Silo

Collected Works

Psychology Notes

Notes

Dictionary of New Humanism

Volume II

Silo: Collected Works, Volume II, Psychology Notes, Notes, Dictionary *of New Humanism*

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Introduction

In *Collected Works, Volume I,* the productions followed the order in which they appeared, with the exception of *Silo Speaks*, a compilation of opinions, conferences and commentaries. In Volume II, the works of compilation continue in one of the books, *Psychology Notes,* while in *Notes* and in the *Dictionary of New Humanism*, we return to the criterion of ordering the productions in chronological succession. Volume III will continue with the books produced since 1999.

Some brief comments on Volume II:

1. Psychology Notes

These are a compilation of the conferences given in 1975, 1976 and 1978. In *Psychology I*, the psychism in general is studied as a function of life, from the perspective of its relationship with the environment, and in its human expression. Following is an exposition on the characteristics of the "apparatuses" of the psychism—the senses, the memory and the consciousness. The theory of impulses and behavior is also developed.

In *Psychology II*, the three pathways of human experience are studied—sensation, image and remembrance. What immediately becomes clear are the responses that the psychism gives to stimuli that are external to the body and to the stimuli of the intrabody. The levels of work of the consciousness and the mechanisms of behavior are reviewed in light of the theory of the space of representation. Finally, the production and transformation of impulses are illustrated as they go following the trajectory of sensations, images and remembrances at the same time they are organized in a morphological presentation of signs, symbols and allegories.

Psychology III studies the system of Operative, which is capable of intervening in the production and transformation of impulses. A simplified scheme of the integrated work of the psychism contributes to the comprehension of the themes of Operative. Finally, distinctions are established between the consciousness and the "I", contrasting the states of reversibility with the altered states of consciousness.

2. Notes

These are two very short works written in 1999. The first, *Reverie and Action*, tells us about Plaza de Colón (Columbus Square) in Madrid. On the Plaza, *a* kind of scenographic montage of colossal dimensions suggests contradictory reflections. The Plaza ceases to be a simple place for recreation or relaxation in the city and is converted into a labyrinth of historical facts that unfold in a complex framework.

In *The Bomarzo Woods* the author elucidates the meanings of a Renaissance Mannierist garden that is replete with allegories and symbols originated in Alexandria of the second century. In this wood, today converted into a tourist attraction, numerous sculptures of mystical inspiration are preserved, which continue to stimulate fanciful interpretations.

3. Dictionary of New Humanism

This work was first published in 1994 under the title *Algunos Términos de Uso Frecuente en el Humanismo (Some Frequently-Used Terms in Humanism)*. It was expanded considerably and published in 1997 as *Diccionario del Nuevo Humanismo (Dictionary of New Humanism)*. In order to include it in *Collected Works, Volume II*, some additional revisions have been added to the most recent 1999 editions. The terms included in this work do not come from the broad fields of culture; rather the majority of them come from Political Science and Sociology. On the other hand, very technical terms that have been featured in various productions of Humanism have not been included. According to the author:

> In this dictionary, which has been created with the contributions of select collaborators, a balance has not been achieved between Western humanism and other forms of humanism—which are equally rich and are found in diverse cultures. This insufficiency will be resolved when the task of producing an encyclopedia with the scope required by universalist humanism is undertaken.
>
> *The Editors*

Note to the Translation

This Second Volume of Silo's Collected Works continues the effort to give English readers access to Siloist thought, which is laying the foundation for a new culture, a new vision of the world and of the human being. For over 30 years Silo's thinking has inspired the planetary movement of New Humanism that has given rise to a diversity of organizations dedicated to social and personal change.

The reader must bear in mind that Silo is an original thinker and writer who uses the Spanish language with great precision and clarity, and at times in an idiosyncratic, non-epochal style that may disconcert as it pushes the language to new levels of expression. The rarity of original thought in our times is such that the various documents making up Volume II have posed a special challenge to our team to be especially rigorous in performing the translator's function—that of serving as a faithful bridge across two languages, refraining from interpretation in order to avoid interference in the author's communicational intention. We have tried to be as true to the original Spanish as possible, in meaning, vocabulary and sentence structure, while maintaining good flow in English and preserving the original spirit of each document. While we don't doubt that in the future this first English edition will go on to be perfected, we are confident it will effectively raise the general level of knowledge of Silo's contribution and the awareness of its true importance.

This translation was made possible by the cooperative effort of a large team of people, who worked closely on all of the facets and stages that a translation of this nature requires. Our grateful thanks to the author for his clear orientations, and to the translators of Volume I, Daniel Zuckerbrot and Paul Tooby, for their experienced support. We especially thank Gloria Morrison for her work on the three documents in *Psychology Notes*, which Suzanne Gepp and Tony Robinson collaborated on as well. Patricia Rios, Patricio Ascui, Trudi Richards and Mark Farrell worked on the two literary essays in the *Notes* section. Fred Fronof's excellent 1997 translation of *Dictionary of New Humanism* was edited by Adolfo Carpio, with the assistance of Antonio Carvallo and Marcos Pampillon. Many others participated in the final stages of reviewing and verifying the documents, and formatting the entire volume. We thank them as well for their anonymous but no less essential contribution to this work's completion.

Karen Rohn and Elizabeth Medina
July 2003

Psychology Notes

Psychology I

Summary prepared by attendees at Silo's conferences in mid-November 1975 in Corfu.
The Appendix "Physiological Bases of the Psychism," was added towards the end of the same year.

1. The Psychism

As a Life Function

Since its beginnings, life has manifested itself in numerous forms. Many species have disappeared because they did not adapt to the environment, to new circumstances. Living beings have needs that they go to their environment to satisfy; this situation in the ecological environment unfolds in constant movement and change. The relationship is unstable and unbalanced, producing responses in the organism that tend to compensate the disequilibrium and thus enable it to maintain its structure which otherwise would abruptly disappear. Thus we see living nature deploy itself in a variety of forms, in an environment that has numerous characteristics that are different and variable; and at the base of living nature we see simple mechanisms of compensation in front of the disequilibrium that threatens the structure's permanence.

The adaptation to external change. also implies an internal change in organisms for their survival. When this internal change does not take place in living beings, they eventually disappear and life chooses other paths to continue its growing expansion. The mechanism of responding compensatorily to disequilibrium will always be present in the sphere of life and life forms, and its complexity will be greater or lesser depending on each species' degree of development. This task of compensating the external environment, as well as internal needs, will be understood as adaptation (and, specifically, as growing adaptation)—as the only way to prevail in the dynamic of instability in movement.

Especially, animal life will develop according to functions of nutrition, reproduction and locomotion. Of course these functions exist in plant life as well, and even in unicellular life; but clearly, in animals these functions constantly relate the organism with its environment, maintaining the structure's internal stability. This will be expressed in a more specialized way as vegetative tendencies,, as "instincts" of conservation and reproduction. The first maintains the individual structure; the second, that of the species. In this preparation by organisms to preserve themselves as individuals and perpetuate themselves as a species, an inertia (we would say, the "memory") is expressed that tends to ensure permanence and continuity, in spite of the variations.

In animals, the functions of nutrition, and reproduction will need locomotion in order to be deployed. This allows for displacement in space in order to obtain food. Internally there is also a mobility, a transporting of substances in order for them to be assimilated by the organism. Reproduction will be internal within the individual, and external in the multiplication of

individuals. The first is verified in the form of the generation and regeneration of tissue; the second as the production of individuals within the same species. Both will need to use locomotion to accomplish their purpose.

