

Biocivilization, the civilization of life on the net: “Be the world you want to see in change”¹

By Sandra Campos²

Backgrounds

In Belem, the capital of the State of Pará, Brazil, located at the mouth of the Amazon River, the World Social Forum (WSF) was held in 2009. Undoubtedly, one of the highlights of this historic alternative meeting was the intervention of Leonardo Boff, who clearly and rightly stated that the dominant Civilizational Paradigm born of modernity, whose essence is anthropocentrism, was undergoing a terminal crisis, which presented a great challenge for humanity in the sense of consolidating a new Paradigm of Planetary Coexistence different from the one that was self-destructing.

I also emphasize that this new paradigm was about a new way of living and coexisting with all living beings in the world. Living together all living beings on planet earth, governed by respect for nature, from the perspective of the ethics of “care”.

This proposal, which had a global echo among the alter-globalization movements and other social actors, experienced a second decisive moment in its reflective maturation, two years later, with the International Workshop “Biocivilization for the Sustainability of Life and the Planet”, which took place in 2011 in Rio de Janeiro, at the headquarters of IBASE Brazil, and in which Imago Barcelona (Catalonia – Spain) was invited to

¹ CAMPOS, Sandra. (2024) Se el cambio que quieres ver en el mundo. Ed. Espacio del Silencio. Cap. 1.

² Hello how are you

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participate. This workshop was held to prepare an alternative document for the Rio+20 Conference, to be held in the same city the following year. The workshop was based on three questions: "A new paradigm of planetary coexistence. With what ethical foundations? Economic? and Politicians?"

Many participating entities were permeated by Leonardo Boff's intervention at the WSF in Belem. IMAGO (Barcelona), for its part, focused all of its work capacity to contribute in this direction. Thus, IMAGO (Barcelona) has organized, starting in 2011, four International Seminars on "Planetary Coexistence Building Biocivilization" in the city of Barcelona, with the participation of Chico Whitaker – one of the eight founders of the World Social Forum of Brazil and Alternative Nobel Prize in Economics-, Vandana Shiva, world leader of Eco-feminism and also Alternative Nobel Prize in Economics, among other distinguished guests. These seminars touched on central ideas that fed into the work being carried out by thousands of people, organizations and social movements at a personal, local and global level throughout the planet.

We believe that Humanity is experiencing a global systemic crisis that affects all levels of the human being, both internal – values, mentalities... - and external – social organization, economy, politics, finances... -. While it is true that humanity has been accompanied throughout history by many crises, it is also true that, on this occasion, it is the first time in the history of humanity that it has put at stake the stability of the planet and, therefore, the balance of life and its survival as a species.

Entering "Biocivilization" mode:

We are in a historical moment of crisis and change, amid a decisive juncture, as is the passage from one epoch to another, but we are still not clear about where we are going as humanity. For some time now and in different parts of the planet, voices have been alerting us of the need to become aware of what is happening and, above all, of the importance of change, both at the level of conscience and actions.

However, at the moment, we do not have a global consensus on this issue that would lead us to the concrete actions that we urgently need to take. Concrete actions that we urgently need to take. We must work and build consensus in this direction. This is why, at this historic moment, it is so opportune to make visible, strengthen and finish shaping a new Paradigm of Planetary Coexistence, which, undoubtedly, is already present on planet Earth, taking advantage of the many experiences in this regard that have been made in the past, The multiple experiences that humanity has been building in this sense, both now and through the centuries, and which, for the most part, have not been dominant; this will allow each one of us to have references that will help us to change our mentality and our everyday mentality and our daily tasks, which will end up having its due repercussion in the great social, political and economic scenarios.

How can we move forward in this regard? **We believe that dialogue is essential as a basis for the exchange of knowledge, mutual learning about how these changes have been implemented at an individual and collective level, experiences from the East and West that teach us other ways of relating to other human beings, and that teach us other human beings, the different manifestations of life and in relationship with our Mother Earth.**

At this point, it is worth saying that the term “paradigm” originates from the Greek word *parádeigma*, which in turn is divided into two words “*pará*” (together) and “*déigma*” (model). In general, etymologically it means “model” or “example”. Probably the most common use of paradigm involves the concept of “worldview”. For example, in the social sciences, the term is used to describe the set of experiences, beliefs, and values that affect the way an individual perceives reality and how he or she responds to that specific perception. It should be noted that the world is also understood through the paradigm; therefore, the meaning of Paradigm has to do with how the world, humanity and, of course, realities are understood.

