

## THE FRACTIONAL PARTICIPATION

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### ABSTRACT

*The fractional participation,*

- Constitutes the fruit of a practice-oriented research-process undertaken between 1996 and 2008 within the framework of a non-governmental and self-financed project: the INTER/SUR PROJECT FOR ECO-CITIZENSHIP.  
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In the specific understanding put forward by this book the notion of eco-citizenship, refers to the feeling of concern about the *res publica* on a world-wide scale. Otherwise, it points directly to the democratic management of human beings' common space.

It is based on the prefix *eco* (a Greek word *-oikos-* meaning house, vital domain) in allusion to the totality of the vital domain of human beings. Bearing in mind that citizenship is the status of a national citizen (otherwise an individual with rights and duties who takes part in his/her democratic state's governance), eco-citizenship would constitute a common condition to every human being as the holder of a proportional part of global sovereignty. From the latter it follows that he/she is entitled to take part (independently of his nationality) in whichever public affairs in favour of human development for the satisfaction of today's human needs without compromising those of future generations. While today's citizenship is a legal source of rights and duties for individuals, eco-citizenship is the citizenship of future. An eco-citizen should be aware of his appartenance to the society of sustainable development and of global responsibility. Being so, he/she can take the decision to claim (in the exercise of his absolute autonomy of will) his legitimate entitlement to get involved in the government of the *res publica* in a world wide scale.

Eco-citizenship is both an attitude and a civic compromise: a new brand dimension of the traditional citizenship which projects itself far beyond the nation-state to constitute a legitimate aspiration of the human race.

- Does detail the basic principles on which the fractional participation model (FPM) is grounded.

The FPM is an associative and decision-making oriented innovative technique based on the combined action of a number of principles (e.g. division and grouping, co-operation, complementarity, publicity, connectivity, direct affectation, eco-citizenship, declared acquiescence, co-operative cohabitation, variable role, open leadership, confidentiality, "eco-cive-leisure" and "eco-civetourism").

It is virtual, self-instructive oriented and a self-generative political technical equipment aimed at facilitating the establishment of a new sort of political association and political participation designed to strengthen a groundbreaking form of democracy, facilitate its exercise and extend it beyond the State-nation framework.

- Does describe the essential functions of the prototype of an interactive and virtual political instrument aimed at the exercise of "fractional participation" which is termed the "tool for fractional participation" (TFP).

The TFP constitutes the prototype of an interactive and virtual political instrument aimed at the exercise of the "fractional participation". Because it is provided with the software *ad hoc* that it requires, and becomes progressively known and, thus, adapted to the demands of each time, place and contextual circumstances, the TFP shall become an useful meta-political instrument of global reach to exercise the right to eco-citizenship. In doing so, it does provide an enlightening response to the short-sighted dilemmas posed by the contemporary debates on the possibilities of global citizenship, and projects itself as a convincing blueprint for the future of mankind in peace.

- Does defend that the MPF is the foundation of a new generational political technology suitable for developing political instruments that it may be useful:
  - To cause extremely flexible modalities of associationism (*soft associationism*) and political participation (*participation á la carte*), able of eroding the predominant and disproportionate position of representative democracy in order to orientate it towards a clear drift towards a *suís generis* direct democracy.
  - To extend the traditional field of political participation beyond the framework of the nation-state.
  - To self-generate autonomy as an antidote to the political dependence because it promises to incorporate the civic or republican component in the pleasant habits of the human beings associated with their increasing real or virtual mobility.
  - To induce powerful and efficient political self-training and action in order to promote pluralism in a diverse and intercultural world-wide context.
  - To operate in an easier, flexible, dynamic, efficient, participative, autonomous, plural, democratic, cooperative and eco-citizen manner.
  - To have spontaneous origin, circumstantial intentionality and limited or ephemeral functionality.
  - To require a minimum or null degree of institutionalization.

- To admit different and, even opposing approaches, plans and actions.
  - To socialize the traditional role of leader becoming unnecessary or superfluous the customary political leadership.
  - To allow the free assumption of any role, including leadership of the own proposals in the exercise of political participation.
  - To transform the political inaction or absenteeism into political action able to operate in the practice of collective benefit.
  - To generate with remarkable rapidity civic habits of intervention on the affairs of the subjects.
  - To turn the conventional political instruments more democratic and autonomous.
- It formulates and proposes an *ad hoc* strategy (ECOCIUDADANIA.ORG, 08-16) for the collective experimentation and development of the FPM and the TFP. It includes three initiatives: *PAUTA/ecociudadana*, *Participación fraccionada piloto* and *Movimiento ecociudadano*.
  - It provides a specific glossary of the fractional participation.

It is complemented by the web site: [www.proyectointersur.org](http://www.proyectointersur.org)