

Editorial

Who studies the impact of global competitions in economy and society of host countries ¹ states the usual popular manifestations prior to the event. In Brazil, it was not different: the country was, since 2013, swept by a wave of protests, a tsunami that has revealed the scale of a moral undertow befalling society.

Tired of a centennial corruption, the low solvability of the State, the lack of access to services that make part of fundamental human rights such as health and education, the population screamed their frustration when acknowledging not being addressed in their yearning for justice. Manifestations made tangible the popular disbelief regarding expected changes to happen, once it persists in the imaginary the notion that public wealth does not belong to anyone and should serve, firstly, to private interest.

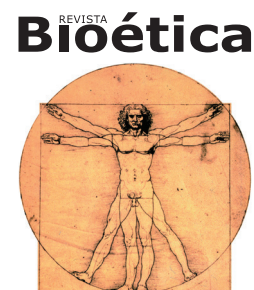
As Brazilians, we have closely followed the process, triggered in the streets, locally organized by social networks, used to accrete the national discontentment of how the political party has been conducting public affairs. As editors, we manifest our satisfaction for finally see the country awake from its “intense dream”, and alternately, we disclose our concern about the government’s reaction, that seemed incapable of responding accordingly the demands of population.

Thus, either being the purpose of maintaining the power of oligarchic families, who dominate the economy of states in several productive sectors since colonial times, or being the attempt of directly serving the interests of international corporate capital, maintaining those families in its service, agree to it those who have prospered later on, and also feeds the corruption of the State: the organized response of *status quo* was based then in two strategies. In cities where it was claimed, the cents raised in bus tickets were reduced when it was seen as the initial cause of protest. Other meretricious proposals, as altering the Constitution were also suggested as the national problems came from the short imagination, not the lack of responsibility.

With the deafness of who want to pretend they do not understand, the government also chose to state that it could not comprehend the claims of protesters. If for all Brazilians it was visible the meaning of expressions like “enough corruption” or “health and education”, for the anointed by power, these demands were more undecipherable than hieroglyphs. Maybe for that the answers were as rough and inferior of what was being demanded by those who mobilized to externalize their discontentment towards what public affairs have become.

By any means, even in the zenith of protests, in that exact moment in where politics seemed to accept to hear the “street voices”, it did not emerge any consonance between citizen aspirations and governmental proposals. However, no one can fail to notice the power of new social medias; its capability of aggregating new people and diffuse new ideas and ideals. The anarchic characteristic of those networks has allowed (for the first time in a wider Brazilian social context) that people would have the feeling of autonomy of choice, not being subordinate *a priori* to interests of others. The possibility of being connected has also enabled resisting the trials of manipulation from established groups, either the ones connected to the hegemonic power or those of opposition.

The articulation of people through social networks expresses in some acute way the relational need of human being. We build our sense of belonging from social parameters shared and feed our identity through the eye and recognition of



the other. Images, texts, music and movies posted in social networks indicate the willingness of being seen and recognized in their own individuality that, in contrary, would be immersed in a sea of equality of urban areas. This network is then the main articulation resource in the beginning of XXI century.

If virtual connection has already established itself as necessary to the collective articulation in urban areas, it cannot be secured that such power is always auspicious. For being an anarchic territory, in the political-ideological sense – the one not subjected to another's power –, the network stimulates a vertical communication but also allows manipulation²⁻⁵ and anonymity, a potentially threatening combination when the idea of being launched as “celebrity” leads to arriviste and pretentious behaviors.

The vertiginous speed of information, its low credibility and the variable relevance of message exchanged contribute to the emerging of texts and phrases of spurious authorship, rumors most of times unfounded and, therefore, dangerous, that are no longer transmitted quietly as the traditional *tête-à-tête*, but rapidly turn themselves into a public outcry that could even provoke death of innocents.⁶ People connect themselves to externalize indignation, but their wrath may be either directed to valid demands or to bias and consolidation of discrimination against those who, for any reason, distune from compliance standards.