A “dominant paradigm” refers to the values or systems of thought that dominate in a specific society in a historical moment. Dominant paradigms are shared by the

community's cultural background and by the socio-political context which characterizes it.³

Dominant paradigms change either because of a scientific fact or because they are questioned in their essence.

An example of a civilizational paradigm shift brought about by a scientific event was the passage from the Middle Ages to the Renaissance. It was a historic moment of enormous effervescence driven by the emergence of new ideas, the incessant search for new interpretations and explanations of life more by the Natural Laws, a time of discoveries, inventions, and conquests, that Nicolaus Copernicus managed to translate at a scientific level in his heliocentric theory, he demonstrated that the planets did not rotate around the Earth, as the dominant political-religious and economic power maintained, but that they revolved around the Sun, as we well know today and with such obviousness that we do not even question it, because we were born within a dominant paradigm in which this is taken for granted.

At that time in history, Nicolaus Copernicus did not achieve great receptivity to his ideas because society opposed him as the dominant paradigm of thought at that time, based on the Ptolemaic model. It was a few decades later that Galileo Galilei and Kepler culminated with their scientific work, and these new ideas generated the necessary impulse for the paradigm shift to make its way irreversibly. The church and the established power, for their part, found in this an aggression to the dogmas on which they based their power and therefore made it shake. But the change was already impossible to stop. The dominant paradigm, then as now, was already collapsing and this, fortunately, could not be stopped.

³ <https://es.wikipedia.org/wiki/Paradigma>

Those of us who are alive today were born into a world marked by reason and science from a Cartesian and Newtonian perspective, whose precursors include Nicolaus Copernicus and his new ideas. This paradigm determines us, since the time we are born, a way of thinking that orients in each one, how we see, understand, feel and interpret what we consider reality.

The essence of the current dominant civilizational paradigm in crisis lies in the anthropocentrism that emerged in the Western World, with the perspective of modernity which placed the human being at the apex and centre of creation. This human being, from his selfishness, irresponsibility and lack of conscience, believed he had the right to subdue, transform, deplete, extinguish, contaminate, dominate, impoverish, destroy... everything that was around him. This absurd conviction of being the lords and masters of everything on earth has led us to generate a system and a model that leave us, literally, on the edge of the precipice. This time the dominant paradigm is being questioned in its essence by the New Paradigm that is being installed and strengthened.

The essence of the “New” Paradigm of Planetary Coexistence is “the care of the web of life”, that network of which all living beings – humans, animals, nature, planet – are part of an interdependent manner, in which all parts are irreducibly related, thus constituting an interconnected totality, what could be called a “Biocivilization”, the civilization of life.

This network structure implies other different logics that must be adequate to its interdependence and weaving. For example, it needs balance in all its expressions to be able to manifest and project itself in time, it requires that human beings, as part of this web of life, relate to themselves, their fellows and the environment from a different consciousness, impregnated with responsibility, care, sensitivity, solidarity, love, compassion and fraternity, knowing that as a species, we are the most responsible for

watching over the planetary balance so that life continues to manifest itself in all its fullness.

To give strength and visibility to this flourishing civilizational paradigm of planetary coexistence, Biocivilization, it is necessary to reflect on the ethical principles that should govern our actions, as well as to rethink and change the current economic model and also to think and build fair and equitable alternatives for the organization of power, so that it is at the service of the care of the web of life as a whole, including Planet Earth, as the living entity that enjoys natural intelligence.

Biocivilizational reflections have focused, for the time, on three fundamental axes or questions:

1.- What values or virtues (ethics)?

2.- What economic model (economics)?

3.- What power structures, what global governance (politics)?

Humanity with its excessive, irresponsible and unconscious model of life and consumption, mostly accepted and practised by each one of us, has been depleting the natural resources of planet Earth, our only HOME, as Pope Francis called it in his “Encyclical Laudato Si”⁴.

