

Harmony with Creation and Human Sustainability



Bust of Marcus Aurelius

Harmony was once a Greek goddess. The daughter of Aphrodite and Ares, she married Cadmus, son of the Phoenician king Agenor, Europe's brother. Together they founded Thebes and Jupiter admitted the married couple to Elysium's eternal life.

Sallust was convinced that "the stories of mythology never happened, but always are». Today the goddess Harmony comes to life again in a universal concept which, when applied to human beings, actually reveals her generosity. It means good attitude towards life, proportion, connection, unity of purpose, concord of feelings, elegance. The root "ar", as in Art and Arithmetic, stands for the deep combination of rationality and instinct resulting in **beautiful and useful things**.

Consent

for the entire Creation”.



Beneath the sky, with its light, its everchanging clouds and its stars, lies the earth, with its mountains, its seas, and its human artefacts. We must see to it that our action on the environment does not harm it at all or as little as possible: **“harmonious equals sustainable”**.

A fair and harmonious concept of time, farming, restoration of ancient cities and hamlets, design of new settlements, redevelopment of peripheries is feasible; the commitment to implement all this is huge but sustainable. Fair means relevant, innovative, timely, forward-looking, respectful, harmonious.

Before leaving the garden where he exchanged views with Phaedrus, Socrates addresses the god of the place: «Oh dear Pan and all the other gods of this place, grant that I may be beautiful inside. Let all my external possessions be in friendly harmony with what is within».

Harmony is a key feature of humanistic capitalism, whose aim is for all external possessions to be in friendly harmony with what is within. **“The world should not be consumed, but rather used with moderation”**; the ongoing wish to take care of Creation is a natural one. «There is no love that does not imply the care to preserve the object of love». This is how the English writer Bernard de Mandeville, in the twelfth century, summed up the charming concept of guardianship.

Guardianship is the tool of care. Each of us is the guardian of the part of Creation assigned to them, and we all know that tending to the flowerbed in front of our house means tending to the entire city; we also know that in order to properly look after the flowers it is not enough to water them: they need to be replaced when their petals start to wither.

It is not enough to use Creation in a forward-looking manner: we also need to regenerate it. There is no preservation without change, such as a good compost, rich in humus, making the soil fertile. However, unlike fertilizers, compost does not dry out the soil, it regenerates it and is conducive to new life.

The key purposes of humanistic capitalism include the harmonisation of **profit and giving back**, use and benefit. International directives are excellent guidelines to adopt a harmonious behaviour towards nature and as far as saving, regenerating and protecting are concerned.

Just think of man-made buildings. Not all of them share the same destiny. Some, like monuments, are designed to last forever, others, like cities, will be there for centuries; the life of others, namely industrial facilities, is subject to the changes in economic and market conditions. Being aware of all this and maintaining a lively relations with people and things is the forward-looking attitude that adjusts to change with timeliness, thus reducing waste.

The traditional family has been the core of human society for centuries. Today it is experiencing some difficulties, but we have to take into account a wider human family. Cybernetics gathers people in some sort of planetary family, where brotherhood can be experienced first-hand. The relationships binding the members of the universal family, through the Internet, are necessarily true.

To be true is noble, to be honest makes everything easier: as in the family, in the company too solidarity and subsidiarity balance out strictness with indulgence and make it more credible. When truth shows some human shortcomings, it is just natural to resort to courage and honesty to fix mistakes, also in the most advanced technology.

Technology is useful to production, and what really matters is to find harmony between the time of creation and the way of utilization: the flying machine invented by Leonardo looked wonderful back then, but how long have we had to wait before people were ready to use it? Today technology spawns new products at accelerated speed, and their number and type of functions are ahead of time.

It is up to contemporary geniuses, to today's Leonardo, to create a harmonious chronology; it is everyone's duty to use technology with mindfulness and relevance. It would be great if the idea of a new monumentality prompted today's geniuses to bequeath eternal landmarks of our times to future generations, like the great people of the past decided to do.

From the Internet to robots, a humanistic use of technology is a huge contribution to a mindful and forward-looking protection of Creation, with craftsmanship ranking first.

For centuries craftsmanship has been one of the cornerstones of humanistic technology all over the world. Today we are all convinced that this asset - halfway between art and technique - needs to be preserved. How can we do it? This new age has changed lifestyles and circumstances. However, in Solomeo we have set up schools of craftsmanship to train the masters of several disciplines, first and foremost in the art of textile. This challenge has been very successful, the reason being that we focus on the humanistic essence of craftsmanship, fully aware of its endless creative value.

How can you call "manual" a job where hands are just a tool for the artisan's mind and creativity? We need to win over young people and restore confidence in them. We should pass down to them hope and the dream of a bright future awaiting them.

Teachers must approach students with humanity and truth. Students need to feel loved: they are not jars to be filled, but sparks to be ignited. They should not feel overwhelmed, otherwise the risk is there to educate them in a way that is offensive to their dignity. But if teachers are able to harmonise heart with teaching, to suggest without intimidating, to show without indoctrinating, they will rise and forge the best force for the future, a force that will love creation spontaneously and probably won't need any laws to protect it and live with it in harmony.

Our Ideals for Life and Work

Ten Rules

- I. We love and respect Mother Earth: we cultivate our land according to nature and we welcome its fruits as its greatest gift.
- II. We do not use more resources than it is necessary or natural. We make careful use of the universe.
- III. We always act as loyal and affectionate guardians of creation.
- IV. We believe in the moral and economic dignity of human beings.
- V. During work we support fair profitability and harmony between profit and giving back to the community.
- VI. We seek harmony between fair work and human privacy.
- VII. We commemorate our forefathers. They taught us to respect the law, and our story is written in their words.
- VIII. We believe in universalism and we act displaying great respect for all civilisations.
- IX. We welcome fair change in order to experience the best from our time.
- X. We are fond of young people and pass down to them hope and the dream of a bright future awaiting them.

Our Mother Earth

To Our Gracious Co-Workers

To Our Esteemed Partners

Boutique Online

Investor

Contacts

Privacy

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Legal Notes

Human Resources

Boutiques

Language



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