The tendency to go toward the environment—from the search for food supply sources, to flight or concealment from danger—gives direction and mobility to living beings. These specific tendencies in each species form a team of tropisms. The simplest tropism consists of giving a response to a stimulus. This minimal operation, of responding to an element alien to the organism that provokes a disequilibrium in the structure, in order to compensate and re-establish stability, will later manifest itself in a diverse and complex way. All the operations will leave “tracks,” which will be preferential pathways for the new responses (in Time 2 the living being operates on the basis of conditions obtained in Time 1). This possibility of recording is of prime importance for the structure’s permanence in a changing external environment, and a variable internal environment.

As the organism tends to go toward the environment to adapt to it and survive, it will have to do so by overcoming resistances. In the environment there are possibilities but also inconveniences, and to overcome the difficulties and surpass resistances, energy must be invested; work must be done that requires energy. This available energy will be used in that work of overcoming environmental resistances. There will be no energy available again until the difficulties are overcome and the work is completed. The recordings of tracks (memory) will allow responses based on previous experiences, which will leave free energy available for new evolutionary steps. Without energetic availability, it is not possible to carry out more complex tasks of growing adaptation.

On the other hand, the environmental conditions present themselves to the developing organism as alternatives of choice, as well as being the tracks that allow it to decide between the different alternatives of adaptation. In addition, the adaptation is carried out by looking for the path of least resistance in front of the different alternatives, and that will require the least effort. This lesser effort implies less energy expenditure. And so, concomitantly with overcoming resistances, the attempt is made to do so with the least amount of energy possible, so that the free energy available can be invested in new evolutionary steps. In each evolutionary moment there is transformation, both of the environment as well as of the living being. Here is an interesting paradox: the structure, in order to preserve its unity, must transform the environment, and also transform itself.

It would be erroneous to think that living structures change. and transform only the surrounding environment, since this environment becomes increasingly more complicated, and it is impossible to adapt while keeping the individuality unchanged, just as it was created in its beginnings. This is the case of man, whose environment, with the passing of time, is no longer just natural, but is social and technical as well. The complex relationships between social groups and the accumulated social and historical experience create an environment and a situation in which man’s internal transformation will be necessary.

Following this roundabout description in which life emerges as organizing itself with functions, tropisms and memory) so as to compensate a variable environment and thus increasingly adapt, we see that a coordination among these factors (however minimal) is also necessary for the opportune orientation toward favorable conditions of development. When this minimal coordination appears, the psychism emerges as a function of life in growing adaptation, in evolution.

The function of the psychism consists of coordinating all the operations of compensation of the living being's instability in its environment. Without coordination, the organisms would respond partially without completing the different compositional parts, without maintaining the necessary relationships; and, finally, without preserving the structure in the dynamic process of adaptation.

In Relationship with the Environment

This psychism that coordinates the vital functions makes use of the senses and the memory) for the perception of variations in the environment. These senses, which through time have become more complex (like all parts of organisms), provide information on the environment that will be structured in adaptative orientation. The environment in turn is very varied, and certain minimal environmental conditions are necessary for the organism's development. Wherever these physical conditions are present, life emerges; and once the first organisms appear, the conditions are progressively transformed in way that is increasingly more favorable for life. But in the beginning, organisms require optimal environmental conditions for development. The variations in the troposphere reach all organisms. Thus, daily cycles and seasonal cycles, as well as general temperature, radiation and solar light, are influential conditions in the development of life. So is the composition of the Earth, which, in its wealth, offers raw material that will be the energy and work source for living beings. The accidents that can occur all over the planet are also decisive circumstances for organic development. From glaciations, cave-ins, earthquakes and volcanic eruptions, even wind and water erosion—all are determining factors. Life will be different in the deserts, in the mountain heights, on the poles or on the seacoasts. Large numbers of organisms and diverse species appear and disappear from the earth's surface once life arrives from the oceans. Many individuals encounter insurmountable difficulties and perish as a result. This also happens to complete species—species that were unable to transform themselves or the new situations that arose in the evolutionary process. Life nonetheless continually opens up its path, encompassing many possibilities through great numbers and diversity.

When diverse species appear within one same space, different relations arise among them, apart from those that exist within the same species. There are relations of symbiosis, of association, parasitic relations, saprophytic relations and so on. All these possible relations can be simplified into three major types: relations of domination, relations of interchange, and relations of destruction. Organisms maintain these relationships among themselves, with some surviving and others disappearing.

We are dealing with organisms with functions that are regulated by a psychism; organisms equipped with senses to perceive the internal and external environments, and with a memory that is not just genetic memory for the trans-mission of the species' characteristics (instincts" of reproduction and conservation), but also individual recordings of new reflexes that make it possible to decide in front of alternatives. The memory also fulfills another function: the register of time; memory makes it possible to give continuity to the passing of time. The first circuit of short reflexes (stimuli-response) allows for variations in its complexity, thus allowing specialization of the nervous and endocrine systems. On the other hand, the possibility of acquiring new reflexes originates learning and domestication, also enabling specialization of multiple mechanisms of response. As a result, variable behavior can be observed; variable conduct in the environment, in the world.

After many attempts by Nature, mammals began their development, producing different and numerous cases. These mammals gave rise to different branches, among them the hominids of recent date. From hereon in, the psychism begins a specific development.

In the Human Being

A notable leap forward is produced when the codification of signs (sounds and gestures) begins among the hominids. Later the codified signs are fixed with greater permanence (in engraved signs and symbols). These signs improve the communication that relates individuals amongst themselves, and tells of matters of importance for them regarding the environment they live in. Memory expands and is no longer just genetic transmission and individual memory; but thanks to the encoding of signals, data can be stored and transmitted signically, resulting in the increase of information and social experience.

Subsequently, a second important leap forward takes place: memory data become independent of the genetic apparatus and the individual. Dispersed memory appears, which progresses from the first signs on walls and clay tablets to alphabets that make texts, libraries, teaching centers, etc., possible. The most important aspect that has operated here is that the psychism goes outside itself and shapes itself in the world.

At the same time locomotion expands, thanks to an inventiveness that, on one hand, creates devices not found in nature, and, on the other, domesticates animals and plants, allowing their transport over water, steppe, mountain and forest. From the nomadic populations, to the locomotion and communication that has attained a remarkable degree of development in our times.

Nutrition, is perfected, from primitive gathering, hunting and fishing until the domestication of plants by the early farmers. It continues to develop with the domestication of animals and progressive systems of storage, conservation and synthesis of new foodstuffs and their resulting distribution.

Reproduction organizes the first social groups of the horde, tribe and family, which leads to rudimentary settlements upon their establishment in fixed locations. These later acquire a complex form of social organization, with the concomitant participation of different generations: in one same historical and geographical moment. Reproduction undergoes important transformations up to the present time, when techniques for the production, modification, conservation), and mutation of embryos and genes already loom in the horizon.

The psychism has become more complex while still reflecting its previous stages. The psychism also specializes apparatuses of response, such as the neuro-hormonal centers, which develop from their original vegetative function up to an intellect of increasing complexity. In accordance with the degree of internal and external work, the consciousness has gained levels, from deep sleep to semisleep, and later, an increasingly more lucid level of vigil.

The psychism emerges as the coordinator for the structure ‘living being-environment’—that is, the structure ‘consciousness-world.’ The result of this coordination is the unstable equilibrium within which this structure will work and process. External information will arrive to the specialized apparatus that will work within different ranges of capture. These apparatuses are the external senses. Information from the internal environment, from the intrabody, will reach the capture apparatuses, which are the internal senses The imprints of this internal and external information, as well as the tracks of the operations of the consciousness themselves, in its

different levels of work, will be received in the apparatus of memory. Thus, the psychism will coordinate sensorial data and memory recordings.

