"Ideas to postpone the end of the world": Rede Cidadã strategies for a sustainable economy

"Ideias para adiar o fim do mundo": estratégias da Rede Cidadã para uma economia sustentável

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ABSTRACT

This article aimed to present the work of the Civil Society Organization (CSO) Rede Cidadã and its contributions to the field of social inclusion based on the findings of a doctoral research, carried out under an immersion regime, which accompanied the work of the facilitation "Consciousness Expansion Therapists," one of the CSO's action and transmission fronts. With this articulation, it was possible to integrate the academic debate with the interior of companies that propose to innovate in social inclusion work. Data collection consisted of descriptions in field diaries, bibliographical survey and problematizations about the difference social markers according to the theoretical-methodological approach based on the Actor-Network Theory (ANT) and the PesquisarCOM methodology. It was identified that Rede Cidadã intends to promote innovations in the field of Brazilian social assistance through awareness expansion techniques and Integrative and Complementary Health Practices (*Práticas Integrativas e Complementares em Saúde* – PICS). By presenting contributions to health care integrated with training and professional training practices, it was concluded that the CSO has been offering an innovative employability process, connected to the need to generate alternatives for sustainable economic growth and development.

Keywords: Social inclusion. Creative economy. Rede Cidadã. Integrative and Complementary Health Practices. Difference social markers.

RESUMO

Este artigo teve como objetivo apresentar o trabalho da Organização da Sociedade Civil (OSC) Rede Cidadã e suas contribuições para o campo da inclusão social a partir dos achados de uma pesquisa de doutoramento, realizada em regime de imersão, que acompanhou o trabalho do curso de facilitação "Terapeutas de Expansão da Consciência", uma das frentes de ação e transmissão da OSC. Com essa articulação, ensejou-se integrar o debate acadêmico com o interior das empresas que se propõem a inovar no trabalho de inclusão social. A coleta de dados foi composta das descrições em diários de campo, levantamento bibliográfico e problematizações sobre os marcadores sociais da diferença conforme a aposta teórico-metodológica fundamentada na Teoria Ator-Rede (TAR) e na metodologia PesquisarCOM. Identificou-se que a Rede Cidadã pretende promover inovações no campo da assistência social brasileira por meio de técnicas de expansão da consciência e das Práticas Integrativas e Complementares em Saúde (PICS). Por apresentarem contribuições nos cuidados em saúde integrados às práticas de formação e capacitação profissional, concluiu-se que a OSC vem ofertando um processo de empregabilidade inovador, conectado à necessidade de gerar-se alternativas para o crescimento e o desenvolvimento econômico sustentáveis.

Palavras-chave: *Inclusão social. Economia criativa. Rede Cidadã. Práticas Integrativas e Complementares em Saúde. Marcadores sociais da diferença.*

ANALYSIS

According to Roberto Agune (2014) and Sergio Bolliger (2014), globalization, technological advancements, economic liberalization, and privatization have contributed to the growing prevalence of cooperation agreements and strategic alliances for innovation policies. These partnerships often involve companies seeking access to new markets and technologies and governments aiming to enhance internal capabilities, optimize public spending, and stimulate economic growth. Additionally, in the current context where knowledge serves as an economic asset, challenges are becoming increasingly complex, and the pace of change is accelerating. As a result, the demand for high-quality public services and policies tailored to a connected, networked society is rising, as noted by Agune (2014).

Thus, the capacity for innovation has become essential in the private sector and is increasingly recognized as vital in the public sector. Addressing complex scenarios and navigating budgetary constraints now depend on integrated knowledge, the exchange of ideas, creativity, collaboration, and the development, prototyping, and implementation of new business models (Agune, 2014). Innovation has evolved into an open process characterized by participation and collective intelligence, encompassing the evaluation and monitoring of public policies (Bolliger, 2014).

Universities have increasingly served as entrepreneurial instruments of innovation policies, fostering networks that facilitate technology transfer. Henri Etzkowitz and Chunyan Zhou (2017) highlight the growing implementation of collaborative environments among universities, organizations, and governments to promote the generation, dissemination, and application of knowledge. In this context, discussions surrounding the creative economy have gained prominence in academia over recent decades. Jefferson Watanabe, Larissa Borges, and Luciana Guilherme (2024) emphasize this trend in studies tracing the evolution of the field. Creative economy, rooted in a modern understanding of the relationship between culture and sustainable economic growth, emerged in the 21st century as a significant concept, in each "[...] creative economy activities have been highlighted as alternatives for the growth and economic development of countries around the world" (Watanabe; Borges; Guilherme, 2024, p. 73).