With the previous way of living on this planet, we stopped giving the Earth the necessary time to recover from the ecological footprint that humans are leaving on it, “The ecological footprint is an indicator of the environmental impact generated by the human demand for the resources existing in the planet’s ecosystems, relating it to the

⁴ File ¡Laudato si! SOBRE EL CUIDADO DE LA CASA COMÚN. Download from: http://m.vatican.va/content/francescomobile/es/encyclicals/documents/papafrancesco_20150524_encyclica-laudato-si.html 4 Wikipedia.org/huella-ecológica

Earth's ecological capacity to regenerate its resources". As Leonardo Boff explained in his document during the last September:

"...Last August 13, 2015, was Earth Overshooting Day, as reported to us by the Global Footprint Network, which, along with other institutions such as WWF and Living Planet, systematically track the state of the Earth. The human ecological footprint (the amount of goods and services we need to live) has been exceeded. The Earth's reserves have been depleted, and we need 1.6 planets to meet our needs, without considering the very important needs of the greater community of life: fauna, flora, microorganisms... In the words of our daily life: our credit card is in the red. Until 1961 we needed only 63% of the Earth to meet our demands. With the increase in population and consumption, by 1975 we needed 97% of the Earth. In 1980, 100.6%, was the first overload of the Planetary Ecological Footprint. In 2005, we had already reached the figure of 1.4 planets. And in August 2015, 1.6 planets. Without a change of consciousness born of deep reflection for the care of this home, OUR COMMON HOME, in every person on the planet, the probabilities of an apocalyptic scenario increase for the close future."⁵

Biocivilization is articulated to the "Spirit of change of the epoch in which we are", as a strategy of search, dialogue, articulation and collective construction at a planetary level of a common path that will help us to get out of the current systemic crisis we are living beneficially for the web of life, of which the planet is also part, without pretending to be a political or academic guide, much less a decalogue of steps to follow; but a respectful invitation to advance along the path of essential change; that is, radical and non-violent.

Inspired by the reflections made by Leonardo Boff at the World Social Forum, WSF in Belém – Brazil (2009) and Candido Grzybowski – Brazil (2011) and Chico Whitaker

⁵ BOFF, Leonardo. No hay más recursos en Nuestra Casa Común, 2015. Article published in "la columna semanal de Leonardo Boff"
<http://www.servicioskoinonia.org/boff/articulo.php?num=727>

-Barcelona (2016), Biocivilization has been nourished, in the short term, by the experiences and daily practices of thousands of women and men who, individually or collectively, have been and are concretely making change in their daily practices and their environments. This change implies several scenarios that simultaneously we must work on, as it was raised in the 4th Planetary Coexistence Seminar: Building Biocivilization⁶, towards a new paradigm of planetary coexistence, held in the city of Barcelona in April 2016: “From the inside out and from the bottom up”. As the Chilean economist, environmentalist and politician Manfred Max Neef likewise reflected at the time:

“Fascinating to know that if I change something may happen as a result that leads to a change in the world. But we are afraid to change. It is always easier to try to change others. I hope that the day will come when each of us will be brave enough to be able to say, in all honesty: “I am, and because I am I became part of... It seems to me that this is the way forward if we want to put an end to a stupid way of living”.⁷

Indeed, we all can and should contribute to the change of planetary coexistence. The responsibility that each one of us has it, and as a result of the above, take back our power to change things in the world around us in a closer way and contribute to the great changes needed at a planetary level. As Gandhi summed it up well “Be the change you want to see in the world”, this will be a good step forward that is now urgently required, but it will not be enough, we will have to walk together much further. To paraphrase Gandhi: “Be the world you want to see change”.

The articulation of all these changes in consciousness, practices, consumption, and political incidence, both at the individual and collective level, will become stronger at the local and planetary level to the extent that they are added, multiplied and replicated, through exchanges, mutual learning, articulations, connections of all that is already

⁶ www.biocivilizacion.org

⁷ Max –Neef. Manfred, Human Scale Development (1994) Editorial ICARIA. Barcelona

underway, taking advantage of different channels, both physical and virtual, in which dialogue, exchange and reconfiguration are possible. For example, about family conversations, cafes, public squares, social networks, social movements, the Internet, schools, universities, training spaces, and contemplation spaces.

Biocivilization is also a strategic approach, which invites us to make the change now that we still have time to turn history around, avoiding falling into the abyss that has already opened before us and that Leonardo Boff aptly describes as follows:

“There are no more resources in our Common Home⁸ ... To complete the analysis we must take into account the research on “Planetary boundaries: a guide for human development on a mutating planet”, made by 18 scientists and published in the prestigious journal *Science* of January 2015. It lists nine boundaries that cannot be violated, otherwise we endanger the basis of life on the planet: climate change, species extinction, ozone layer depletion, ocean acidification, erosion of the phosphorus and Nitrogen cycles, land-use abuses such as deforestation, freshwater scarcity, concentration of microscopic particles in the atmosphere that affect climate and living organisms, and introduction of new radioactive elements (nano-materials, microplastics). Four of the nine frontiers have already been overpassed, but two of them – climate change and species extinction – which are fundamental frontiers, may lead our civilization to collapse. That’s what the 18 scientists concluded.”

