

## Paths of Fraternity and Solidarity

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The article *Paths of Fraternity and Solidarity* develops a theoretical reflection on the urgency of reconfiguring human relationships based on the principles of fraternity and solidarity, taking Edgar Morin's complex thought as its epistemological axis. In the current context, marked by interconnected crises – environmental, social, ethical, political, and civilization-related – the authors argue that traditional paradigms, grounded in the fragmentation of knowledge, individualism, and instrumental rationality, have proven insufficient to confront the challenges of the present time. In this context, Morin's work offers foundations for a new understanding of the human condition and for the construction of regenerative paths guided by interdependence, care, and planetary responsibility.

The introduction of the article evokes the so-called contemporary "polycrisis," a recurring concept in Morin's thought, used to designate the convergence of multiple crises that mutually reinforce one another. The pandemic, climate change, growing inequalities, geopolitical conflicts, and the weakening of community bonds are presented as symptoms of a deeper crisis, one that highlights humanity's inability to attain a truly human condition. The authors argue that such challenges require not only technical solutions, but above all, a radical transformation in the ways of thinking, knowing, and living. Thus, the epistemology of complexity is presented as a pathway capable of reconnecting historically separated forms of knowledge, articulating science, ethics, emotion, culture, and social responsibility.

The text emphasizes that the humanism proposed by Morin differs from classical conceptions centered exclusively on the rational subject. It is a regenerated humanism, founded on the awareness that each individual is part of a common adventure of life and participates in a shared destiny with other human beings and with the Earth. To be humanist, therefore, means simultaneously recognizing the uniqueness of each individual and their belonging to a planetary community. This understanding broadens the meaning of education, citizenship, and coexistence, requiring an ethic of solidarity and reciprocal responsibility.

In the first part of the reflection, dedicated to the path of fraternity, the text argues that this principle must be recovered as a civilizational project.

Fraternity is understood not as a mere individual emotion or abstract ideal, but as an existential, political, and ethical stance. Its meaning goes beyond blood ties or closed identities, and must be expressed through the recognition of otherness and the willingness to coexist with diversity. For the authors, fraternity becomes essential especially in fragmented societies, where competitive dynamics, intolerance, and exclusion prevail. In this way, it represents a concrete possibility for rebuilding social bonds and opening paths toward a common future.

Based on Morin, the text distinguishes between closed fraternity and open fraternity. The former manifests itself when groups organize around narrow identities—family, ethnicity, nationality, ideology—producing internal solidarity but external exclusion. Open fraternity, on the other hand, is grounded in democratic pluralism and in the recognition of a common humanity among different peoples, cultures, and ways of life. This notion is particularly relevant in the face of exacerbated nationalism, xenophobia, and contemporary polarization. To overcome these tendencies, the authors advocate an expanded fraternity capable of integrating singularity and universality without cultural homogenization.

Another relevant point in the article is the understanding that fraternity has biological and ecological roots. Inspired by Morin, the authors state that cooperation, mutualism, and symbiosis are not exclusively human phenomena, but constitutive dimensions of life itself. Ecosystems reveal networks of interdependence in which harmony and conflict, association and antagonism coexist. Life is therefore presented as a complex web of relationships. This perspective allows fraternity to be understood not only as a moral norm, but as a profound expression of vital dynamics. Human beings, as part of nature, rediscover in this reading essential foundations for an ecological and communal ethic.

The article also introduces the notion of “oases of fraternity,” proposed by Morin to designate local experiences of ethical and social resistance amid a planetary crisis. These spaces may take diverse forms, such as community kitchens, mutual aid networks, urban gardens, solidarity economy initiatives, volunteer work, sustainable practices, and various forms of democratic coexistence. Although local in scope, such experiences possess paradigmatic value, as they demonstrate the concrete possibility of

different ways of living based on cooperation and reciprocal care. The authors further argue that these “oases” function as seeds of a new civilization, capable of articulating subjective transformation and social change.

In the section devoted to the path of solidarity, the article expands the discussion by affirming that this principle cannot be reduced to occasional private acts of altruism. Solidarity is understood as a structuring component of collective and planetary life, inseparable from the awareness of interdependence among individuals, societies, and nature. In a globalized world, where health, climate, and economic crises cross borders, no solution can be exclusively national or individual. For this reason, the authors return to Morin’s relational triad of individual–society–species, highlighting that every personal action produces collective effects and that every community depends on cooperative bonds to survive.

In this dimension, solidarity articulates social justice, environmental sustainability, and participatory democracy. It implies redefining modes of production, consumption, and coexistence that are based on unlimited competition and structural inequality. The authors also stress that extreme poverty, forced migration, wars, and ecological degradation require responses sustained by global co-responsibility. Therefore, solidarity becomes a condition for a habitable future, in which development is subordinated to human dignity and the preservation of life.

In the final considerations, the text reaffirms that fraternity and solidarity are not accessory values, but fundamental pillars of a new open, complex, and transdisciplinary rationality. Inspired by Morin, the authors argue that the education of the future must form subjects sensitive to diversity, capable of dialogue, cooperation, and responsible action in the face of planetary challenges. The regeneration of humanism will depend on the capacity to rebuild relations between the “I,” the “other,” and the “we,” understanding that individual fulfillment is only possible within a community of shared destiny. Therefore, paths of fraternity and solidarity presented in the article constitute a civilizational project guided by active hope, critical awareness, and commitment to Earth-Homeland<sup>1</sup>.

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**1** The translation of the Expanded Summary was carried out by the authors themselves. Text reviewed by Eliane Herrero, who holds a degree in Languages and Literature, with a specialization in Translation from Universidade São Marcos (2008). Email: [liaherrero@gmail.com](mailto:liaherrero@gmail.com).

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