

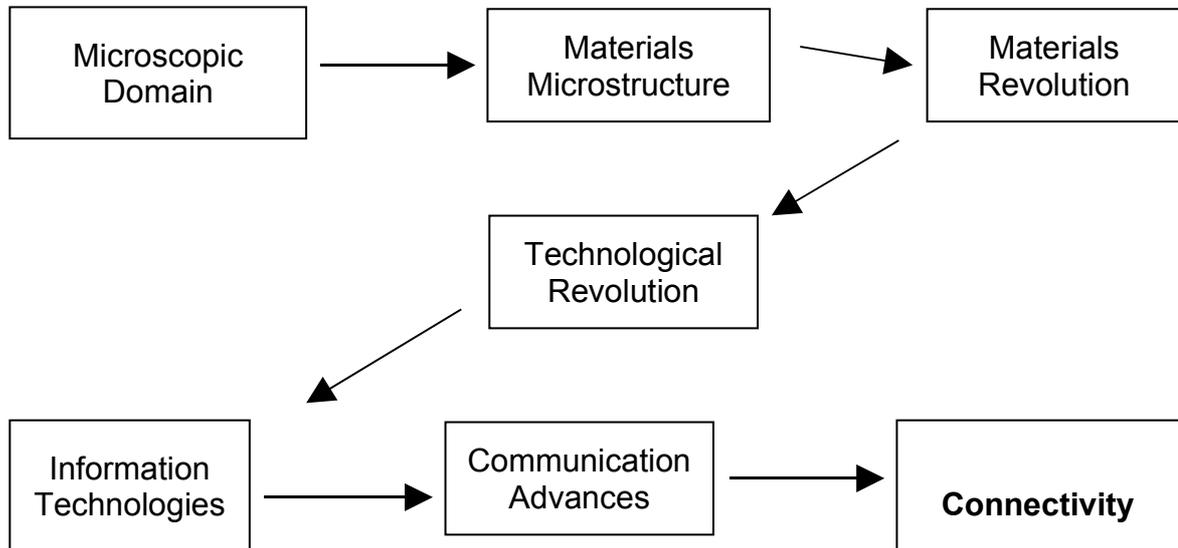
## 5 – THE CONNECTIVITY

The idea which supports the argumentation in this book is the ideology of human connectivity. It will tend to create a fourth constitutional power originating from the people. In this case, the population will be inhabiting a virtual electronic connection and its voice will be heard rapidly. In the end, all of this will only be another right of society. This will be seen as the power to decide by rapid and multiple votes the issues pertinent to public resources and interests. Seen in this way, from a political angle, the idea seems ludicrous, the mere product of an optimist imagination.

But when we realize that there is a technological force being slowly disseminated, result of a vigorous material revolution, and that it is the main structure of a great and unprecedented evolution of mankind, we start to believe that maybe, the correlations made in this text might be correctly indicating a tendency for the arrival of a new “connectivity era”. So, it makes sense to speculate about the possibility of a technology yet to come that will grace us with a new power. This technology will culminate in the creation of a single voice, that is, the connectivity, to rethink and represent the force of society. If it so happens, from this fortunate moment on, we will begin to really consider ourselves an evolved society.

This ideology was born from the observation of the recent historical facts pertinent to technological advances related to behavioral phenomena of society which have been redefining our way of life in the last decades. The analysis carried out to arrive at the idea of the fourth constitutional power of society follows the line of similarities of cause and effect of changes that happened in humanity, throughout time, and which set off big achievements in more rights for societies. In a way, we can notice the existence of a logical sequence as we correlate the forces acting on human development, and it seems that they will always conspire in our favor.

This logical sequence is exemplified in figure 3 and can be resumed in the following manner: the microscopic domain revealed the relation between microstructure and properties. This relation created the material revolution which, in turn, set off an evolutionary chain of technology in all segments of our modern culture, and culminates in technological innovations. Amongst all segments, communication was one of the most benefited with the discovery of the internet, which approximated people from all over the world in a chain, in real time, creating the connectivity.



**FIGURE 3: The logical sequench of histoirc facts that relate the technological revolution with the communication advances, which results in a never before seen connectivity in societies.**

Up to this point, all of these things are facts, and history will burden itself in documenting them. From hereto onwards, depending on the speed and quantity of people that manage to connect to the Internet and on the content that they manipulate, we will conquer, or not, the capacity of having a representative connectivity to rapidly decide on our government issues in regards to the wishes and priorities of our society.

We can observe that the facts shown in sequence in figure 3 are inter-related with the phenomenon of cause and effect in human development. One achievement creates the conditions for another to occur. So being, we can say that a spontaneous movement of evolution is in course by means of the dissemination of technologies conspiring in humanity's favor. Amongst them, the connectivity presents itself as one of the most important, for it possesses the capacity to unite people around a common ideal to conduct us into the future.

In the same way that some time ago, in the twentieth century, the context was of microscopic discoveries of materials, it follows that, now, the moment is of human connectivity. The logical line of reasoning about connectivity imposes the questions: What will be the next moment? In the end, where will we arrive in this evolutionary process?