On the other hand, in this stage of its development the psychism is equipped with apparatuses of response to the world—very elaborate responses and of varied types, as are the intellectual, emotional and motor responses. These apparatuses are the centers. In the vegetative center, the organic bases are found of the vital functions of metabolism, reproduction and locomotion (even though this last has become specialized in the motor center as well as the instincts of conservation), and reproduction. The psychism will coordinate these apparatuses as well as the vital functions and instincts.

Furthermore, in the human being there is a relational system with the environment that cannot be considered an apparatus with neuro-physiological localizations, and which we call "behavior." A particular case of psychological behavior in the interpersonal and social relationship is the "personality." The structure of personality serves adaptation, through its continual adjustment to different and variable situations in the interpersonal environment. This capacity for appropriate adaptation requires a complex situational dynamic, which the psychism will also have to coordinate, at the same time maintaining the unity of the entire structure's unity.

On the other hand, the biological process that a person goes through—from birth and childhood, through adolescence and youth, until maturity and old age—markedly modifies the internal structure, which travels through vital stages with differing needs and environmental relationships (in the beginning there is dependence on the environment; later establishment and expansion within it, the individual tending to preserve their position, until they finally move away). This process likewise needs precise coordination.

For an integrated vision of the human psychism's work, we will present its different functions, those whose physiological locations are possible to identify.[1] We will also take into consideration the system of impulses that has the capacity to generate, transfer and transform information between the apparatuses.

2. Apparatuses of the Psychism[2]

'Apparatus' is understood to mean the sensory and memory specializations that work integratedly in the consciousness, by means of impulses. These, in turn, undergo many transformations, depending the psychic ambit in which they act.

Senses

The senses have the function of receiving and sending data to the consciousness and the memory and are organized in different ways, according to the psychism's needs and tendencies.

The apparatus of the senses has its origin in a primitive tactile sense that progressively becomes more specialized. One can differentiate between external senses that detect information from the external environment, and internal senses, when the information is captured from the interior of the body. According to the type of activity they can be classified as: chemical senses (taste and smell); mechanical senses (the tactile as such and the internal senses of cenesthesia and kinesthesia) and physical senses (hearing and sight). As for the internal senses, the cenesthetic sense provides information on the intrabody. There are

chemical receptors, thermoceptors, baroceptors, and others; the detection of pain also plays an important role.

The work of the centers is detected cenesthetically, as are the different levels of work of the consciousness. During vigil, cenesthetic information has a minimum of registers, as this is when the external senses predominate and the entire psychism is moving in relation to the external world. When vigil lowers its potential, the cenesthesia increases the emission of impulses. There is a deformed register of these impulses and they act as the raw material for the translations that will be made in semisleep and sleep. The kinesthetic sense provides data on movement, body posture, physical balance and imbalance.

Common Characteristics of the Senses

a) Each sense performs its own activities of abstraction and structuring of stimuli, according to its respective aptitudes. Perception is produced by the data plus the activity of the sense

b) All are in continual movement, scanning ranges.

c) Each sense works with its own memory, which enables the recognition of the stimulus.

d) Each sense works within a “range,” according to a particular tone that is its own and that must be altered by the stimulus. For this to happen, the stimulus must appear within sensory thresholds (a minimum threshold below which the stimulus is not perceived, and a threshold of maximum tolerance which, when exceeded, produces sensory irritation or saturation). If there is “background noise” (originating from the same sense or from other senses, from the consciousness or from the memory), the stimulus must increase its intensity for it to be registered, without exceeding the maximum threshold so as to avoid saturation and sensory blockage. When this occurs, it is essential to make the background noise disappear so that the signal can arrive to the sense.

e) All the senses work within these thresholds and limits of tolerance, which allow for variations according to their training and metabolic needs (this is where the phylogenetic root of sensory existence is found). This feature of variability is important in order to distinguish sensory errors.

f) All translate the perceptions into one same system of electrochemical impulses, which will be distributed via the nervous system to the brain.

g) All have neuronal localizations (either precise or diffuse), which are always connected to the central and peripheral or autonomous nervous systems, from where the apparatus of coordination operates.

h) All are linked to the organism’s general apparatus of memory.

i) All have their own registers, which are given by the variation of tone when the stimulus appears, and by the fact of perception itself.

j) All can commit errors in the perception. These errors can originate from the blockage. of the sense (due to sensory irritation, for example), or from a failure or deficiency in the sense (myopia, deafness, etc.). They can also occur due to lack of intervention by one or more senses that help provide parameters for the perception (for example, something sounds “distant,” but when it is seen it is “close”). Some errors are artificially created by mechanical conditions, such as the case of “seeing light” when pressure is applied to the eyeballs; or the sensation that the body grows larger when the external temperature is similar to that of the skin. These errors of the senses are generically called “illusion.”

Memory

The memory's function is to record and retain data from the senses and/or the consciousness. It also supplies data to the consciousness when necessary (the act of remembering). The greater the amount of data from memory, the more options there are in the responses. When responses have antecedents, energy is saved and there is a balance left of surplus availability. The memory's work provides the consciousness with references so that it can be oriented as to its location and can maintain its continuity through time. The rudiments of memory appear in the inertia that is proper to the work of each sense, broadening out to the entire psychism as general memory. The theoretical minimum atom of memory is reminiscence, but what is registerable is that in memory, data from the senses and from the coordinator in the form of structured recordings are received, processed and ordered. The ordering is carried out in ranges or by thematic zones and according to a chronology of its own. From all this it is deduced that the real atom would be: data + activity of the apparatus.

Recording Modes

Data are recorded by the memory in different ways: by means of a shock—that is to say, through a stimulus that makes a powerful impression; through the simultaneous input of data from different senses; through the presentation of the same data in different ways; and through repetition. The datum is well recorded when it is in context and also when it stands out due to a lack or a unity of context. The quality of the recording improves when the stimuli are distinguishable, and this is produced by the sharpness of the signals, in the absence of background noise. When there is saturation due to repetition a blockage. is produced; and when the stimuli become habitual, there is a diminution in the recording of the stimulus. When there is an absence of external stimuli, the first stimulus that appears is strongly recorded. Also when the memory is not providing information to the coordinator there is a greater disposition for recording. Data received that is related to the thematic zone where the coordinator is working will be well recorded.

Remembering and Forgetting

Remembering—or more precisely, evocation—arises when the memory delivers already-recorded data to the consciousness. This evocation is produced intentionally by the consciousness, and this differentiates it from another type of remembrance that is imposed on the consciousness. An example is when certain memories invade the consciousness, sometimes coinciding with searches or with psychological contradictions that arise without the coordinator's participation.

There are degrees of evocation, depending on whether the data was recorded with greater or lesser intensity. When the data passes lightly over the threshold of register, the evocation will also be slight; and there are even cases where the data is not remembered, but when the data is perceived again, it is recognized. From these minimum thresholds of evocation there are more intense gradations until we reach the level of automatic remembering or rapid recognition, as in the case of language, for example. Recognition occurs when data is received and compared to previously recorded data; the data shows up as having been registered before, and is therefore re-cognized. Without recognition, the psychism would experience an always-being-before-the-phenomena-for-the-first time, despite their repetition.