The power of this immediate communication that transcends physical space being non surprise the network to be the key for articulation between people also during the World Cup 2014. In their friend's or own houses, in bars, in restaurants, embassies, shop windows or in locals specially destined to transmit the matches, fans could watch the match while connecting into their social networks, commenting, posting photos and charges in an intense and inedited process of interaction. In fact, online articulations between users and media were never seen as much as now⁷.

This expressive connection between users only strengthens the idea that the World Cup represented more than a competition for Brazilians, but an attempt of “washing the soul”, of compensating the unpleasantness and pain of the inequities of social life. It was the chance to be the “best” of the world for the sixth time. It was, ultimately, an attempt of rebuilding self team, shaken for realizing that those “changes” proposed in governmental plans would not reach their goal, proposed by governants and expected by population.

The transition between the discontentment and the fruition of expectance of this new level of citizenship, emulated by soccer, was relatively fast. Less explicit that prior World Cups, before the event streets were adorned with the homeland colors and taken by flags in streetlamps, storefronts and cars as the beginning of the event was getting closer.

Gradually, a main “excuse” for the individual and collective desire of forgetting the protests was diffusing, to watch the matches and join the national crowd towards one more title: *“It had to be complained before. Now it is not time to complain”*. And as stated in our anthem, one might say that given the possibility of victory, *“a vivid ray of love and hope to the earth descends”*⁸.

Supported by such ideal, the country has adopted (once more) a vainglorious tone. And as expected to be the “Cups of Cups”, we have never looked so patriot as now. It would be our sixth championship and this certainty seemed to compensate the damage of political and social life. All blemishes that were nourishing the protests were faded, forgotten in the growing excitement that took all. Justifying the desire of celebrating with the entire nation, that “the people deserves this delight”, population allowed themselves to celebrate and forget the routine when in front of TV, during the days of the games.

And what was observed is a glance over the exposed flags in windows and people's clothes, who were using uniform of Brazil's Selection, was the willingness of feeling proud of the country, even if that feeling was from such a prosaic thing that a soccer game is, which result – in fact – will not change one's life, except the ones directly involved to the match: players, referees, technical staff and managers of entities organizing the sport. For most of the population, the next day after the decisive match, no matter the stage of the competition, problems of transportation, health, education or security would keep exactly the same, independently of the result being a victory or a defeat.

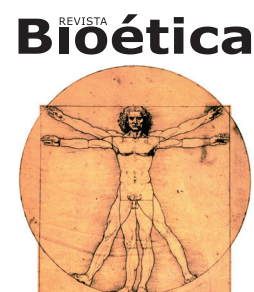
If those who found odd such devotion would venture on saying something different from the general "already won", they would be labeled as "wet blankets". Seen as "dull persons", who could not understand the soccer essence of the country were not well seen for not adhering to the crowd. And worse, they could risk themselves to become a scapegoat, pointed as catalysts of a probable misfortune that (for sure) could occur from similar negativity.

Although the situation could reveal the unsuccessful attempt of sublimate Brazilian problems, the evaluation of those who made part of the euphoria were also logical. Nothing in our territory, not even government or religion, has disclosed such a power of gathering the population around ideas of country and nation as cocker did in World Championships. The deafening silence of streets during the matches, punctuated by exclamations of joy, fear or anger with the dramatic moves reveals the magnitude of this collective phenomenon. Some health professionals have evidenced that some of their patients would have "withdrawal symptoms" on days that were deprived from adrenaline and endorphin aroused by the games.

Brazil's defeat also demonstrated that we are viscerally connected to soccer in which we collectively project our desire of social realization. This change has broken the tension that was increasingly accumulating in the streets and has disrupted the optimism that was connecting people. Reinforcing the idea of being a social and bodily blended by the conviction of "*being the country of soccer*", people publically burned the national flag in repudiation to the country that would have "betrayed" them with the defeat of the team, and fell sick, victims of fever, body pain, general malaise, grief, and even hoarseness, symptomatically. Therefore, it is inevitable to accept that, in Brazil, for the best or worse, soccer is what congregates people under the notion of a country, being such confirmation the only incontestable legacy of the World Cup for our country.