Well, there aren't precise answers to these questions yet, they lie in the future. The only thing that remains for us to do is speculate over whatever signals appear, similar to those that have occurred in the past, emitted by phenomena that resulted in significant advances for the quality of life for societies. We can make predictions too. In the long term, scientists predict that in the year 2500 we will be colonizing our solar system, and around the year 3000 we will explore outside of it. One more question seems fitting: Is this a future too distant from our generation?

The surprise that I will give you, reader, is that the answer is “no”. Genetic research has already completely decoded the human genome by 2002. Some scientists already predict that in ten years we will have acquired full control over cellular youth in rats, and in another ten years after that we will have consolidated the technique in humans. This means that in twenty years at the latest we will know if this genetic revolution will be a reality.

But the best is yet to come. The perspective for the duration of our cells is of a thousand years. Make no mistake about what I've written there. “A thousand years”. Well, I will let you take a breath... Ok, what all of this means is that we will be able to live for a thousand years. We will need to take care of our body in the meantime so that we don't suffer violent accidents and other such unpleasanties. Therefore, be careful and prepare yourselves! If you don't commit any barbarity that can be fatal for your involucrum, otherwise known as your body, you will be able to live at least until the year 3000. That is, if this life expectation hasn't increased by then. Then, we have to think soon about taking care of our environment, both physical and social, because everything leads us to believe that we might be tagging along here for a while yet. And living a lot better too, for we will be having genetic advances in many areas, from dental, hair, and prevention of most diseases to breast implants with stem-cells, etc <sup>(2)</sup>.

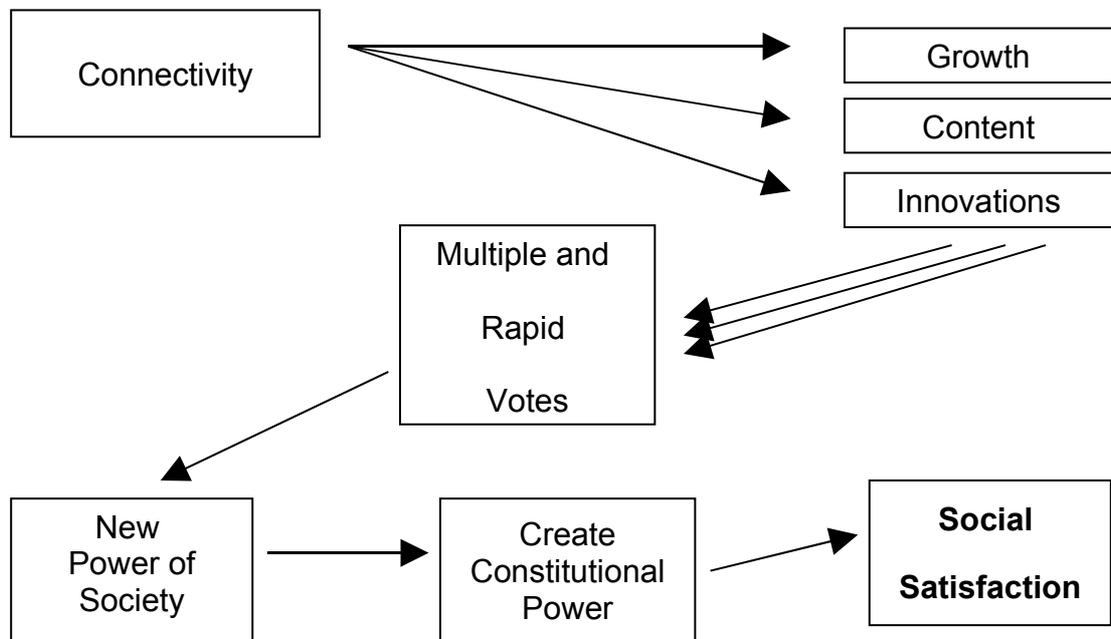
Back to the short term, staying within our vibrant present times, a signal of what the next moment could be will be noticed if: 1) a rapid increase in the amount of people connected happens; 2) the content of communications is channeled for real development; and 3) the technological innovations create a safe environment, so that we can realize the rapid referenda about society's wishes.

A new logical sequence presents itself through this point of view. However, it's not supported by facts that have already occurred; to follow on we need a small dose of fiction. In reality, it's not a new sequence, it is the hypothetical continuation of the same sequence

presented before, which accounts for our technological evolution until modern days. Carrying on with Connectivity we will reach the next stage which possesses the three necessities cited in the previous paragraph: a growth in connectivity, a definition of content, and an appearance of more technological innovations must occur. The convergence of these three movements will conduct us to the speed of mobilization needed to express the wishes and decisions of the majority in society in favor of multiple and rapid votes.

In this context, mobilization means that we will improve the democratic power of election in its essence, bolstered by a new trait, which is speed. This would be, in practice, like an instant vote cast at any time. So, connectivity will represent a high velocity towards unifying the people's will, creating in result the power of society to rapidly decide everything regarding our interests. This is how the fourth constitutional power of society is characterized, which already presents itself containing the purest and most legitimate of democratic concepts.