Forgetting is the impossibility of bringing already recorded data to the consciousness. This happens because of a blockage. in reminiscence that impedes the reappearance of the information. There is, on the other hand, a kind of functional forgetting that prevents the continual reappearance of memories, thanks to mechanisms of inter-regulation that inhibit one apparatus while another is working. In this way there is no continuous remembering while the coordinator is perceiving or coordinating responses, or when it is evoking a particular range. The degree of intensity of the recording and of the evocation is linked to the coordinator's fields of presence and copresence.

Levels of Memory

Different levels arise, based on the permanence and duration of the recordings. In the acquisition of individual memory, the first imprints remain as the substratum for subsequent ones, establishing the ambit in which the new recordings are compared to the first ones. On the other hand, the new recordings are received over the base of the energetic availability and working readiness left by the first recordings, these last being the basis for the recognition. There is a primary level of substratum, or ancient memory, which is gradually enriched over time. There is a second level, or mediate memory, which arises in the dynamic of psychic work, with recent recordings that on occasion go down to the level of ancient memory. There is a third level, or immediate memory, that corresponds to current recordings. It is a level of work that is constantly open to the arrival of information. At this level there is data selection, discarding and storage.

Memory and Learning

Emotion plays a very important role in recording and memorization of the mnemic imprint. Obviously it is easier to memorize and evoke in a friendly and agreeable atmosphere, and this characteristic is definitive in the tasks of learning and teaching, when data are related to an emotion al situational context.

Memory Circuit

The incoming paths of the mnemic impulses are the internal senses, the external senses, and the activities of the coordinator. Along these paths, impulses travel which comprise the registerable information that goes on to memory for storage. The arriving stimuli follow a double path: one leads to the coordinator, and the other to the memory. It is enough for the stimuli to lightly exceed the sensory thresholds for them to be registerable, and a minimal amount of activity in the different levels of consciousness is sufficient for recording to take place.

Relationship between Memory and Coordinator

In the circuit between senses and coordinator, the memory acts as a connective, as a bridge, occasionally compensating the lack of sensorial data, whether through evocation or through involuntary remembering (as though it were "metabolizing" reserves). In the case of deep sleep, where there is no input of external data, cenesthetic data combined with memory data arrive to the consciousness. In this way the mnemic data do not appear through intentional evocation, but the coordinator is still performing a task: it is putting data in order, it is analyzing, it is carrying out operations with the participation of memory. In the level of deep sleep there is a re-

ordering of raw material from vigil (immediate, recent or ancient) that has arrived to the memory in a disorderly way. In the level of vigil, the coordinator may direct itself to the memory through evocation (reversibility mechanisms), formalizing objects in the consciousness that do not enter through the senses at that moment, though they may have done so previously. From the above it is inferred that the memory can supply data at the coordinator's request, or stimulate it without its participation, as, for example, when there is a lack of sensory stimuli.

Memory Errors

The most common error is false recognition, which arises when a new datum is incorrectly related to a previous one. A variant (or an erroneous remembrance) is the replacement of a datum with another that does not appear in memory. Amnesias are registered as a total impossibility of evoking data or complete data sequences. Inversely, in hypermnesia there is an overabundance of memories. On the other hand, every recording is associated to others that are contiguous to it. Hence, there are no isolated memories; rather the coordinator selects, among all the memories, only the ones that it needs. Thus, another case of error is one that is produced when contiguous memories are located as central ones. Memory data that do not pass through the coordinator can directly influence behavior, motivating conducts that are inadequate for a situation even though there may be a register of the inadequate behaviors. Another case of error is that of "déjà vu," when in an entirely new situation, one has a feeling of having already experienced it before.

3. Consciousness

The consciousness can be defined as the system of coordination and register that the human psychism implements. Accordingly, any phenomenon that is not registered is not considered conscious; nor any operation of the psychism in which tasks of coordination have no participation. This is possible because of the very broad spectrum of possibilities for registering and coordination, with the greatest difficulties arising when thresholds, limits of register and of coordination, are considered. This leads us to briefly consider the following: "Consciousness" is commonly linked to "vigilic activity," with everything else being left outside of the consciousness, and this has made such poorly-grounded conceptions arise, such as the concept of the "unconscious." This is because there has been insufficient study of the different levels of work of the consciousness; neither has the structure of presence and copresence been observed, which the attentional mechanism works with. There are other conceptions in which the consciousness; is seen as passive, when in fact the consciousness works by actively structuring, coordinating the psychism's needs and tendencies with the contributions of the senses and the memory, while it orients the constant variations of the relationship between the body and the psychism—in other words, the relationship of the psychophysical structure with the world.

We consider that the mechanisms of reversibility are fundamental, which allow the consciousness; to orient itself, through the attention, toward the sources of sensory information (apperception) and mnemic information (evocation). When the attention is trained at evocation, it can also discover or highlight phenomena that were not noticed at the time they were recorded. This recognition is considered as: apperception in the evocation. The activation of the

reversibility mechanisms is directedly related to the level of work of the consciousness. As one descends in level of consciousness, the work of these mechanisms decreases, and vice versa.

The Structure of the Consciousness

The minimum structure of the consciousness. is the relationship between act-object, linked together by the consciousness' mechanisms of intentionality. This bond between acts and objects is permanent, even though there do exist acts that are launched in search of objects that are not precisely defined at that moment. This situation is what gives its dynamic to the consciousness. The objects of consciousness (i.e., perceptions, memories, representations, abstractions, etc.) appear as the intentional correlates of the acts of consciousness. The intentionality. is always launched toward the future—registered as tension in the search—and also toward the past in evocation). Thus, the times of consciousness intersect in the present instant. The consciousness futurizes and remembers, but at the moment of the impletion, it works in the present.

In the case of a search for a memory, when the evoked object appears it "makes itself present"—and until this happens, the consciousness does not complete its act. The completed action is registered as distension. When acts find their objects, there is free energy left that is used by the consciousness for new tasks. The operations that have been described are characteristic of the level of vigil, since in other levels (such as in sleep, for example), the structure of time is different. Psychological time, therefore, depends on the level of work of the psychism. The time of the coordinator's work in vigil is the present. From this level, multiple temporal games of protentions and retentions can be effected, but always intersecting in the present moment. The effectiveness of the reversibility mechanisms and of the present time are characteristics of vigil.

Attention, Presence and Copresence

Attention is an aptitude of the consciousness that allows the observation of internal and external phenomena. Thus, when a stimulus goes past the threshold, it awakens the interest of the consciousness and remains in a central field of presence to which the attention is directed. The same thing happens when the consciousness directs itself at a specific stimulus or datum, driven by its own interest. When the attention is at work, there are some objects that are located centrally and others peripherally, in a copresent way. This attentional presence and copresence is something that happens with respect to external as well as internal objects. When the attention is focused on an object, an evident aspect comes to the forefront, while what is not evident operates in a copresent way. One is aware that the latter aspect "is there," even if one doesn't pay attention to it. This is because the consciousness works with more than it needs to pay attention to; it encompasses more than just the observed object.

The consciousness directs acts toward the objects, but there are other, copresent acts that are unrelated to the theme or object presently being attended to. The same thing is experienced in the different levels of consciousness. For example, in vigil there is a copresence of reveries, and in dreams there can be eminently vigilic acts such as reasoning. Thus, presence takes place in a field of copresence. In knowledge, for example, the mass of copresent information matters when it is necessary to concentrate on a specific theme. Knowledge is understood within this horizon of copresence; for this reason, when knowledge expands, so does the capacity to establish relations. Presence and copresence configure the image that an individual

has of the world. Aside from concepts and ideas, the consciousness also has access to elements that are not thought, that are copresent—such as opinions, beliefs, assumptions—which it rarely pays attention to. When this supporting substratum changes or collapses, what changes or is transformed is the image of the world.