As a relatively new concept, creative economy has been defined and refined through various frameworks. Samira Chedid (2017) notes that the United Nations Conference on Trade and Development (UNCTAD), an intergovernmental forum established in 1964 under the United Nations General Assembly, proposed categorizing the creative industries into four main axes: heritage, arts, media, and functional creations (Chedid, 2017). Later, at the United Nations Conference on Sustainable Development (Rio+20) in 2012, creative economy was recognized as the fourth pillar of sustainable development (Chedid, 2017). Building on this foundation, the concept has expanded to include alternatives for fostering networks aimed at driving social transformation. These networks integrate popular knowledge, social organizations, and technical-scientific expertise to promote economic, social, and environmental sustainability. Frequently referred to as "appropriate technologies" — or, more

ESPM-Rio, Diálogo com a Economia Criativa, Rio de Janeiro, v. 9, n. 27, p. 57-69, set./dez. 2024.

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commonly in Brazil, as social technologies — these encompass a set of innovative, effective, and re-applicable techniques or methodologies. Developed collaboratively by and for communities, these technologies address specific local needs, aiming to drive transformative actions that reduce inequality, promote social inclusion, and enhance quality of life, as outlined by the Ministry of Science, Technology, and Innovation (*Ministério da Ciência, Tecnologia e Inovações* – MCTIC) (Brazil, [n.d.]a).

The four dimensions of the concept of Social Technology align with the United Nations' 2030 Agenda (UN, [n.d.]) and its 17 Sustainable Development Goals (SDGs). These dimensions include: the introduction or generation of innovation within communities; the promotion of citizenship and democratic participation; fostering dialogue between popular and scientific knowledge; and addressing social problems through environmentally sustainable solutions (Brazil, [n.d.]a). Such initiatives are often carried out by Civil Society Organizations (CSOs), which facilitate cooperation between society and the state to drive social change. These changes typically focus on the promotion of rights, raising socio-environmental awareness, and combating social exclusion, particularly among marginalized populations, as noted by the Federal Revenue website (Brazil, 2022).

These institutions became a significant channel for organized political action in the Brazilian public sphere from the 1970s and 1980s onward, uniting various agendas and aspirations. During this period, they were established as vehicles for the implementation of the participatory principles outlined in the 1988 Constitution, which emerged in response to popular pressure and demands. According to Mariana de Castro Moreira (2014), the Constitution promoted and legitimized citizen participation, both in the formulation and implementation of public policies, with the goal of ensuring and universalizing basic rights.

Among Brazilian CSOs is Rede Cidadã, a social assistance entity recognized as one of the first to invest in social work through networks. Since 2002, it has brought together companies, public agencies, social organizations, and volunteers to continuously develop programs and projects aimed at generating employment and income. Based in Belo Horizonte and operating nationwide, Rede Cidadã promotes social inclusion by facilitating the integration of young apprentices, interns, the aged, LGBTQIAP+ individuals, people with disabilities, and others into the labor market. It provides employability opportunities through partnerships with various institutions and social actors.

Its activities in the field of social assistance focus on providing priority support to individuals identified in Law No. 8.742/1993 – the Organic Law of Social Assistance (*Lei Orgânica da Assistência Social* – LOAS). In line with the regulations governing the National Social Assistance Policy, Rede Cidadã advocates for the social inclusion of people in situations of social vulnerability, facilitating their integration into the workforce while ensuring social protection and the guarantee of rights, as outlined in Resolution No. 33/2011 of the National Council for Social Assistance (*Conselho Nacional de Assistência Social* – CNAS). This information is publicly available on the official website of the organization.

The organization emphasizes that its management invests not only in the technical training of participants in its courses but also in the revitalization of their dreams and their socio-emotional development. With the slogan "Life and work, one value," (*Vida e trabalho, um só valor*) the CSO believes that both life and work must go hand in hand to foster the professional and personal fulfillment of individuals. Consequently, in addition to professional training, the organization offers practices they refer to as the "expansion of consciousness," which include socio-emotional training for all participants. This approach promotes a more comprehensive preparation for entering the job market, increasing the likelihood of long-term success. The organization aims to understand the unique life stories of its participants and address their socio-emotional needs.