The hypothetical sequence shown in figure 4 can help to clear up where this idea of a new power comes from, which in theory is the democratic right to vote that we already possess, but have not exerted in the quantity, speed, and efficiency necessary to put things in their right places. When society notices that its majority is already connected, emitting an unisonous voice, it will want to constitute this power as yet another citizens' right, since the social satisfaction that can be obtained through a process like this is the human development self-sustained by the will of the people.



**Figure 4- Hypothetical sequence that shows the origins of the idea of a new power of society. Everything indicates that the total expansion of human connectivity can push for an ideology of multiple and rapid votes. This could be the main tool in creating another right, in the shape of a constitutional power. This power could be responsible for rethinking and protecting society, which should result in great social satisfaction for human development in all aspects.**

From this point onwards everything will be an issue of reorganizing the structure of the three powers to include the new power of society. After all, it's about time that we start to distribute our country's riches better, and create institutions as fast as possible with the intention of protecting society against the abuses committed by governments, be it through misappropriation of resources or through budgets that are neither decided nor supervised by society.

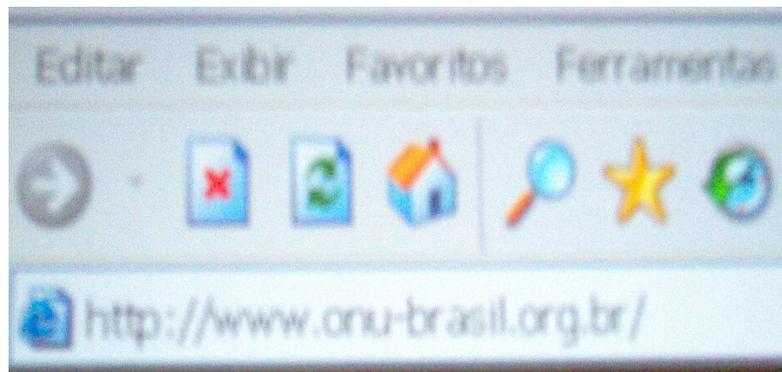
**VIABILITY**

If we project the current technological evolution in a relatively close time exponent, something around a few decades ahead, we can imagine that the quality of life of the human being will be made up, increasingly more so, by the quantity of rights that we manage to add to society in time. Through the scope of an advanced technology this concept seems reasonable as we consider sustainable development prioritizing social satisfaction.

We will notice that everything related to the population's quality of life and self-esteem will be highlighted, since in some way its resonance pleases our ears and goes straight to the subconscious, where we process an idea of self-preservation of the species. Now that we have already savored the taste of the comfort generated by a technologically advanced culture, and attained the capacity of connecting ourselves with people all around the world by means of our personal computers, naturally, the only things that will make sense are those made aiming to improve the quality of life of societies.

The good readers will be the interface of a natural selection of the good ideas that come up, and will end up indicating what we will need to focus on in our search for reasonability in life. Everything points in the direction that, ever more so, readers will function as a filter, and maybe it will even be they who question and shape the content of a grandiose human connectivity, one which is only beginning in this new century.

The transformation that happened in all of our lives, with the limited connectivity enabled by the Internet, is already the first sign of the viability in being able to launch new ideologies. These must contain at least some tool capable of creating an unity over people's wishes, so that it can foster some type of development for society.



**FIGURE 5- The Internet is the icon of a connectivity never before seen in humanity.**

Recently, there hasn't been a single ideology desired and created by our population which identifies a specific characteristic of the Brazilian society when searching for a national solution to self-sustained development. We don't possess any mechanisms that collect our people's voices either, nor anything to help us realize national plans decided by us. Our democracy is characterized by the already achieved right to vote every four years for presidents, governors, mayors, congressmen and senators; we can't interfere in anything else. Our democracy is small. In practice, we have the duty to elect individuals who will be legitimized together with the political parties.

We are fined and penalized if we don't show up at the elections to use our right to vote, but what kind of right is this? In the end, we have the right to judicially enable the elected candidate, so that he can later on establish the priorities he wants in his public office. Our democracy needs adjustments to evolve together with society and only with new technologies will we be able to advance in the field of individual rights.

We are in an urgent need of a wide-ranging, meaningful, and self-sustainable project to be created by our society, something like a "Brazilian ideal", which would bring

social satisfaction via human development and which would last throughout time. Now **this** would be a source of pride for every citizen, because in some way we would all start feeling that Brazil was in the right track.

Our country is recognized for its natural resources, postcards of tropical beauty, and the Amazon. The human aspects are evidenced by the miscegenation of races that are able to live together in peace. We also have soccer, which exports millions of dollars in players every year, Carnival, and a lot more. However, as we observe the Human Development Index (HDI), which compares data of societies across nations, we verify, without needing to be very exact, that we occupy a position that oscillates between five and seventy, which puts us somewhere very far towards the bottom of this list. We can notice that there is a lack of genuinely Brazilian ideologies in which everyone can participate, and which will show the way for a meaningful advance of our society.