Abstraction and Association

The consciousness's capacity to work with abstraction increases in the level of vigil .and diminishes in the lower levels, along with augmenting the associative mechanisms. The mechanisms of abstraction, as well as those of association, operate at the base of vigil. The consequence of the first is "thought;" and of the second, "imagination." Thought consists of the formulation of abstractions that we can define as "concepts." These are reductions of objects down to their essential character (for example, the abstraction of a field would be its triangular shape and geometric area).

Conceptualization does not work with isolated elements, but with sets of elements; and from these conceptualizations, classifications can be established (for example, an abstraction of "tree" is created, but it happens that there are different types of trees, and so classifications also appear, in categories, classes, genra, etc.). According to this, thought takes place on the basis of conceptualizations and classifications thanks to the abstractive mechanisms of the consciousness.

Imagination arises with the work of the mechanisms of association: contrast (black-white); contiguity (bridge-river); and similitude (red-blood). Two types of imagination are distinguishable: divagational imagination, and plastic or directed imagination. The first is characterized by free, unguided association, in which images are let loose and impose themselves on the consciousness (in dreams and reveries, for example). In plastic or directed imagination there is a certain operative freedom, thus allowing a direction around a plan of inventiveness, in which formalizing something as yet nonexistent is of interest. Depending on whether the impulses that arrive to the consciousness are worked on using one or another of the indicated mechanisms (i.e., abstraction, classification, divagation or directed imagination), different translations will be obtained and multiple representations formalized.

Levels of Consciousness

The consciousness can find itself immersed in deep sleep, in semisleep or in vigil, and also in intermediate or transitional moments. There are gradations between the levels of consciousness, not sharp divisions. To speak of levels is to speak of different operations and of the register of these operations. It is thanks to the register that a distinction can be made between different levels of consciousness, and one cannot have a register of the levels as though they were empty ambits.

Characteristics of the Levels

It can be affirmed that the different levels of consciousness fulfill the function of structurally compensating the world (understanding by "world," the mass of perceptions, representations, etc., that originate in the stimuli from the external and internal environments). This is not simply about giving responses, but about giving structural, compensatory responses. These responses are compensations in order to re-establish equilibrium in the unstable relationship between

consciousness-world or psychism-environment. As free energy is left over from the work done in the vegetative function, the levels rise because they receive the energy that feeds them.

Deep Sleep

In this level, the work of the external senses is minimal; there is no other information from the external environment except for whatever breaks through the threshold imposed by sleep itself. The task of the cenesthetic sense is predominant, contributing impulses that are translated and transformed by the work of the associative mechanisms and resulting in the emergence of oneiric images. The substantive characteristics of the images at this level are their strong suggestive power. Psychological time and space are modified with respect to vigil, and the act-object structure frequently appears without any correlation between its elements. Likewise, emotion al “climates” and images tend to become independent of one another. The disappearance of critical and self-critical mechanisms is typical, which, starting from this level, will gradually increase their work as the level of consciousness rises. The inertia of the levels and the formal ambit that they establish cause the mobility and the passage from one level to the other to occur gradually (thus, the exit from and entrance into sleep will take place after passing through semisleep). The tone of this level is the same as that of the others: it can go from an active to a passive state, and there can also be of alteration. There are no images in passive sleep, whereas active sleep does have images.

Semisleep

At this level, which precedes vigil, the external senses start sending information to the consciousness—information that is not entirely structured, because there is also interference from reveries and the presence of internal sensations. The contents of sleep lose their suggestive power when they continue to appear, due to the semi-vigilic perception that provides new parameters. Suggestibility continues acting, especially in the case of some very vivid images (called “hypnagogic”) of great power. On the other hand, the system of frequent reveries—which can wane in vigil and disappear in sleep—reappears. It is in this level where the reverie nucleus and the secondary reveries are more easily registered, at least in their basic climates and tensions. The reverie mode that is proper to this level tends to be transferred through inertia to vigil, supplying the raw material for divagation; though in the divagation, elements from vigilic perception also appear. In this ambit the coordinator can already carry out a few operations. Let us also mention that this level is extremely unstable and therefore is easily disequilibrated and altered.

We also find the states of passive and active semisleep. The first offers an easy passage to sleep; the second, to vigil. At this point we can also make another distinction: there is an active semisleep due to alteration, and another that is more calm and attentive. Altered semisleep is the base of the tensions and climates that can arrive to vigil with force and persistence, giving rise to “noise” and modifying behavior, making it inadequate for the surrounding situation. The tracking of vigilic tensions and climates can be done in altered active semisleep. The different states, both active and passive, are defined by the energetic tone and intensity proper to each level. The degree of intensity that emotion al climates and tensions can have is expressed in tones.

Vigil

In this level the external senses contribute a greater volume of information as they regulate the internal senses through inhibition, enabling the coordinator to orient itself toward the world in the psychism's work of compensating the environment. Here the mechanisms of abstraction and of criticism and self-criticism function and attain high degrees of manifestation and intervention in the tasks of coordination and register. The mechanisms of reversibility, whose manifestation in the previous levels was minimal, can amply operate here, allowing the coordinator to balance the internal and external environments. Suggestibility in the vigilic contents diminishes with the increase in reference points. There is a tone of active vigil that can be attentive, with maximum control over apperception, or there may be a tone of altered vigil. In this last case, silent divagation and the more-or-less fixed reveries appear.

Relationship Between Levels

In general, the relationship between the levels produces reciprocal alterations. Four factors can be mentioned that affect this relationship: inertia, noise, the "rebound" effect, and "dragging."

Inertia

Each level of consciousness tends to maintain its own level of work, and to continue to maintain its activity after its cycle is finalized. As a result, the passage from one level to another is carried out slowly, with the first diminishing when the new level manifests itself (as in the case of contents from semisleep that impose themselves in vigil). The cases we will now mention result from this inertia that each level has, causing it to maintain and extend the type of articulation that characterizes it.

Noise

The inertia of the previous level appears as background noise in the work of the subsequent level: contents from infra-vigil erupt, interfering in the work of vigil, and vice versa. We can also distinguish the following as 'noise': emotion al climates, tensions and contents not proper to the coordinator's work at a given moment. For example, if an intellectual task is being performed, a certain emotion should accompany this work (liking for doing it); there will be tension produced by the work itself, and thoughts appropriate for the operations underway. But if there are other types of climates, if the tensions do not come from the work and the contents tend toward allegorization, they will obviously interfere in the activity and introduce noise, which will necessarily alter the coordination and consume the available energy.

The Rebound Effect

This phenomenon occurs as a response from a level in which contents from a different level have been introduced that had broken through the defenses of inertia. Contents proper to the level that was invaded will later on appear, this time in the level from where the other contents were introduced.

Dragging

Contents, climates and tones that are proper to one level are transferred and remain in another level as draggings. This will be more relevant in the case of climates, tensions or contents that are fixed in the psychism, that are dragged for a long time, and that are represented in the different levels. Due to the psychological importance that these factors can have for growing adaptation and the psychism's evolution, we can give them special consideration.

Tones, Climates, Tensions and Contents

Tones are considered in terms of energetic intensity. The operations in each level can be carried out with greater or lesser intensity (with greater or lesser tone). There are experiences that are manifested at a greater or lesser intensity depending on the predominant tone, and at times they can be altered by it, becoming converted into a factor of noise.