From 2005 to 2024, everything has accelerated, which is why the approach of Biocivilization and all those who feel akin to it, is conclusive: global change depends on the decision that each human being makes, and how they manage to radically change their practices, values, consumption and their participation in the new local and global citizenship.

⁸ Encyclical of Pope Francis. *Laudato si! SOBRE EL CUIDADO DE LA CASA COMÚN*. Download from:
http://m.vatican.va/content/francescomobile/es/encyclicals/documents/papafrancesco_20150524_enciclica-laudato-si.html

What values or virtues (ethics)?

In this biocivilization perspective, there are fundamental virtues such as care, responsibility, solidarity, and fraternity... that have been discussed, disseminated and reflected upon for decades. To strengthen Biocivilization we must put them into practice in our life project, as well as in the collective projects, in an immediate way. Reflection is important, but if it is not accompanied by action, it remains empty.

For convenience, perhaps unconsciously, we have delegated our power to others with economic interests, allowing them to define our lives and facilitating their work through our pattern of consumption and our fears. Likewise, we have shown disdain, in general, for participating as active citizens, as if public affairs, understood as matters that concern us all, did not concern us at all.

We have been inculcated with erroneous values since childhood, such as selfishness, individualism and competition. We have been mistaken in thinking that happiness resides in the possession of material things; it means “in having” and not “in being”. With these attitudes, values and thoughts, we have contributed to the loss of the harmonious balance of the living organism called Planet Earth and the web of life that inhabits it and that, fortunately, is now seeking to reestablish its equilibrium.

Among the virtues highlighted by Biocivilization are the ethical foundations of “care”, which has been talked about for several decades, especially by some feminist movements, proposing a perspective of life associated with the protection and care of life, acting at all times, with responsibility for our actions, knowing that with our actions we affect in one way or another to our environment.

Another ethical virtue, which I would like to point out, is “solidarity”, which has been present in most social movements, NGOs, leftists and some democratic sectors, among others. When defining solidarity, we must understand that it is related to the individual’s capacity to put himself in the place of the other, committing something of

his life project to it. The latter implies that we do not remain indifferent to what happens to others, but we do nothing to contribute to change it, while in solidarity there is such involvement.

Now more than times of awareness, these are times of conscience and solidarity, that is to say of personal involvement, commitment, action and change. We must deconstruct, decode and, at the same time, structure, recode, and reconstruct: beliefs, values, attitudes, and practices.

Biocivilization is also inspired by “fraternity”, which is essentially the same “love” of which Christians speak, which is the same “compassion” of which Buddhists speak, the “rahma” or mercy of Muslims, I believe it is essentially the same “solidarity” that social movements, among others propose.

In summary, fraternity in a biocivilizational perspective is “conscious integration” with the web of life, we have always belonged and been interrelated, interconnected and interdependent, this is where brotherhood is born, in the fact of being members of that community of life.

Biocivilization also argues that it is essential to carry out a deep, essential and radical “change of consciousness”, born in the depths of our inner self, as recently expressed by Chico Whitaker, one of the 8 founders of the World Social Forum “from the bottom of our hearts.”⁹ It is essential to realise that we have been doing things that seemed normal to us, but now that we know they affect our lives, the lives of others and the planet destructively or aggressively, we must change them.

⁹ Campos, S. (Comp.). (2015). CONSTRUIMOS BIOCIVILIZACIÓN. España: Editorial ICARIA. ISBN 9788498886467. Autores varios: WHITA KER. Chico, SHIVA. Vandana, MONEDERO. Juan Carlos, SANTANA, Pedro. GRZYBOWSKI. Cándido, MUÑOZ. Manuel Ramiro, AZAM. Genevieve, RECIO. Alberto, Aquí se encuentra el libro: <http://www.icariaeditorial.com/libros.php?id=1527>
10 <https://cartadelatierra.org/wp-content/uploads/2020/08/CARTA-DE-LA-TIERRA-ESPANOL-52.pdf>

It is important to build our individuality by associating it with responsibility, inspired by balance (justice) and harmony, and being aware that we are part of the community of life that inhabits the planet Earth.