Because of this, we need new ideas so that new ideologies can blossom. Today, in considering the values being thrown around, only those projects that effectively come to tremendously improve the living conditions of Brazilians should be considered, and we have to start looking for them fast. If we manage to find the ideas whose solutions result in a model of self-sustainable progress, together with party-line integrity, we can start the climb up the Human Development Index.

Note that, if we invest in people's quality of life, in some way this will generate a cycle of development where each and every citizen will be able to feel inserted in the context of a movement towards evolution, and all of this will elevate everyone's self-esteem. We're exactly lacking a Brazilian ideal to start turning the gears of a new model of development with our own characteristics. One day, if we do something similar, the scenario which will come up is of a population that has achieved its own identity through ideas, matured with them, and found its path with its own two metaphorical legs.

This is a good vision, because we need to stop complaining and realize that we have internal problems in the country, and they have to be solved for us, who live so intensely this existence in the tropics. In some moment in our history, a generation of Brazilians will start to do things in a correct manner, since, until now, all we see is a parade of conjectural excuses to justify mistakes and debts of past politicians, everything remaining more or less as it has always been. In truth, we only depend on the will of the men and women of this land for us to clean up the house and start to solve the internal problems of the nation.

When we talk about people's wills, we quickly think of a way to channel this force. It's exactly in this point that the concept of connectivity returns, which now clearly presents itself in the context as having a much greater importance. So, we see that everything will flow again into the hypothesis of a logical sequence. We only need to remember that we will need

a new ideology in order to form the connectivity's content, then wait for its growth, and the technological innovations will come to surprise us in a way as to render the electronic medium safer to realize weekly referendum about important themes for society.

Notice that the continuation of the thought conducts back to the issue about the tendency of having a rapid vote to generate a new power; it comes back spontaneously. The important thing is to notice, right now, how a natural viability exists in all steps indicated in the logical sequence. We can see how it is impersonal and supported by the spontaneous force of technological development. However, we only need to find a few ideas that manage to direct the content of connectivity, so that we can enter the into gears of human evolution, which ultimately still conspires in our favor. When this is complete, the whole remaining process can acquire a life of its own and nobody will be able to thwart our advances.

## OBJECTIVE

The preliminary objective of this connectivity ideology is to dress the decisional force of society in the garb of a constitutional power, which will be created through multiple referenda, cast rapidly by the votes of the population resident in the great human connectivity.

Remember that the connectivity is only starting to take form, and is an irreversible phenomenon. The primordial idea of the text about the human connectivity ends here with this preliminary objective. It started at the present, proposing a possible action to reach a specific point in the near future, and manage to create a valuable good for society in the shape of an individual right. It was conjured, therefore, for our immediate future, within the historic sequence of human technological development that has been ongoing until present days.

The most consolidated speculations, supported by a criterion of spontaneity, have conducted an ideology of connectivity to a new constitutional power, which is the most favorable scenario for society. The considerations started from the small connectivity that we already possess today, all the way to what is reasonable in a fictional analysis, where a rapid weekly vote is proposed through which society's future can be decided. The result of this was the suggestion of a new power.

We are crossing the time over a rising wave of technological development, and the fact that society happens to acquire a new power, by means of a possible comprehensive connectivity, will permit us to make corrections to the nation's path so that we can really enter this wave, which contains the evolution by means of technological and social advances of humanity.

Therefore, arriving at the concept of the power of society, the text concludes its objective of suggesting a new Brazilian ideology. If you already thought the ideas printed here to be absurd, you should stop now. The virtual end of the book is here. The following analyses must be seen as consequential hypotheses, trying to characterize a fictional image. The text starts to propose how the day-to-day of a society would be if in the future, by accident, we manage to channel the connectivity as a power to decide our interests.

It seemed to me an interesting idea to make this analysis of the first end to the text, concluding with a characterization of a new power. But, if we decide to carry on, we must be

prepared for a small exercise in fiction. We are left to speculate with audacity about how it would be to benefit from another power of society, and, in so thinking, try to describe a likely scenario for a not-too-far-off future, which would characterize us as an evolved society. Well, all of this would be our “human fiction”.

All the argumentation of the principal objective of this connectivity ideology will be included in the speculative plane. Let's consider that we are somewhere in the future and suppose that the preliminary objective has already been implanted. That is, we should imagine that the logical sequence has already been processed and the rapid and multiple voting system is already in place. It is a hypothetical reality, but one which permits transporting our minds to a possible scenario containing the image of a time when a new great power has been conquered. Having done so, in the next chapter we will attempt to forecast a new reality that will be possible if we use the connectivity to divide the constitutional power in four parts.

## 6- THE POWER OF SOCIETY

Considering the narrative in the plane of hypotheses, the main objective of the ideology of human connectivity is its proper use as society's instrument to rapidly decide everything related to our interests and the self-sustainable development of the nation. This way, the simple habit of using the connectivity would generate a new right for the people.