Climates are moods that because of their variability appear intermittently and can envelop the consciousness for a certain period of time, tinting all of the coordinator's activities. Sometimes climates match the operations that are carried out and concomitantly accompany the coordinator without perturbing it, in which case they facilitate its work. But things do not happen like this, and instead, they create noise. These climates can become fixed in the psychism and perturb the entire structure, impeding mobility and easy displacement of the opportune climates. Fixed climates circulate through the different levels, and in this way they can pass from vigil to sleep, continue there, then return to vigil for a long period of time, reducing the coordinator's operative freedom,. Another type of climate is the situational climate, which arises and obstructs appropriate responses to specific situations.

Tensions have a more physical, more corporal root, since it is the muscular system that intervenes, given that tensions are registered most directly in the musculature. The connection with the psychism is not always direct, because muscular relaxation is not always directly accompanied by a mental relax; rather the consciousness can continue having tensions and alteration, even though the body has already been able to relax. This difference between psychic and physical tensions allows us to establish more precise operative distinctions. Psychic tensions are linked to excessive expectations, in which the psychism is led on a search, a "waiting for something" that occasions powerful tensions.

Mental contents appear as formal objects of consciousness. They are compensatory forms that the consciousness organizes in order to respond to the world. This is how a correspondence emerges—or doesn't emerge—between the activities or needs of the psychism and the contents that appear in the coordinator. If one is performing a mathematical operation, the appearance of numerical representations will be appropriate; but an allegorical figure will be inopportune and will act as noise and a focus of distraction. Aside from hampering the work being carried out, all factors of noise tend to provoke disorientation and energy dispersion. As long as the contents of consciousness are acting within the level of their formation, they have importance as significations for the coordinator; but when they leave their characteristic formal level, they obstruct the tasks of coordination.

The registers of calm states in vigil are also of great usefulness, since they are able to reestablish the normal flow of consciousness. In the case of climates that become fixed, there is an Operative procedure to transfer these climates from their corresponding images to others of less importance for the consciousness. In this way, climates can begin losing their fixedness, reducing vigilic perturbation. In synthesis: the four types of experiences we enumerated above

are favorable factors if they are properly adapted to the coordinator's operations. However, when they are inadequate because they do not correspond to such operations, they become factors of noise and distraction and alter the psychism.

Errors of the Coordinator

A distinction must be made between errors of the consciousness and errors of relationship between consciousness, senses and memory. We generically designate these last as "dysfunctions." Hallucination is a typical error of the coordinator. It occurs when phenomena that have not arrived directly via the senses are experienced as if they were operating in the external world with all the characteristics of sensory perception. Here we are dealing with configurations made by the consciousness on the basis of memory. These hallucinations can arise during moments of extreme exhaustion, due to a deficiency of the substances necessary for cerebral metabolism; due to anoxia; to lack of stimuli (as in situations of sensory suppression); to the action of drugs; during "delirium tremens" caused by alcoholism; and also in life-threatening situations. They are frequent in cases of physical weakness and of "emotion ed consciousness," in which the coordinator loses its powers of displacement in time. As examples of sense dysfunction, we can cite the inability to relate data coming from different sensory paths (the cases known as "eidetic disintegration"). Memory dysfunctions are registered as forgetting and blockage.

Integrated Circuit of Senses, Memory and Coordinator

The connectives between senses, memory and consciousness reveal important aspects of how the psychism functions. These connective circuits operate within a complex self-regulation. Thus, when the coordinator performs apperception of perception, evocation). is inhibited; and inversely, apperception of memory inhibits perception. While the external senses are acting, the entrance of internal stimuli is inhibited and vice-versa. There is maximum inter-regulation during the changes in the level of work, when, as sleep increases (or vigil diminishes), the reversibility mechanisms are blocked and the associative mechanisms are then powerfully released. On the other hand, when vigil augments and the critical mechanisms begin their work, they inhibit the associative mechanisms. There is also automatic inter-regulation between the senses: when sight expands its average threshold, the sense thresholds of touch , smell and hearing are reduced, and this happens in all the senses for example, people tend to close their eyes in order to hear better).

4. Impulses[3]

Impulses coming from the senses and the memory that reach the coordinator are transformed into representations. These structures of perception and evocation are then processed in order to elaborate effective responses in the work of achieving equilibrium between the internal and external environments. Thus, for example, whereas a reverie is an elaboration-response to the internal environment, a motor displacement is a movement-response to the external environment; or in the case of representations, an ideation taken to the level of signs is yet another type of representation-response to the external environment.

On the other hand, any representation that is placed in the coordinator's field of presence triggers associative chains between the object and its copresence. Thus, while the object is captured with detailed precision in the field of presence, relations appear in the field of copresence with other objects, which, though not present, are linked, to the first. One notes the importance of the fields of presence and copresence in the translation of impulses as in the case of allegorical translation, in which much raw material comes from data that have reached the copresence of vigil.

A study of the impulses is important because of the special work that the coordinator does with representations. There are two possible pathways: the abstractive path, which operates by reducing phenomenal multiplicity down to its essential characters; and the associative path, which structures the representations over the basis of similitude, contiguity and contrast.

These pathways of abstraction and association are the foundation over which forms are structured. These forms are connectives between the consciousness. that constitutes them, and the phenomena of the objectal world that they are referred to.

The Morphology of Impulses

At this level of our exposition, we understand "forms" as phenomena of perception or of representation. The morphology of impulses studies forms as structures that are translated and transformed by the psychophysical apparatus in its work of responding to stimuli.

Different forms can be obtained from one same object, depending on which channels of sensation are used, the perspective from which said object is perceived, and the type of structuring effected by the consciousness. Each level of consciousness sets down its own formal ambit; each level proceeds as an ambit (with its characteristic structure), linked to forms that are also characteristic. The forms that emerge in the consciousness are real structuring compensations in front of the stimulus. The form is the object of the act of structuring compensation. The stimulus is converted into form when the consciousness structures it from its level of work. Thus, one same stimulus is translated into different forms, according to the structuring responses from different levels of consciousness. The different levels fulfill the function of structurally compensating the world.

Color has great psychological importance, but even as it serves the weighing of forms, it does not modify their essence.

To comprehend the origin and meaning of forms, it is important to distinguish between sensation, perception and representation.

Functions of Internal Representation

1. To fix the perception as memory.
2. To transform what is perceived according to the needs of the consciousness.
3. To translate internal impulses into perceptible levels.

Functions of External Representation

1. To abstract the essential to give order. (symbol).
2. To express abstractions as conventions in order to operate in the world (sign).

3. To make concrete that which is abstract in order to remember it (allegory).

Characteristics of the Sign, the Allegory and the Symbol

The sign is conventional, operative, associative and sometimes figurative; at times non-figurative. The allegory is centrifugal, multiplicative, associative, epochal and figurative. The symbol is centripetal, synthetic, non-associative, non-epochal and non-figurative.

Symbolics

The Symbol as Visual Act

The symbol in space and as visual perception makes us reflect on the eye's movement. Viewing a point without references allows the eye to move in all directions. The horizontal line effortlessly leads the eye along its direction. The vertical line provokes tension, fatigue and drowsiness.

Comprehension of the symbol (initially a visual configuration and movement) enables us to seriously consider the action that it effects from the external world over the psychism (when the symbol is presented as perception, from a cultural object), and makes it possible to investigate the work of representation (when the image is expressed as symbol in an internal personal production, or is projected in an external cultural production).

The Symbol as Result of the Transformation of What is Perceived

The compensatory function of the symbol emerges here, as referential and a creator of order in space. The symbol contributes to fixing the center in an open field and to freezing time. Monument-symbols give psychological and political unity to nations. There is also a type of symbol that corresponds to non-collective productions, wherein one observes the compensatory function of the consciousness in front of the data from reality.