After the competition and assimilating the shock of an unexpected defeat, it is estimated that Brazil is able to grow ethically and acquire maturity for comprehending that we will only be on the podium of all nations if we fight at this moment against all situations that characterize the moral obscurantism of our society: corruption, indifference in public affairs and inequality in rights and opportunities. We will only achieve a desired social autonomy if demanded from government, no matter which State project oriented to promoting Education and Health of Brazilians.

Maintaining our courage is needed, it keeps striving against those historical inheritances without falling into the temptation of believing in miraculous solutions aimed at stimulating our proud with untrue promises of nobleness. We will be in a good path when we wear the homeland colors to celebrate the performance of Brazilian students on PISA (Programme for International Student Assessment), for example, or when we go to the streets to support students for the college admission exam, as in other countries⁹. We will be following out dreams when we ensure sanitation and sustainable cities; when we effectively protect natural environment and also care for the social environment as predict the international instruments of human rights.



In order to stimulate this process also in the health area, we brought, as follows, a document written by a team of Brazilian entities committed to the Health Reform, including the Brazilian Society of Bioethics (SBB). In the manifest are listed measures to promote health and citizenship in our country, strengthening the Unified Health System (SUS). We consider important to support the disclosure of the present document for its content and also for the fact that SBB is signatory member, which releases the political performance of the institution and reinforces its commitment with Ethics in public management.

To conclude the present long editorial, we would like to thank the board of director of CFM (Federal Council of Medicine), 2009-2014 administration, which in all its mandate has faithfully supported *Revista Bioética* and the Brazilian bioethics. Besides decisively support with bioethics events within this period – national congresses and Luso-Brazilian meetings – the Board of Directors have met the publication demands of the journal, including the most important ones, ensuring editorial autonomy. Therefore, it is worthy highlighting the recognition of editors, extending to all those who study and militate for Bioethics in Brazil.

Certain that this edition will stimulate reflection in our readers; we wish all of you a good reading.

The editors

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Propostas do Movimento da Reforma Sanitária Brasileira para debate nacional ¹

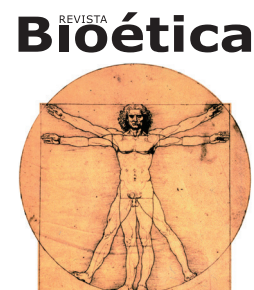
Por um SUS para todos os brasileiros!

Abrasco – Associação Brasileira de Saúde Coletiva
Abres – Associação Brasileira de Economia em Saúde
Ampasa – Associação de Membros do Ministério Público em Defesa da Saúde
APSP – Associação Paulista de Saúde Pública
Cebes – Centro Brasileiro de Estudos de Saúde
Idisa – Instituto de Direito Sanitário Aplicado
Rede Unida – Associação Brasileira Rede Unida
SBB – Sociedade Brasileira de Bioética

O Movimento da Reforma Sanitária Brasileira, integrado por várias entidades que atuam historicamente em defesa da saúde coletiva no Brasil, conclama a sociedade à adesão a propostas que avancem para um Brasil mais igualitário e mais justo para um sistema público de saúde com garantia de direitos a todos os brasileiros.