When we think about what all of this represents, our horizon is elevated to the infinite. After we overcome all the bureaucratic obstacles to its implantation, the power of society will be historically considered a significant evolution due to the fact that we will attain a new right for society by direct interference of the rapid vote on the agenda of the government priorities that affect us all. This ideology will only work if originating from society to provide for society. It is imperative to try to give the ideology some form, for it to come to represent on our day-to-day lives this new power of society.

Initially, we should think of a new constitution divided in four powers: The Legislative, Executive, Judiciary and Society. It would be experimenting a quaternary age in the form of government. Following that, we shall establish the physical structure of this new power. This will not be a big problem, for the details will involve redistributing the many properties and human resources that are currently unemployed by the three branches of government. A new institutional setup will be necessary to mobilize those institutions needed to supply the data belonging to the power of society. This is a task for the legislators to find solutions for the resource redistribution of the Attorney General, Ministry of Planning, Court of Accounts, etc.

Without wanting to go too much into the details, everything indicates that we should have a national director, a state manager, and local coordinators to implant a new power of society. The physical structure of the new power and of the connectivity should support a weekly interaction from the society with the governmental bodies from all three branches. As this is done, the power of society will gain a life of its own, and from that moment on, the country's decisions will certainly lead to a lot more successes as the established system will

amplify society's voice and generate the speed necessary to make us influence even more, and in real time, governmental actions.

Politics is the art of realizing the maximum between the ideal and the possible, and as the text has been showing, there is nothing impossible in the arguments cited in proposing a new right for the citizens. Therefore, it doesn't seem difficult to shift employees of the federal, state and local governments to work in a new structure and realize a brand new right for the whole society.

A lot of things can be imagined if we have the power of society. With weekly plebiscites and referenda there would be no more boredom, nor monotony in our lives, and we would have a great reduction in the level of futility of the population, because we would always be involved in discussions about topics that are important to us. We could also have electronic panels in the streets and in the Internet indicating the balance in the governments' accounts and could in this way better control our resources that are so loyally deposited in the public coffers.

Fiscal supervision would be another high point of the power of society. The decisions resulting from society's choices will make all the difference in contrast with the current system. All of the institutions and organisms currently responsible for supervision should hand the control to the power of society instead. We would minimize losses with resources by means of a new constitutional power to supervise them. In fact, the President, Governors, and his Mayors should at least once a year go to television to directly present their balances, and the plans for his remaining time in office. This should already be happening right now!

Broad-band was already an advance of the Internet which allowed us to feel the dimensions of the wide web. Now, with cell phones accessing the Internet in high speed, we don't even need a personal computer to be inserted in the connectivity. This is yet another sign that the connectivity is bound to expand for the majority of the population, and this same connectivity should be dealing the cards within a short time. In 1995, there were three-hundred thousand people connected. In 2004, they have already announced something around sixteen million. In ten years, we can say that there was a loud boom, and not demographic in the case at hand. Imagine how many people will be connected in the next ten or twenty years?

Certainly, in a near future, even cell phones will contain a personal identifier, be it through fingerprint analysis, voice recognition, or retina scan, making it safer to enter the net. When this happens it will be easier still to start electronic plebiscites via the connectivity. We would quickly return to the ideas, priorities and budget decisions, to then turn to the

administrators, and in this way we would be exerting democracy in its purest concept, where the power would actually emanate from society.

## 7 – CAUSES AND CONSEQUENCES

Between causes and consequences, the technological innovations have been forcing a lot of speed into the spread of information. The effect of this phenomenon on society can soon be a new discussion of its role in finding solutions supported by social responsibility, which result in a consensus about yet another right for the people in the shape of a new power of society using human connectivity.

The country's democratic process has been showing some advances, and to some extent we should arrive somewhere with it. The transition of power that occurred in the presidential elections of 2002 was a demonstration of this. We already know of many cases of corruption, and see many important individuals being indicted. But nothing compares to the jump in quality that democracy would experience if we were to employ the power of society emanating directly from the human connectivity to rethink the country.

A lot of things can be created and reevaluated. One of the most violent blows dealt against democracy and human rights took the form of a tax on checks. At first, it was a provisional contribution. As society didn't have an unified voice to defend itself, the government transformed this tax into a permanent one. With this, at any moment, they can snoop into all of our financial movements, and this aggregates power against us. In theory, this is a good issue to be exposed to a rapid plebiscite for society.

The argument of the CPMF<sup>(3)</sup> covering costs cannot stand since the size of government is the variable that should be altered in order to not burden the population with more taxes. This is the kind of thing similar to what happened in the Middle Ages with the Kings always demanding more taxes from the people. Therefore, the image of an evolved society will come with our increasing capacity to assume the power of decision over what should be the size of government and how we should distribute the nation's wealth. If we don't do anything, we should be prepared for another type of CPMF, or a "CPMF 2", at any moment, and in this way we will have to swallow in silence again, seeing our bank accounts being subtracted by yet another electronic system of taxes, or if not, then continue to see the hike in the rate collected by it, already at 0.38%.