The Symbol as Translation of Internal Impulses

Symbolism in sleep and in artistic production is generally the correlate of cenesthetic impulses translated into levels of visual representation. Another case of symbolic manifestation as translation of internal impulses is that of certain gestures, known in the East as "mudras". Certain general body postures and their meanings are familiar to people the world over, and correspond to distinctions made in relation to the symbols of the point and circle, for example, an upright body with open arms symbolically expresses mental situations that are the opposite of those associated to the body's position when folded over itself, as in the fetal position).

Signics

The sign fulfills the function of conventionally expressing abstractions for the purpose of operating in the world, unifying phenomena that are distinct in nature in one same level of language. Expression and meaning are a structure. When the meaning of an expression is unknown, the sign loses operative value. Equivocal or multi-vocal expressions are those that allow various meanings, and their comprehension arises by context. The context gives uniformity to the level of language. But contexts are usually placed outside the ambit of a given

level of language, giving rise to syncategorematic or occasional expressions. For example, in front of the same instance of a knock at the door, when someone asks, “Who is it?” different people answer, “Me”—and in each case it’s understood who it is by the voice, the time of day, a visitor’s expected arrival, etc. In other words, through contexts that are outside the level of language in which what is always said is: “Me”. As for the sign as such, it may be the expression of a meaning, or it may fulfill the function of indicating another entity through its associative character.

Differences between Signs and Signical Categories

The connectives between signs are formalizations of relationships, such connectives being, in turn, signs. When signs lose their meaning due to a cultural shift, they are usually considered as symbols.

The Signical Function of Symbols and Allegories

When a symbol is given a conventional value, and it is taken in an operative sense, it is converted into a sign. Allegories also fulfill signical functions.

Allegories

Allegories are plastically-transformed narrations, in which what is diverse is fixed or there is multiplication by allusion; but also where the abstract is made concrete. The multiplicative nature of allegories has to do with the associative process of the consciousness.

The Associative Laws of Allegories

Similitude guides the consciousness when it searches for what is similar to a given object; *contiguity*, when it searches for what is proper to a given object, or for what is, was or will be in contact with it; *contrast*., when the consciousness searches for what is in opposition to, or is in dialectical relationship with, a given object.

The Allegory’s Situational Element

The allegory is dynamic and tells of situations referred to the individual mind (dreams, stories, art, pathology, mysticism), to the collective psychism (stories, art, folklore, myths and religions), and to human beings of different epochs in front of nature and history.

Functions and Types of Allegories

The allegory tells of situations, compensating the difficulties of total grasp. When one captures situations allegorically, it becomes possible to operate over real situations in an indirect way.

The “Climate” of the Allegory and the System of Ideation

In the allegory, the emotion al factor is not dependent on the representation. The climate is part of the system of ideation and is what reveals its meaning for the consciousness. The allegory does not respect linear time or the way space is structured by the vigilic state.

The System of Tensions and the Allegory as Discharge

Laughter, crying, the act of love and aggressive confrontation are all means of discharging internal tensions. Specific allegories fulfill the function of provoking these types of discharges.

Composition of the Allegory

Continents (guard, protect or enclose what is inside them); contents (those that are included within an ambit); connectives (entities that facilitate or impede the connection between contents, between ambits, or between ambits and contents); attributes (are manifest when they stand out and tacit when they are masked). In the allegory the levels are emphasized (importance, hierarchies), textures (quality, and what the quality of an object means), and moments of process (ages). Allegories present themselves to the consciousness with a dynamic, and great capacity for transformism, inversion, expansion or reduction.

To carry out a complete interpretation of an allegorical system, it is a good idea to observe a work plan that begins by separating the symbolic and signical components. Subsequently, one must try to comprehend the function fulfilled by each one of the elements considered, and the origin of the allegorical raw material (if cultural objects are concerned, or a mixture of memories, of reveries or of oneiric images).

5. Behavior

We have seen the psychism as coordinator of relations between different environments: the body's internal environment, and the external or surrounding environment. The psychism gets information from both environments through the senses; it stores experience through the memory, and proceeds to make adjustments through the centers. This adjustment between environments is what we call "behavior," and we consider it as a specific case of expression of the psychism. Its base mechanisms are the instincts of individual preservation and of conservation), of the species, and the intentional tendencies.

Behavior is structured over the base of the innate qualities of the biological structure itself that the individual belongs to, and of acquired qualities codified over a base of trial-and-error experiences, with their accompanying registers of pleasure or displeasure. The innate qualities set down the coordinator's biological condition; the coordinator relies on these innate qualities and cannot isolate them without detriment. This biological base has an inertia expressed in the conservation and attainment of conditions that are apt for its expansion.

The acquired qualities arise from individual learning as the psychophysical structure displaces itself through space and time. Learning goes about modifying behavior in relation to the experiences of trial and error. These assays then provide guidelines for the individual's improved adaptation, achieved with the minimum resistance from the environment, the least effort in work, and the least energetic consumption. This form of adaptation allows for an energetic surplus (free energy that can be used in new steps of growing adaptation.

In every process of adaptation, the psychophysical structure orients itself through the indicators of pleasure and displeasure. Displeasure is configured as the signal of what endangers life, what is toxic, repressive, or is generally harmful for the psychophysical structure. Pleasure, at the same time that it stimulates and motivates the psychism, traces the optimal directions to follow. On the other hand, behavior encounters limits in the possibilities of the

psychism, in the possibilities of the body, and the possibilities offered by different circumstances. The psychism's limits expand on the basis of the acquired qualities, but corporal limits cannot expand in the same proportion—in fact, these limitations increase with age. This does not mean the body doesn't have all the faculties for acting effectively in the environment; rather that the body imposes limits and conditions that the psychism cannot disregard without harming itself. In the relations between psychism, body and environment, the body will perform its objectal operations with lesser or greater success. In the first case there will be adaptation and in the second, non-adaptation.

The Centers as Specializations of Relational Responses

The simple, original mechanism of stimuli-response appears as highly complex in the human structure, one of its characteristics being the "deferred response," which is differentiated from the "reflex response" by the intervention of coordination circuits, and by the possibility of channeling the response through different centers of neuro-endocrinal activity. The centers work structurally among themselves and with their own registers, simultaneously with the general register that the coordinator has, and this is possible thanks to the information that arrives from the internal senses at the moment of action in the environment, as well as to the interconnections between centers and coordinator.

The Vegetative Center

Each living being, on the basis of the "plan" of its body, its genetic codes, assimilates substances from the external environment and generates the psychophysical energy necessary for life's preservation and development. In the human being, the vegetative center distributes the energy, sending out instructions from its many nervous and glandular localizations. It is therefore the basic center of the psychism, from which the instincts of individual and species preservation act, regulating sleep, hunger and sex. Basically, the signals that give instructions (i.e., information) to this center are registered cenesthetically, but signals coming from the external senses also have the capacity to mobilize or inhibit it.

The Sexual Center

This is the energetic collector and distributor that functions through alternating concentration and diffusion, mobilizing psychophysical energy in a localized or diffused way. Its work is both voluntary and involuntary. There is a cenesthetic register of the tension in this center, as well as of the distribution of energy to the other centers. The diminishing of tension is produced by the discharges proper to this center, and by means of discharges through the other centers. It can also connect tensions from the body and from the other centers. The sexual-vegetative structure is the phylogenetic base, starting from which the other centers have become organized in the evolutionary process of adaptation.

The Motor Center

Acts as regulator of the external reflexes—both conditioned and unconditioned—and of the habits of movement. Enables the body to displace itself through space. Works with muscular tensions and relaxations that are activated through nervous and chemical signals.