This article presented the results of a doctoral research project that has already passed the thesis qualification exam, titled *Integrative and Complementary Health Practices (Práticas Integrativas e Complementares em Saúde – PICS) and Social Inclusion: Articulations of the Citizen Network* (*inclusão social: articulações da Rede Cidadã*) by Jackeline Sibelle Freires Aires. The aim was to highlight the work of CSO and its innovative proposals as contributions to the field of creative and sustainable economy. Through this articulation, the goal is to integrate the academic debate with the practical initiatives within companies that seek to innovate in the realm of social inclusion. To achieve this, an excerpt from an immersive research conducted by Jackeline Aires in the context of one of the CSO's facilitation courses for collaborators, called "Therapists of Expansion of Consciousness" (*Terapeutas de Expansão da Consciência* – TEX), will be presented. This excerpt aims to showcase her proposal and provide analyses and reflections on its potential contributions to the field of creative economy.

The study is the result of a research collaboration between Rede Cidadã, Universidade do Estado do Rio de Janeiro (UERJ), and the afeTAR Laboratory, a technological development unit of UERJ. It involved three researchers working within Rede Cidadã across different lines of inquiry. Two researchers, Dandara Chiara Ribeiro Trebisacce and Fernanda Sansão Hallack, participated under the auspices of the National Council for Scientific and Technological Development (*Conselho Nacional de Desenvolvimento Científico e Tecnológico* – CNPq) Notice No. 12/2020, issued on May 15, 2020, aimed at fostering innovation within the Master's Program in Comptrollership and Public Management at UERJ. The present study, *Integrative and Complementary Practices in Health (PICS) and Social Inclusion: Articulations of the Citizen Network* by Jackeline Sibelle Freires Aires, is linked to the Doctoral Program in Social Psychology at UERJ. This program is supported by the Coordination for the Improvement of Higher Education Personnel (*Coordenação de Aperfeiçoamento de Pessoal de Nível Superior* – CAPES) and Rede Cidadã, which provided a full scholarship for Jackeline Aires to participate in the TEX course.

The afeTAR Laboratory, coordinated by Professor Alexandra Cleopatre Tsallis, PhD, at UERJ, is a collective of researchers from across Brazil specializing in social sciences, psychology, and related fields. Its members range from undergraduate

students to PhDs, contributing to a wide array of research focuses. The laboratory develops projects guided by the ideals of fostering a world where diverse ways of being and existing are embraced, promoting social engagement, and advancing innovation within ethically grounded scientific processes.

The methodology adopted for this research aligns with the approaches utilized in the laboratory, namely *PesquisarCOM* and Actor-Network Theory (ANT). The *PesquisarCOM* method was developed based on the work of Professor Márcia Moraes (2010), a faculty member in the Psychology program at Universidade Federal Fluminense (UFF) and a specialist in studies on disability and processes of social exclusion. The writing of field diaries was informed by ANT, as articulated by Bruno Latour (2008; 2012; 2020), a French anthropologist, sociologist, and philosopher of science, recognized as one of the foremost thinkers on environmental sustainability.

Both approaches emphasize a unique way of conducting research, where the researcher enters the field as a participant who engages WITH the actors being studied, considering both humans and non-humans as contributors to the narrative. This is why they are referred to as "actants in Actor-Network Theory." The concept of *PesquisarCOM* leans more toward the action of a verb rather than a static noun. It suggests that to truly understand a given reality—such as gaining deeper insights into the TEX course, for example, it is essential to follow this process in motion, unfolding within the daily practices of those who live it. We have termed this process "immersion."

We also adopted a policy for naming research participants by presenting authors with their first and last names in the body of the article — first using feminine pronouns, then neutral language (in Portuguese: *e/ie/es/ies*), and finally masculine pronouns. This approach aimed to make diversity visible and emphasize gender equity. Additionally, we provide a brief biographical summary of the authors who are essential to our methodological approach.

We believe that being attentive to social markers of difference can contribute to social movements as a tangible step toward creating a new social order of belonging, framed as a sustainable commitment. This aligns with the research of Alexandra Tsallis et al. (2020) in the text *Politics of Names*, which challenges the conventional practice of anonymizing research participants. In their work, they seek to "[...] explain alternative paths that are methodologically committed to the research process itself" (Tsallis et al., 2020, p. 183). Similarly, Monique Brito advocates for the political and ethical choice of writing in the feminine, arguing that "[...] for a long time, we were named as masculine, with the Portuguese language being held responsible for this" (Brito, 2021, p. 14).