The consequences that can happen, caused by a possible insemination of a new power of society, are infinitely positive. At least, we won't lose the force behind humanity's social and technological development which spontaneously conspires in favor of every individual. A fourth constitutional power would result in a contemporary immediacy to the

highest exponent, dissipating anxieties about the future's uncertainty as it eliminated impositions of every kind, such as the financial ones in our bank accounts.

In case we manage to obtain one more right, by means of the power of society, this will be an achievement so big that we can't, today, quantify the innumerable beneficial consequences for the citizens. It suffices to imagine a scenario of societal maturity that we have never experienced before. The poorest section of the population has already started to become connected in large scales via the cell phone, and when the new generation of youngsters and children grow a bit further, the connectivity will acquire the strength from the majority of the population, and so, perhaps, we will be able to see a transformation in the relation between the government and society.

The idea of a power of society fits in the translation of a primordial ideology, which would be using the force of human connectivity in our favor. In some future moment the democratic system will have to insert a similar concept in an agenda of Brazilian priorities. At least, we should study a bit deeper the arguments of new ideas such as this. A study of this kind would be very stimulating as we realize that the main tools needed to create a new power for society already exist, in the form of information and technological advances capable of guaranteeing the physical structure of a possible new right of rapid voting.

We can notice that we already possess a vigorous technical potential capable of realizing a deep transformation in society, by means of a possible social ideology, as long as it is consensual and positive for the government. And we should do all of this very quickly, since we cannot afford to lose the wave of social and technological development which imposes an evolution in the personal relationships of all those responsible for the growth of the country. Only this way will we characterize the new behavior of an advanced society.

The actions to create a Brazilian ideal must be thought up soon. No matter the ideology to be adopted though, it needs to acquire a life of its own and be independent from political moments in order for it to be able to plan, execute, and supervise a constitutional movement that lasts a long time, in the search for reasonability in our government in the areas of social and technological development in which we should be living in a near future.

The first very important sign that the idea of rapid plebiscites are viable, within connectivity, was observed with the launch of the Defense Campaign of the Republic and Democracy, by the Brazilian Order of Lawyers (OAB), on the fifteenth of November of 2004. This movement presented a law proposal aiming to regulate article 14 of the Brazilian Constitution, on the topic of plebiscites, referenda, and popular initiatives<sup>4</sup>. It seems a pleasant coincidence to see a campaign like this come about, calling attention to the democratic effect of plebiscites. We can notice how all of this would fit perfectly into the idea

of a power of society, proposed in this text, and it'll be movements like this that will illuminate our next steps, until we configure a new democratic power for the society.

This law proposal to regulate the plebiscites and referenda presented by the OAB is very comprehensive, and even indicated to what extent we will be able to decide about individual and collective interests. We should hope that the individual rights be increasingly desired, in the rate in which society is more intensely connected amongst itself. It will be like water running down a slope. Nobody will hold back the wishes of the people. The connectivity will permit the amplification of society's voice, and will enable an expansion of our individual rights too, in an unprecedented way. In the end, many good things for the people and the nation can be done by the connectivity as long as there is an desire for this.

Without wanting to be pessimistic, but realistic, we should be prepared, unfortunately, to see the death of the Amazon forest, still in our generation or the next, since we have been seeing in the news the increase in the number of intentional fires in the region. Sixteen percent of the forest have already been destroyed, and if we continue in this course, we will definitely ruin the other eighty-four percent that are left.

Recent news have informed that there are more than twenty-five thousand people living and working in slavery conditions in the daily clearing of the Amazon. This is something that will physically affect everybody's future. In our reaction in facing this reality, for example, it would be fitting to realize a plebiscite to decide how to integrate and preserve the Amazon. After this is done, the control over getting the results would be more effective due to the fact that we would all be working for solutions.

The whole idea of a fourth power of society can end up converging to a context of positivity, and lead to social innovations. Another "social fiction" idea can be to invent a new institution, projected from the concepts of modern social and technological development, with the goal of gathering, orienting and positioning in the country all of those people who still live in the throes of misery. We could call this new institution "Humanital", or whatever other name, but it would function with the powers of a super-ministry to supply the basics, those that we know to be lacking for under-privileged Brazilians.

I think that it would be from the labor of recently graduated professionals that we will start to see something happen, for we would also have their ideals to help classify and distribute the really needy individuals, through the government, conducting them to the resources and institutions, to prepare them for another positioning in the country.

This new institution could start the work for an attempt to project thirteen new cities, one for each of the thirteen concentrations of extreme misery in Brazil, pointed out by the UN, which cover six hundred municipalities. The UN suggests the goal that until 2015 there should

be an assistance to these regions, without forgetting the metropoleis. If we want to start getting the development right in this country, a typically and unanimously Brazilian project has to be conjured, with a short, medium, and long term plan.

Each concentration of misery would have a project for a city of size corresponding to its population. The cost of each city would be calculated, the places could be custom chosen in order to create a brand new town, and all kinds of sequential development would exponentially be the synonym of an irreversible growth. This idea would also be a solution to the extraction of slums from the big cities since many opportunities would appear with a project of this characteristic and importance.