Propostas

1. **Construir coletivamente um projeto nacional para o país que promova a inclusão**, no âmbito do Estado Democrático e dos Direitos de Cidadania, em sintonia com as demandas da sociedade e que considere a saúde como direito humano fundamental e não como mercadoria, colocando-se em defesa daqueles que mais necessitam da intervenção do Estado para garantir condições de vida dignas.
2. **Reforçar o papel do Estado e promover mudanças estruturais nos mecanismos de financiamento**, no equilíbrio federativo e na gestão pública, de modo a conter o desfinanciamento e a mercantilização das políticas sociais, com redução dos gastos com pagamento dos juros da dívida pública e adoção de gestão macroeconômica articulada com os objetivos redistributivos e com o combate às desigualdades no acesso a políticas e serviços públicos universais de qualidade.
3. **Promover reforma democrática do sistema político brasileiro**, com fortalecimento da democracia direta, controle social do processo eleitoral e do financiamento público de campanhas, e utilização plena dos mecanismos de democracia participativa, como plebiscitos e projetos de iniciativa popular, para tomada de decisões sobre políticas sociais.
4. **Promover reforma tributária que recupere os princípios basilares da justiça fiscal** – equidade, capacidade contributiva e progressividade – e que considere a tributação como instrumento de diminuição das desigualdades sociais.
5. **Rever a Lei de Responsabilidade Fiscal** com relação ao limite da despesa de pessoal com saúde, no intuito de não comprometer os governos estaduais e municipais com a execução das ações e serviços de saúde e possibilitar a efetiva organização do SUS, de caráter público, em todas as cidades brasileiras.
6. **Reafirmar o Sistema de Seguridade Social brasileiro**, com a valorização do orçamento da seguridade social, a convocação da Conferência Nacional da Seguridade Social e a criação de fóruns de deliberação conjunta da Previdência, Saúde e Assistência Social.



7. **Ampliar os recursos destinados à saúde** e aprovar imediatamente o projeto de lei de iniciativa popular que destina 10% da Receita Corrente Bruta à saúde e o fim da Desvinculação das Receitas da União (DRU) para o orçamento da seguridade social.
8. **Extinguir os subsídios diretos e diminuir progressivamente o gasto tributário com o setor privado**, revendo o desconto dos gastos com planos de saúde no cálculo do imposto de renda de pessoa física e jurídica, bem como os incentivos fiscais destinados à indústria farmacêutica e hospitais filantrópicos não voltados ao atendimento público e universal, com a efetivação do ressarcimento ao SUS toda vez que clientes de planos de saúde forem atendidos na rede pública.
9. **Renovar o pacto federativo com responsabilização de gestores federal, estaduais e municipais do SUS na efetivação da regionalização e das redes de atenção à saúde**, reforçando a atenção primária resolutiva e o diálogo entre usuários, trabalhadores e gestores do SUS, com o objetivo de responder às necessidades da população, organizar e integrar o sistema de saúde, diminuir filas e tempos de espera e garantir a continuidade do cuidado, considerando o rápido processo de envelhecimento da população e o incremento das doenças crônicas.
10. **Adotar irrestrito caráter público nos mecanismos de contratação de prestadores de serviços** em suas diferentes formas organizacionais de oferta, públicas e privadas, no sentido do fortalecimento da gestão regional e com controle social, na consolidação do controle público do sistema de saúde em todos os seus níveis, superando as já fracassadas terceirizações e outras lógicas privadas gerencialistas que podem comprometer a qualidade da atenção à saúde.
11. **Adequar a formação em saúde às necessidades do SUS**, à produção de práticas mais cuidadoras e à integralidade nas redes de atenção, respeitando os princípios fundamentais dos modelos de atenção à saúde preconizados para o SUS, e realizar reformas curriculares nos cursos de saúde em todo o País.
12. **Implantar carreiras do SUS** de base municipal, regional ou estadual, tanto para a gestão de serviços de saúde como para a atenção a saúde, de acordo com as diretrizes nacionais e com os planos plurianuais de saúde.
13. **Promover o conhecimento e o desenvolvimento de tecnologias voltadas às necessidades de saúde da população**, com promoção de política industrial nacional democrática e inovadora, capaz de reduzir a dependência da importação de medicamentos, equipamentos médicos, kits diagnósticos e insumos e com reforma na lei de patentes que favoreça o acesso universal e igualitário da população às tecnologias adequadas, sem comprometer a sustentabilidade do sistema de saúde, ampliando a possibilidade de compra e produção de medicamentos genéricos a preços mais acessíveis e o acesso da população à assistência farmacêutica.

1 Síntese de propostas apresentadas pelas entidades componentes do Movimento da Reforma Sanitária. Para detalhamento e aprofundamento das propostas, consultar documentos específicos nos endereços eletrônicos das entidades signatárias.