Thus, in this work, we also aim to reflect on inclusion by highlighting the diversity of bodies within the context of a CSO that seeks to support the LGBTQIAP+ population, people with disabilities, homeless individuals, those involved in the penal system, and others. This organization strives to challenge the hegemony of the masculine. Our goal is for these voices to actively participate in the research process, aligning with the argument of Ana Claudia Lima Monteiro, Maria Paula Borsoi

Raimundo, and Bárbara Gerard Martins (2019) that our research frameworks must be designed to recognize our subjects as capable of producing agency.

In this context, the work of Heloisa Starling and Lilia Moritz Schwarcz (2006) informs the discussion on race, gender, sex, age, and class as classificatory categories that can be understood as local, historical, and cultural constructions. These categories influence both social representations and the material world, shaping the production and reproduction of collective identities and social hierarchies. Thus, "social markers of difference" do not derive meaning solely in isolation, but primarily through the relationships they establish with one another. "In fact, such markers serve to establish relationships of relationships" (Starling; Schwarcz, 2006, p. 219, emphasis added).

In conclusion, emphasizing these distinctions in the present work expands the scope of the text, allowing for an academic discussion that critically engages with new epistemologies. These epistemologies seek to ensure that the diversity of individuals contributing to the academic debate is not rendered invisible.

REFLECTION

According to Gilson Dobbin (2022), in an article published on the Chamber of Deputies Portal, Brazil has the highest number of murders of LGBTQIA+ individuals. The 2021 *Atlas of Violence* from the Institute of Applied Economic Research (*Instituto de Pesquisa Econômica Aplicada* – IPEA), based on a study by Daniel Ricardo de Castro Cerqueira and Danilo Santa Cruz Coelho (2017), indicates that violence is the leading cause of death among individuals aged 15 to 29, accounting for half of all homicides in the country. Additionally, high suicide rates among young people aged 15 to 29 represent a major public health issue both globally and in Brazil, with an alarming increase in recent years, particularly within groups facing greater vulnerability. This trend is highlighted in the Epidemiological Bulletin from the Health Surveillance Secretariat of the Ministry of Health (Brazil, 2021), based on data from 2010 to 2019.

These are just a few examples, among many other unfortunate cases. We desire that these individuals live, thrive, and find fulfillment! In this regard, we echo the words of Emerson Merhy, a Brazilian public health physician and researcher: "Any life is worth living. And life must be radically defended" (Rede Unida, 2011, n/p). Brazil is committed to addressing this vital need.

In the context of inclusion in Brazil, people with disabilities had participation rates of 28.3% and formalization rates of 34.3% in the labor market in 2019, significantly lower than those of individuals without disabilities (66.3 and 50.9%, respectively). The unemployment rate within this group (10.3%) was also higher than that observed among people without disabilities (9%) (IBGE, 2022). Regarding inclusion in the workforce, the population aged 65 and over, according to the 2022 Census, has grown by 57.4% over 12 years. A study by Irene Gomes and Vinícius Britto (2023) indicates that, according to the Brazilian Institute of Geography and Statistics (*Instituto Brasileiro de Geografia e Estatística* – IBGE), by 2060, there will be more aged people than young people in the country. The Continuous National Household Sample Survey (*Pesquisa Nacional por Amostra de Domicílios Contínua* – Pnad),

conducted by IBGE and referenced by Amanda Silva in her work on aged individuals in the labor market, shows that they make up the group with the lowest participation (Silva, 2024). For young people, Vitor Abdala (2020) reports that the unemployment rate for Brazilian women aged 18 to 24 was 27.1% in the first quarter of 2020, well above the national average of 12.2% for the same period.

According to the discussion by Adriane Shibata Santos et al. (2023), social inclusion is defined by the existence of a society in which individuals are recognized as members. However, this society does not always understand or embrace the inherent diversity of each person, often leading to the exclusion of those deemed "different" (Santos et al., 2023). Reflecting on this with Sofia Favero (2022), it becomes evident that we undergo extensive training to avoid offering simplistic solutions to complex problems. In the face of diversity, why would it be any different?

From this perspective, we enrolled in the facilitation course TEX, an initiative of the CSO Rede Cidadã, to experience its in-depth practices and explore the outcomes of its effects. This training is offered by the organization to its partners and collaborators with the goal of contributing to their self-knowledge and development, enabling them to become multipliers of the technique within the institution's areas of action. Through this process, we identified that the organization invests in what it refers to as "consciousness expansion," aiming to enhance the effectiveness of its social inclusion efforts.