It is also important to emphasize that Biocivilization is also nourished by environmental movements and their commitment to life and the planet, as many of them expressed in “The Earth Letter”¹⁰, and other social movements that have taught us other practices such as solidarity and commitment. . . . It also draws from paradigms that were not dominant at the time, but which, fortunately, for those of us alive today, have been preserved by human groups. I am referring, for example, to Eastern cultures, to ancestral indigenous cultures from different parts of the world, who built ways of living and coexisting different from the Western worldview, more harmonious with the Earth and the Universe, based on respect, contemplation, articulation with nature, treating it as another living being of which humans were a part.

What economic model (economics)?

The New Paradigm must also be visualized in terms of economy and politics, replacing the erroneous idea that we can consume unlimitedly and irresponsibly, for another adjusted to the finite reality of our planet whose resources are also finite. We must be clear that the current economic system based on unlimited extraction, production, sale and disposal is not possible without generating environmental and social imbalance. If we continue on this path in the year 2050 or before, we will need two planets or more to satisfy the demand of consumers, both the old ones, basically located in Europe and

¹⁰ Campos, S. (Comp.). (2015). CONSTRUIMOS BIOCIVILIZACIÓN. España: Editorial ICARIA. ISBN 9788498886467. Autores varios: WHITA KER. Chico, SHIVA. Vandana, MONEDERO. Juan Carlos, SANTANA, Pedro. GRZYBOWSKI. Cándido, MUÑOZ. Manuel Ramiro, AZAM. Genevieve, RECIO. Alberto, Aquí se encuentra el libro: <http://www.icariaeditorial.com/libros.php?id=1527> <https://cartadelatierra.org/wp-content/uploads/2020/08/CARTA-DE-LA-TIERRA-ESPANOL-52.pdf>

the United States, and the new ones, especially those residing in the emerging economies, known as BRICS: Brazil, Russia, India, China and South Africa.

Let's take into account: "We will need two or more planets" and we only have one, therefore, none of us can consume or continue consuming in the irresponsible way we have been doing so far. Therefore, we must think and continue working on the creation of cyclical and networked economies, which are respectful of the environment and other living beings instead of the linear economic system we are suffering from.

Fortunately for humanity, new experiences are emerging on the planet that show us how we can live in peace and harmony with the planet and with other living beings, local, organic, ecological and equitable economies, fair trade, ethical banking, clean and renewable energies such as solar and wind power, responsible tourism, inner life, responsible and discerning consumption, care for the new generations of human beings through training in values that have to do with the search for balance between the individual and the collective, with cooperation, care, mutual support, solidarity and fraternity, instead of competition, individualism and extreme selfishness.

The capitalist model, which embodies the currently dominant paradigm in crisis, is reaching a critical moment and with it, is taking the planet to a point of no return, to the extent that it has been affecting the climatic conditions of the planet necessary for life to be maintained and to manifest itself in all its diversity. This economic model has created an economy at the service of capital and a few owners of it, above the welfare of the majority of human beings and other living beings, causing poverty, war, death and destruction.

The capitalist economy we are talking about is condemned to disappear and to be consumed by its dynamics of destruction and death. We must change and change it, building an economy of being, which is at the service of all human beings, respectful of the environment and other living beings, an economy "on a human scale" of which

Manfred Max-Neef (1993) spoke to us, which allows us another way to meet our needs in a just, balanced and harmonious way with all living things.

It is crucial to adopt a radically different perspective on the economy. Let us take as a reference the approach of Bhutan, a country that evaluates its progress through an indicator they constructed: Gross Inner Happiness (GIF). In Bhutan, the quality of life of its population is not considered to depend on material development or capital, but on its ability to achieve happiness.¹¹

Concerning consumerism, which is the epicentre of the functioning of the capitalist system, it is important to be aware of the vicious cycle of consumption in which we are mostly immersed. It is a dynamic in which we buy and discard with the same speed and unconsciousness, strengthening a linear and infinite model of extraction, production, distribution, consumption and disposal in a finite and limited world.

This makes it an unsustainable and unviable economic model, as evidenced by the reports that have emerged as a result of the environmental crisis we are going through. All of the above has been devised and conceived by liberal and neoliberal economists and politicians to make the system work in the interests of big capital.

As I have said in this document, happiness has been linked to possession and, therefore, in this capitalist model, it will always be linked to consumption. However, it is important to remember that the simple fact of possessing things does not make us better or worse people. Our quality as individuals is defined by the values that guide our actions and the practices that shape our lives daily.

