people's lives so that real freedoms are expanded. It is this depth of human life that intrigues personal *praxis* itself. In this way, Sen (1999, p. 48) asks: how can a situation in which some people are in extreme poverty and others are swimming in luxury be considered ideal? And how can we not allow the miserable to have better living conditions by reducing the luxury of the rich? From this perspective, we can see that it's not a question of a lack of laws - rights - but rather the difficulty of making these rights real and feasible, given the current economic and financial model. For Benedict XVI (2009, no. 27),

Hunger depends not so much on material scarcity, but above all on a lack of social resources, the most important of which is institutional; in other words, there is a lack of a system of economic institutions capable of guaranteeing regular and nutritionally adequate access to food and water, and also of dealing with shortages related to primary needs and the emergence of real and genuine food crises caused by natural causes or national and international political irresponsibility.

What happens to people who don't seem to want to be part of development? Is it really a desire - self-interest - not to be part of development? Are they the subjects of their own lives? John Paul II (1991, no. 25) advocated that "where individual interest is violently suppressed, it ends up being replaced by a heavy system of bureaucratic control, which sterilizes the sources of initiative and creativity". In the same vein, Sen (1999, p. 61) emphasizes that "a person who has had a life of misfortune, with very few opportunities and almost no hope, can conform more easily to deprivation than others who have been brought up in more fortunate and affluent circumstances".

Society, far removed from ethics, has a powerful potential to produce and reproduce marginalized people, people who are prevented from participating in healthy and productive relationships, from finding satisfaction and well-being; not surprisingly, these people are those who "have nothing to offer" but problems, those who do not participate in the formal job market, in spaces for building knowledge and public reason, in making free decisions based on coherent information. They are seen as the "unproductive".

Cortina (2020, p. 35), when discussing *aporophobia*, says that "lacking a home means a relational, labor, cultural and economic break with society, it is a clear situation of social exclusion", implicitly suggesting that to be excluded from society is to be unprotected, vulnerable and at the mercy of chance and charity, it is to have no rights - or to have them only in theory. According to a UN report (2012, no. 2), in addition to poverty, it is necessary to understand and act against extreme poverty,



which is the combination of poverty of resources, poverty of human development and social exclusion (A/HRC/7/15, pg. 13)".

For Amartya Sen (2010, p. 86-87), with his reservations about utilitarianism, he says that there is a need to take into account the results of social provisions and contemporary governance arrangements in promoting people's freedom to pursue the lifestyles that suit them best; the second *insight* is about the need to observe the *well-being* of the people involved in social relations. If we consider these ideas together, we see that the social organism, as well as the state, has a collective responsibility to guarantee positive and beneficial results for everyone and the means to achieve satisfaction and well-being.

People's degree of satisfaction is linked to the substantive freedoms they can effectively enjoy in a society, meaning that this freedom is dependent on political, economic and social factors. Furthermore, the condition of *agent* only becomes possible when people have at their disposal an environment conducive to free and autonomous development. We need to think about concepts of governance from the point of view of institutional arrangements, but also from the point of view of each person's *praxis*; thinking about the human family consists of thinking about how each person should behave towards the human family. It is not possible to imagine the common good when the parameter used is selfishness. In other words, relationships of otherness, autonomy and correspondence need to play a part in consolidating the necessary *praxis* that will make the common home possible, not least because "the social order will be all the more solid the more it takes this fact into account and does not pit personal interests against those of society as a whole, but seeks ways to coordinate them fruitfully" (John Paul II. 1991, no. 25).

The human being is a developing being, there is truly a capacity that cannot be summed up in the current capacity. In fact, it is clear that human life is fulfilled in communion with creatures, with the life and experience of people, and therefore needs to consider what John Paul II advocates, that is, "man tends towards good, but is equally capable of evil" (1991, no. 25). From this point of view, we should think along the lines of Sen (1999, p. 61-62):

The hopeless beggar, the landless farm worker, the submissive housewife, the weary unemployed or the exhausted can all feel small pleasures and manage to suppress the intense suffering in the face of the need to continue to survive, but it would be ethically a great mistake to assign a correspondingly small value to the loss of well-being of these people due to their survival strategy.

That is why it is said that the humanization of the human being occurs through the process of sociability, economicity and parenthood, through contact with the other and with the community, an occasion that begins at birth and lasts until death. In this way, being part of society and experiencing full communion requires something to be offered in return, be it currency, *status*, influence, goods, trust, in general it is about power, and in this sense, Costa, (2019, p. 57), comments that,



Power asymmetries obviously have a clear link to socio-economic inequalities. However, they show another dimension that is not reflected in the individual's socio-economic position - these are inequalities related to the level of prevalence of citizenship rights and social protection schemes.

Human life is called to responsibility, a movement of life and living that is constituted according to the capacity for knowledge, skills and attitudes to act, so that the Administrative Essence is *praxis*, it makes novelty possible, it makes it possible to mean the world according to human purposes. However, we live in a culture of avarice, where all that matters is generating profit, regardless of the consequences; here it should be noted that "of course, it must be admitted from the outset that moral rights or freedom are not, in fact, concepts to which modern economics pays much attention" (Sen, 1999, p. 87).

4 FINAL CONSIDERATIONS

Governance is exercised through policies and agreements aimed at protecting the vulnerable. Given the importance of these policies, it is important that they form part of the education and training of people in each country. Only education that promotes otherness and people's autonomy can contribute to a sustainable economy.

The economic structure cannot be confused with human economicity, because each person is especially responsible for the choices they make when it comes to buying. In this sense, it should be emphasized that the act of buying is a moral act, which implicitly involves the person's commitment to the forms of production and distribution to which each product and/or service is subjected. Faced with consumerism and the predatory disposability to which we are subjecting our Common Home - planet earth, we can conclude that we need to rethink the way we live, we need to think and rethink governance, which becomes *praxis* through human action.

To speak of the awakening of each person to sustainable economics is to speak of the conscious action of individuals, families and communities; it is not possible to say that '*society*' has destroyed our living environment, as if '*society*' were a mythological being that '*attacks while we sleep*'. The Common Home is being destroyed by the absence of governance that, through education and the formation of the person, creates a *praxis* that resonates with sustainable economicity itself.

It is necessary to make up for deficiencies in the state structure by developing public policies to support people in situations of vulnerability. It is clear that the way in which the public and private sectors are linked does not guarantee management for the SDGs. (2016) point out that the current model of state management, in view of its various shortcomings, "has encouraged Capitalism to embrace the transversality of human indignity, i.e. everyone becomes a commodity to be appropriated and consumed". The authors also point out that "Capitalism insists, in this century, on the unbridled,



senseless use of instrumental reason to fulfill its objectives" (p. 113), without hindering the understanding that "this attitude highlights the economic perversion in the use of strategies aimed at the ends and not the means to keep the flow of capital moving" (p. 115).

Recognizing each person's responsibility is done and happens to the extent that each institution is duly called upon to exercise sustainability practices in their production and commercial processes. Therefore, only in the consortium of all institutions and in the *praxis of* each person can we think of a new wisdom that will enable us to live with maturity and balance, without causing harm to other people, communities and even without compromising future generations.



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