This commitment is based on the potential of the personal improvement process to transform the social reality of those served, by working on their sensitive and reflective expansion. It aims to awaken in the body the expression of "[...] emotions and their energies, integrated intuition and thought, the effects of ancestry, reconnection with nature, and the generous language of non-violence toward oneself and others" (Curadoria TEX, 2020, p. 1)[1]. Thus, the CSO incorporates into its methodological approach the promotion of the participant's existential integration, "[...] oriented toward increasing the level of awareness of the way of thinking, feeling, acting, being, and existing, seeking to bring about intense and profound changes in the way of perceiving life, relationships, and oneself" (Curadoria TEX, 2020, p. 3).

The entry into the research field also revealed that TEX incorporates several PICS, which contribute to the promotion of care within the Brazilian public health system. PICS have primarily been used in Primary Care services within the Brazilian Unified Health System (*Sistema Único de Saúde* – SUS), which serves as the entry point for users in the context of disease prevention, health promotion, and recovery, with an emphasis on ongoing, humanized, and comprehensive care (Brazil, [n.d.]b). One of the central concepts of this approach is an expanded view of the health and disease process, derived from ancient practices, such as Traditional Chinese Medicine. In this sense, we associate these practices with the idea that they are resources that recover ancestral knowledge, both from our own culture and from other countries.

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1 Present in the introductory text of the teaching material provided by the TEX Curatorship to the students of the course.

By offering expanded resources for care and prevention, such as acupuncture, phytotherapy, art therapy, biodance, among others, these practices present alternatives to medicalization. They provide opportunities for self-care, participation in collective practices, the exchange of knowledge, and other strategies that contribute to the process of rebuilding ways of living. Most of the resources used aim to restore the connection between human beings, the environment, and society. A vivid example from the field of research comes from one of the TEX modules, where we engaged in Tai Chi Chuan practices. In a group, barefoot, we exercised our bodies by performing animal postures inspired by nature, always with the invitation to focus on our breathing.

In a systematic review study by Fernanda Costa, Rosangela Greco, and Neusa Alexandre (2018), discussing the benefits of Yoga, a PICS offered by SUS and incorporated into TEX, improvements were found in psychosocial aspects, physical symptoms, stress, anxiety, tension, depression, irritability, social dysfunction, concentration, endurance, and balance. Additionally, there was an increase in comfort, calm, joy, clarity, stillness, and energy, along with a decrease in the use of medications. CSO, aiming to ensure its results reach its broad audience, found that individuals served in its socio-emotional training courses remained employed for longer, based on empirical findings over a year with control groups, as reported by Fernando Alves (Alves et al., 2021), executive director and one of the founders of Rede Cidadã.

Thus, TEX aims to promote the expansion of consciousness as an inward journey, with the potential for its benefits to radiate outward to others. The course curators emphasize their focus on facilitating the necessary movements for the expansion of personal and professional consciousness, as well as the existential presence of each individual in the world. This process of transformation is referred to as a "legacy." They propose that new professionals embrace people management as a pathway to expand both personal and professional consciousness, thereby fostering the growth of companies and businesses. As they state, "Only those who expand their consciousness transform reality, their personal life, and the company where they work" (Curadoria TEX, 2020, p. 1).

According to CSO, investing in expanding the awareness of its collaborators, and consequently its users, through the practices learned in the course would be an effective way to enhance the social inclusion work. This approach would enable students to be better equipped and more resourceful in transforming their own reality. Additionally, the importance of continuity in projects and social management is highlighted by Dandara Chiara Ribeiro Trebisacce (2023), a master's graduate in Public Management who wrote a dissertation on Rede Cidadã. She argues that ongoing training, mediation with job opportunities, post-hiring monitoring, and team support in cases of employment contract termination must be established. In other words, lasting training, combined with communal support and monitoring, is essential for reinforcing and restoring family ties, creating a supportive environment for inclusion in both the social sphere and the world of work and income generation (Trebisacce, 2023).

To this end, the Network created the "User and Family Development Path," with a core focus on socio-emotional development and networking. This initiative prepares individuals to achieve personal and financial autonomy while expanding their support resources. Career continuity connections are established throughout the course, from preparation for becoming a young apprentice or intern to securing employment in partner companies. This long-term project is developed by coordinating a network of local actors, including municipal administration, public social assistance policies, the Children and Adolescents Council, other social organizations, and partner companies.

These areas of action, along with their multiplier effect, have the potential to generate convergence, bringing together bodies, lives, experiences, and resources to form new systems and foster new economic, cultural, and symbolic exchanges. As Antônio Bispo dos Santos, known as Nego Bispo, farmer, poet, professor, environmental political activist, quilombola, and land rights activist, teaches us: "When we converge, we do not stop being ourselves; we become ourselves and other people — we yield. Confluence is a force that yields, that increases, that expands. That is the measure" (Santos, 2023, p. 4-5).