¹¹ Negocios.com <http://www.negocios.com/noticias/butan-pais-mide-pib-felicidad-17102014-1726>

As Boff says:

Do we want this fate for our only Common Home and ourselves? We have no choice: either we change our habits or we will slowly disappear like the inhabitants of Easter Island until only a few representatives remain, perhaps envying those who died before. Certainly, we have not been called into existence to meet such a tragic end. Surely “The Lord, the sovereign lover of life” (Wis.11:26) will not permit it. But it will not be by a miracle but through our change of habits and with the cooperation of all.¹²

What power structure, what global governance (politics)?

There are spontaneous movements of citizens around the world that manifest themselves in the face of power structures, which are not subject to any political structure. These movements are usually driven through social networks, and are characterized by a deliberative and democratic approach to address their concerns, with an assembly and participatory model at their base, as in the case of Occupy Wall Street (United States), Indignados or Movimiento 15- M (Spain), the indignation demonstrations (Brazil), the mobilizations of Chilean high school students, known as the ‘penguins’ (Chile)... The Umbrella Revolution (Hong Kong-China), the Arab Spring (Arab countries), the Black Blocks (Europe), and the Yellow Vests (France), to name a few. All of them together have been demanding urgent answers and proposing holistic alternatives to the serious situation of violation of the essential rights of all the inhabitants of the Earth, to the flawed relations between the economic and political powers that irremediably damage the social fabric, with the so-called ‘least favoured’ being the worst affected.

At this juncture, it is also crucial to reflect on the social movements and the new planetary citizenships that are marking the most favourable and ecological path for the whole of humanity to move towards a profound and healthy democratic restructuring of the economy, politics and public institutions as a whole. The social movements must

¹² Boff, Leonardo El cuidado esencial Editorial Trotta, 2002.

go out to demonstrate peacefully in the public space and with their presence and reflection contribute to the reorientation of what we do as humanity.

As we can see, a part of the population has begun to gradually return to the streets, recovering dialogue, union, criticism, exchange and direct participation, since what could be, if not this, the basis for building the life and democracy of a society? These are some ways of recovering their power and participation, of seeking new relationships that will lead them to other structures and new ways of organizing power and interrelating with the State, in a framework of renewed local and global coexistence.

We also see how cities around the world are adopting sustainable practices, harnessing clean energy sources, implementing recycling systems, promoting citizen participation, and establishing public policies. In addition, there are countries whose governments have taken significant steps, such as Uruguay, where its former president, José Mujica, is an outstanding reference both as a political leader and as a person who has guided a deep transformation, or Bolivia, whose constitution recognizes Mother Earth as a subject of rights, among other references. We can see that there are a lot of experiences and people “changing”, let’s help to promote this great change in favour of the web of life and planet Earth that is already underway.

The approach of Biocivilization and those who identify with it is clear: global change depends on the decision that each individual makes at this moment and how he or she modifies his or her practices, values, consumption and participation in the change. Therefore, I invite that together we strengthen a powerful collective impulse that contributes to strengthening and making visible a paradigm of planetary coexistence, now that we still have time because we are alive and we can do it.

Be the world you want to see in change

Personal, daily, family and proximity acts are fundamental in the process of continuing to build and strengthen a new model of planetary coexistence different from the one that brought us to the current crisis.

However, these personal acts must be intertwined collectively so that they can have a deep and powerful impact on the economic, political and social structures of human organizations at the planetary level.

Biocivilization inspires a network organization, which is built from the inside-out perspective of people, and from the bottom – the proximity of communities – to the top, thus connecting, in a planetary dimension, all people who opt for a different coexistence than the currently dominant and in crisis.

This burgeoning biocivilizational paradigm restores human beings to their position of interconnectedness in the web of life they are part of, along with animals, plants and planet Earth. This vision is essentially different from the anthropocentric one currently dominant and in decline.

Biocivilization does not pretend to be a decalogue, nor a political or ideological guide, but rather a respectful invitation to advance together towards an essential change both at a personal and collective level, we refer to a radical and peaceful change of consciousness that benefits the web of life as a whole,

Biocivilization locates the essence of the flourishing paradigm of planetary coexistence, in the web of life, in which all living beings are interconnected, as we have highlighted: humans, animals, plants, and the Planet Earth; articulating the spirit of change of our time, as a strategy to build now, a common path through dialogue, articulation, connection, interrelation and collective construction, that will make us get

out of the systemic crisis we face and that will benefit the entire web of life that inhabits our planet.

Sandra Campos, Barcelona, February 2024.