Brazil raised hundreds of billions of Reais in taxes in the year 2004. As a starting point, it would be interesting to calculate how much we would be able to accomplish in infrastructure, with one billion for each new city projected. Maybe including some other cities near the big centers to focus on the extraction of the denser slums, we could imagine an initial investment for the project at around twenty billions. We have a reserve announced by the economic area much bigger than fifty billion Reais. Projecting the tax revenue in the next ten years, the initial cost of a project like this would be laughable when confronted with the benefit that we would obtain to Brazilians and the country.

We can't easily imagine all of the good things that can come about with so many Brazilians that never had the opportunity to develop. For the next twenty years, at least, all the professionals exiting the Universities would be highly valuable to the development of these regions, and would be absorbed by the new job markets. There would be a new integration of the country with new migratory flux. Naturally, the entrepreneurs will know what to do ahead of a great perspective of growth in that magnitude. The possibilities would be endless.

This idea is a fairy tale, but a pretty one, of creating an institution to reposition the poorer population, by means of constructing new cities, or studying the viability of some municipalities becoming new poles of regional development. Anyway, something will need to be done for these regions of misery. This idea of constructing new cities, proposed now in the text, presents a first sign of viability, which is the fact that it also contains a solution to the slums of the big cities. They would be two problems solved by a single project.

Only history will judge the degree of importance of certain movements in society, be they spontaneous or not, and history does this by measuring the level of social satisfaction generated by them for humanity. Our humanity is the one that possesses twenty-six million miserable individuals living in the concentrated areas of misery, as cited by the UN. An article by the Newspaper O Globo, on the 19<sup>th</sup> of January of 2005, maps these concentrations of misery in Brazil.

This is merely an idea. The viability studies obviously involve a high degree of complexity which was not considered in the text. But as we think on the possibility of creating new cities, constructing new infra-structures, homes, schools, factories and markets, and forcing a new migratory flux for the removal of regional misery, and of the slums in the cities, all of this seems like a reasonable result of a super-project for Brazilians.

Fortunately, we have a choice of not doing anything to change what is happening, now, or we can look for a new Brazilian ideal to try to unite the people, and rethink together the actions to make the existence of our generation and the following evolve. Only with a lucid power of society will we be able to do something similar to a grandiose project for our development, like the one to construct new cities, to then be able to offer decent work and shelter to the miserable people of Brazil.

How do we want the Brazil of the future?

Well, the text is almost over. I think that it has fulfilled the proposal of discussing a Brazilian human fiction. But, if we want something more, there is still the epilogue. The book's parabola has tied all of ours present and future, and the control of the forces cited in it, in a way or another, will determine the level of our quality of life, today, and in the future.

## 8- EPILOGUE

Amongst all of the significant events that have been transforming our world, the scenario in which we live is of a great technological revolution in all segments of our day-to-day lives. All of us are witnesses of this era of technological innovations that accelerate our lives. In this book, some point of views were introduced about human behavior, since the beginning of the twenty-first century, at least trying to create a space to discuss our future through the eyes of a technological fiction.

History shows that, throughout the centuries, we live in search of rights that allow us an increasingly more dignified existence. It is important to note the period of King John I, in 1215 England, responsible the Carta Magna, instituting the first rights and freedoms for the citizens. From that point onwards, in one way or another, we have been accumulating more rights to protect us from the various systems of dominion and power, of all shapes and sizes, dictated by oppressive ideologies which intend to keep the citizens quietly paying rising taxes. Any similarity between the Middle Ages and the present days will not be of mere coincidence.

When we look at Brazil today, trying to characterize our country's model of government, we notice that we need to significantly advance our basic knowledge of the concept of democracy. Our democracy is still at its infancy, but we still feel that it's outside our reach. Therefore, this book proposes a way of forcing our infant's growth, launching a viable idea about a new power of society, which by means of a great human connectivity, in unstoppable expansion, will be able to realize weekly plebiscites and referenda to influence the governmental decisions related to our society in real time .

We are living beings possessing an immeasurable richness in its genetic inheritance. In the same way that we like to walk in the forests and participate in barbecues with friends outside, genetic remains from our gatherer and hunter ancestors, we should leave a genetic trace to our children, containing codified actions, so that the new generations can free themselves from the outdated governments that don't search for efficiency in getting results for our society's evolution.

By the technological advances that we have already reached, we can be considered by history an evolved society. However, this is only when we are seen from the point of view of the globalization of the peoples. When we adjust the focus on our country, we see that we need to fold back our sleeves and greatly advance in the kind of democratic system implanted

here. The reigning power structure must be reconsidered in order for us to adjust it and eliminate the dispersion of the resources necessary to accompany the social and technological advances of humanity in this new century that has just begun.

In a way, all of this still sounds a lot like the Kingdoms of Middle Ages; even the oppression of the rising taxes is similar. If we look for more details, we are even retroceding in some aspects, as in the example of an implantation of a permanent contribution over financial movements, the CPMF, where the letter "P", which initially stood for provisional, was transformed into a "P" for permanent as a result of society's lack of mobilization to resist it.