Although Rede Cidadã does not explicitly use the concept of confluence in its TEX syllabus, its practices and methodological principles exemplify it by emphasizing the importance of integration. In this sense, CSO seeks to align sociocultural relations with the economy, underscoring the need to expand the developmental foundations of those working with social inclusion. This approach fosters practices aimed at personal and environmental connection.

The networking aims to create conditions for the sustainability of a long-term social project, one that provides continuous support for personal development, integration into the workforce, and professional career growth. Gradually, the work and income generation networks establish and multiply connections within the local ecosystem, creating pathways for new work and income alternatives grounded in the principles and practices of the creative and sustainable economy.

CONCLUSION

In a social context marked by significant challenges in access and inequality, such as the Brazilian scenario, social assistance organizations like Rede Cidadã can play a strategic role. According to Mariana de Castro Moreira (2014, p. 64), "today, faced with the complexity of social demands, many actors are beginning to act and become part of what is called organized civil society, forming a field of forces and disputes [...]", a shift from the 1960s and 1970s, when the boundaries between the State and other entities were more clearly defined.

According to Mariana de Castro Moreira (2014, p. 63), "experiences have shown that the local and decentralized actions of these organizations allow for a certain informality, agility, and capillarity that is often not achieved by state action." This shift toward privatization of the public sector and the transfer of responsibilities blurs the boundaries between public and private, leading to new issues, such as

the weakening of collectives fighting for rights (Peroni, 2017). Nevertheless, this has undeniably become the new face of democratic action, operating within a fluid network interconnection model aimed at solving problems, rationalizing resources, and overcoming challenges.

In this context, the CSO Rede Cidadã operates in challenging environments, addressing issues such as the employability of young people, aged people, people with disabilities, LGBTQIAP+ individuals, and other vulnerable groups, while confronting barriers such as ableism, ageism, and homophobia, among others. Facing resistance, conflicts, and prejudices necessitates continuous inter-organizational and interdisciplinary political coordination, which the organization actively fosters to drive innovation, transfer technologies, and assume a leadership role in the Brazilian healthcare sector. This is highlighted by Fernanda Sansão Hallack (2023), a master's graduate in Public Management, who researched the organization's work with young apprentices at Rede Cidadã.

Practices that expand consciousness and reclaim ancestral knowledge as part of the necessary work for social inclusion aim to challenge the limits of imposed restrictions, unlock the potential and creative insights of all those involved, and broaden the range of possibilities. They seek to connect sensibilities, knowledge, and ways of being and fighting in the world. These practices tell stories, and by telling stories, they suspend the rushed and monetized time dictated by capitalist dynamics.

This postponement is what Ailton Krenak, an indigenous leader, environmentalist, philosopher, poet, and Brazilian writer, proposes in his book *Ideas to Postpone the End of the World* (*Ideias para adiar o fim do mundo*). In the book, he suggests alternatives for development, connection with nature, and the embrace of ancestry in the present day as means for our continuity and survival. According to him, our current situation creates absences: "[...] of the meaning of living in society, of the very meaning of the experience of life. My provocation about postponing the end of the world is precisely to always be able to tell one more story" (Krenak, 2020, p. 26-27).

From this perspective, the title of the environmentalist's work serves as an inspiration for our own, illustrating the efforts of Rede Cidadã. The work of the CSO can also be seen as an alternative "to postpone the end of the world," as it invites individuals to engage with their peers, participate in collective experiences in circles, connect with nature, and care for families and institutions, among other initiatives. We venture to weave this metaphor, suggesting that, in an innovative way, Rede Cidadã is presenting a strategy to postpone the end of the world by telling new stories, with at least 130,877 people served to date (Rede Cidadã, [n.d.]).

We align ourselves with this vision, believing that by exercising it more intensively and broadly, we will be postponing our own end, preventing social and environmental destruction. The commitment to valuing new aspects of inclusion practices enables diverse vulnerable individuals to share their stories and create new narratives about themselves and the world they inhabit. This process connects popular knowledge, social organizations, and technical-scientific expertise to foster economic, social, and environmental sustainability, thus articulating networks for

social transformation. In this way, the process of social inclusion will progressively weave new stories: of access to rights, political and economic participation, achievement of autonomy, and citizenship. As Krenak (2020) states, it is by telling new stories that we will "postpone our end."

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