

## **Brazil Has the Right to Change**

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Through the democratic process, Brazil provided the world, with recent elections, a further example that ideas such as "monopoly of civic virtue", "end of history" (as in F. Fukuyama) or "historical determinism" usually reflect nothing more than intellectual outbursts of little humility and disregard of scientific method in the evaluation of social evolution.

To posit maxims as these - which disregard the hypothesis of the constant learning of the human being about himself, his peers, and the environment that surrounds him - does not differ on a large scale from postulating the end of the accumulation of scientific knowledge. These are ideas that restrict the freedom of any nation to seek and reformulate its institutional agenda and make new political tests, for the best for its citizens.

There is no definitive political system or categorical economic organization, as there is no ultimate scientific knowledge. There are temporarily accepted solutions that last until new observations and analyses, coupled with collective acculturation, indicate new alternatives.

Tired minds who have difficulty in assimilating "the new" may have to shift their search for definitive results to the quest for "the Method." Methods may be more stable than the results that derive from them. Intellectual laziness, except for comfortable posited dogmas, will never succeed in its constant search for unequivocal and absolute truths.

A good method, whether scientific or social, is one that guarantees safer convergences in search of results that enhance collective well-being. In the case of social and political organization, most successful societies have adhered to the method that unites democracy with the rule of law.

Such a method has the advantage of respecting the need for constant improvement that comes from continuous questioning. And of devising mechanisms so that society can get rid of unsuccessful administrations. Just as science does not evolve without experiments, political organization is not improved without opening up to new ideas.

The Brazil that emerges from the elections was right in the method of change. It used democracy and the rule of law to make its transition towards new types of social organization. This fact alone should be an object of strong reflection on the part of those who criticize abroad the recent Brazilian political trajectory. Acts usually contain more trustworthy information than words.

Scientific experiments do not always converge immediately for the best results. Political experiments also do not escape this rule. Athens in antiquity and Germany in 1933 provide the classic examples of temporary setbacks generated by the democratic method. In scientific experiments, models that do not adhere to the data are changed. In social experience, unfortunately in a costlier way, ideas, institutions and governments that do not adhere to collective well-being are abandoned in the search for better ones.

The Brazil that emerges from the elections of 2018 made the democratic choice for a more conservative conduct in the customs and liberal ideas in the economy. Liberal is understood here

as a government more focused on its primary functions, such as security, education, health and sanitation. It also includes greater deference to administrative and financial decentralization, to individual effort and merit, as well as to openness and constructive pragmatism.

International headlines that place the new Brazilian political trajectory as unintelligible or worrying reflect a somewhat hasty judgment of a nation's choice to make its own experiments. In some cases, it gives the impression of somewhat orchestrated opinions. One has to react to that.

The political facts that are observed at the moment reflect the search of Brazil for new ways, new hypotheses and new tests. There will be mistakes and successes. There is no alternative.

The country acted as scientists do when they note that their theories have not been corroborated by the facts. In the process of redesigning its directions, it has shown to the world an adequate mastery of a canonical method of change toward a new form of social organization.

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