This way, we are exposed to electronic financial tools which subtract from our resources, and are still accounted for by arguments of it covering governmental expenditures on health care. Without a doubt the CPMF is a democratic step back in the wrong direction. We have to react somehow to eliminate it, before a new electronic tax is legitimized by political conjectures, or they increase the percentage debited from our account, as has been happening recently. We are being tied up by a cruel electronic tool of tax collection. How can we think about democratic and economic growth with this abuse that is the CPMF? How can we accelerate the development with a tax burden close to forty percent of our gross domestic product?

The information technologies are fruits of the materials revolution and have been heavily stimulating the human development. Because of this, we can't let them be used to alienate us. It is up to us to really fit the government into these new technologies, since in theory, it is established by us.

The technology must be employed by the society to generate social satisfaction, in the form of improvement in the quality of life of the population, not as a mean of creating automatic electronic taxes straight unto our checking accounts. Notice how we don't have any news of a system similar to our "CPMF" ever being anywhere else in the World. Only here, in Brazil, do we have an aberration such as this one mocking democracy and individual rights.

In the same way that technology has made advances in all segments of our routine lives possible, nobody is remembering that it will also permit new social advances, unthought of until now, so that we can, one day, maybe, interfere in the government decisions concerning our own society, by means of rapid weekly electronic plebiscites and referenda via connectivity.

All that is missing now is the vigorous growth of human connectivity, already begun by the Internet, and which now expands voraciously through internet-ready cell phones. They have reduced the personal computer to fit inside the mobile cell, and this already presents itself as a new and significant technological breakthrough, which brings to the present an object belonging to people's future. Fortunately, the connectivity's expansion is a spontaneous and irreversible phenomenon in societies all over the world.

Soon, the human connectivity will be the fundamental instrument to balance the system of powers in government structures surrounding increasingly complex communities. Ever since man survived the end of the last Ice Age, as hunter and gatherer, approximately fifteen thousand years ago, and became an agricultor, when the ice receded, the need to communicate created languages all over the world, leading to the formation of cities.

Today, the scenario which presents itself as a possible and ample connectivity, local and global, possesses some historic resemblance with this powerful linguistics, in the profound transformations that can occur in mankind's behavior. It can come about with the appearance of a new social structure of power, with a constantly increasing presence in society, using a new form of communication, that is, the full human connectivity by means of informational technologies.

There was never before a society like ours in history, in which a part of the population is already connected to others around the World through a box of chips and digitalized devices, common in homes and offices of all cities, or through powerful cellular phones with access to Internet, satellites, videos, etc. The computer is already the size of a mobile phone. Soon, all of this will result in more intelligence and conscience when society is fully connected. This is what we see, nowadays, in a smaller scale, with the community already resident in the Internet.

We must focus on the idea that we need to use the power that emanates from society much more intensely if we want to continue to significantly evolve our quality of life. This is what this text is about, a text that acquired a life of its own in narrating a recent evolutive technological history, to suggest a new right for us all resulting from the human connectivity that grows by the minute. All of this will be very important to the people of today and to the generation of our children, grandchildren, great-grandchildren, etc....

Ultimately, when we think about the prospect of living a thousand years, all of what was written in this book starts making a lot more sense, since, as everything indicates, we might be sticking around for a lot longer than we imagine, and the idea that we have to start making this world better becomes the number one priority. But, even if we don't live the thousand years, we should either way strive to acquire something much beyond the simple

human rights that we possess today. We need a new kind of “power of the total human-being”. At the moment, all we have is **the connectivity** as a new tool to start the change for a possible innovative plan, even if it projects for ten, twenty or a thousand years. In this case we would need another book, merely to give a first breath of cheering for the intelligence of the human species, if we really do live a thousand years. This story of a connectivity ideology ends here, but who knows? Maybe it is only beginning...

## AUTHOR'S NOTES

1. Boundary Conditions – The differential equation La Place used in numeric calculations; utilizes conditions which define a boundary of the area to be calculated.
2. Genetic Engineering – Genetic studies carried out in Cambridge University, lead by the genetic scientist Aubrey de Grey, of the SENS project, created to prevent and cure aging, indicate a possible lifespan for our cells of a thousand years. These studies have opened the possibility for the exponential expansion of our life expectation to a thousand years.
3. CPMF - Stands for **P**rovisional **C**ontribution over **M**ovement or **T**ransmission of Values and Credits and Rights of **F**inancial Nature, a Brazilian Federal tax.
4. Law proposal of plebiscites and referenda by the OAB – Rio de Janeiro (RJ), 11/15/2004 – Was presented in the auditorium of the Rio de Janeiro Section of the Brazilian Order of Lawyers, in spite of the holiday for the Proclamation of the Republic, and the Campaign for Defense of the

Republic and Democracy, conducted by the national president of the OAB, Roberto Busato. The Campaign, that counted with the support of many personalities, entities and lawmakers, is coordinated by the jurist and professor Fábio Konder Comparato, president of the Commission of Defense of the Republic and Democracy of the OAB, which detailed the Law Proposal of plebiscites and referenda.

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