The Emotion al Center

It is the regulator and synthesizer of situational responses, through its work of adhesion or rejection. When the emotion al center gives “overflow” responses, alterations result in the other centers’ synchronization due to partial blockages.

The Intellectual Center

Responds on the basis of mechanisms of abstraction, classification and association. Works with selection or confusion in a range that goes from ideas to the different forms of imagination—whether directed or divagational—and is able to elaborate different symbolic, signical and allegorical forms. When incorrect responses from this center overflow outside its ambit, they produce confusion in the rest of the structure and therefore in the behavior.

The Structurality of the Centers’ Work

There are different speeds of dictation of responses to the environment, the speed of response having a proportional relationship to the center’s complexity. Whereas the intellect elaborates a slow response, the emotion and motricity do so at a greater velocity, and the vegetative center (in some of its expressions, such as the short reflex) shows, by far, the greatest response speed. The work of the centers is structural, which is confirmed by the concomitances in the other centers when one of them is working as the primary one. An example: intellectual activity is accompanied by an emotion al tone (“a liking for study”) that helps maintain interest, while the motor level of work is reduced to the minimum. During vegetative reparation (because of illness, for example) all the energy is occupied in this task and the other centers’ activities are reduced to the minimum.

The centers can work in an unsynchronized way, which leads to errors in the response. There is a cenesthetic register and psychological perception of the centers’ structural work, and, because of this, in experiences of great internal conflict, the work of the centers is registered as a contradiction between thought, feeling and action.

Characterology

Peoples’ multiple tendencies., their different physical configurations, and the diversity of actions with which they respond to the world, make the task of establishing character classifications based on common features a very difficult one. A study of this type should consider that the situation of individuals in the environment is dynamic and variable; that throughout life they acquire experiences and can suffer accidents that can bring about profound transformations in behavior. A possible “Characterology” should attend to the combination of the innate and the acquired. Innate dispositions, which are also susceptible to change., are reflected in more-or-less typical psychic attitudes and corporal forms. On the other hand, this typicalness will be the result of the predominant work of one center over that of the others, with its characteristic speed of resonance and direction of the energy, but this will be modifiable depending on the situational structure. That is to say, a situational typology could also be established, since different responses are discovered in the same basic types. The cultural ways of the epoch, the social situation, the genre of daily tasks, etc., are added on to the basic type, and all of this configures what we call “personality.”

The Cycles of the Psychism

The human psychism, possessed of notable complexity, has as its forerunners other organic forms conditioned by nature's macrocycles, such as the seasons and the passage from day to night. Numerous variations modify the psychism's internal and external conditions. There are variations of temperature, luminosity, as well as the climatic changes of each season. All organisms are subject to a greater or lesser degree to the determinism of the natural cycles. The human being is not as conditioned as other species by organic cyclicity, and its psychism achieves modifications and an ever-increasing independence. A very clear case is the exercise of sex, which, in contrast to the other species, is independent of the seasonal cycles.

In the mechanisms of consciousness. there are different rhythms, as demonstrated by the diverse bioelectric discharges that show up in the electroencephalogram. The centers have their own particular rhythms and the levels of consciousness have evident work cycles. When vigil completes its time of daily work, it "lowers" its activity and one begins to enter the period of sleep. Thus the period of sleep compensates the period of vigilic work. The metabolic cycles and the general vegetative rhythms operate within the mechanics of the different levels of consciousness.

The human being's major cycle is given by the vital time, which is completed as the individual goes through the different existential stages: birth, childhood, adolescence, youth, first and second maturity, elderliness, senectitude and death. In each stage there is a transformation of the psychism according to organic needs, interests, possibilities offered by the environment, etc. Finally, the psychosomatic cycles and rhythms show important modifications, in accordance with the changes of direction that take place at the moments when each vital stage begins, and declines.

The Responses to the World as Structuring Compensations

The consciousness in front of the world tends to compensate it structurally by means of a complex system of responses. Some responses reach the objectal world directly (expressed through the centers), but others remain in the consciousness and reach the world indirectly through some manifestation of behavior. These compensations of the consciousness tend to balance the internal world with respect to the external one. Such connection is established according to exigencies, with the individual finding herself pressed to respond to a complex world that is natural, human, social, cultural, technical, and so on. The "reverie nucleus" arises as an important compensatory response, and the "secondary reveries" as specific responses to the exigencies.

Reveries can be visualized as images; not so the nucleus, which is perceived as an allusive climate" as it is configured over time, increasing its power to direct a person's tendencies, their personal aspirations. In the stage when the reverie nucleus is wearing out, when it ceases to direct the psychism, the forms and images that it had adopted can be observed. For this reason the nucleus is easier to register at the beginning as well as at the end of its process, but not in its middle stage, which is when it most strongly directs the psychic activity. The paradox arises that the human being is unable to perceive what most determines its behavior, since the nucleus works as a background that responds in a totalizing way to the multiple demands of daily life.

The reverie nucleus" rules the aspirations, ideals and illusions that change in each vital stage. Following these changes or variations in the nucleus, existence is oriented in other directions and, concomitantly, changes in personality are produced. This nucleus wears out individually, in the same way that epochal reveries that have directed the activities of a whole society wear out. Whereas on one hand the nucleus gives a general response to the environment's demands, on the other it compensates the personality's basic deficiencies and lacks, imprinting a certain direction on the behavior. This direction can be weighted depending on whether or not it follows the line of growing adaptation. The reveries and nucleus imprint their powers of suggestion over the consciousness, producing the characteristic blocking of criticism and self-criticism proper to the infravigilic levels. For this reason, any direct confrontation with or opposition to the suggestion of the reverie nucleus" is useless, as it simply ends up reinforcing the compulsion. The possibility of producing a change of direction in an evolutionary line lies in making gradual modifications. The nucleus can regress or become fixed. In the first case, the psychism returns to previous stages, increasing the discords between processes and the situation in the environment. In the second case, when the nucleus becomes fixed, the individual is progressively disconnected from his environment, producing a behavior that does not adjust to the dynamic of events.

The reverie" nucleus launches the human being in the pursuit of mirages, which, when they are not realized, produce painful states (dis-illusions), while partial fulfillments produce pleasurable situations. We thus discover that the reveries and their nucleus lie at the root of psychological suffering. It is in the great failures—when expectations collapse and mirages fade—when the possibility arises for a new direction in life. In such a situation the "knot of pain" is exposed—the biographical knot that the consciousness suffered from for so long.

Personality

The systems of response (there are no isolated responses) go about organizing a personality, a mediator with the environment, which articulates different roles as codified systems of response in order to improve its dynamic.

The personality fulfills a precise function: it searches for the least resistance in the environment. This organization of roles that offer less difficulty in the relationship with the environment grows codified on the basis of learning through trial and error. The accumulation of behavior organizes a system of roles linked to situations, wherein some roles appear while others are hidden. This particular case is quite illustrative as a system of adaptation. In time, what we can call "circles of personality" are organized in different layers of depth. These circles are articulated according to the instructions of the reveries and the environments most frequented. Now then, in this interplay of roles that try to offer the least resistance to the environment, the roles may or may not be adjusted to a conventional, accepted consensus and give typical or atypical responses, respectively. Typical responses are not only codified by the individual but also by broad social groups, such that when a response arises in these groups that differs from the customary one, it can be disconcerting. This can occur above all in new situations for which there is no codified response. The response given in these situations can ultimately be opportune, or inopportune. Thus atypical responses appear that do not fit the situation, and the degree of inadequacy that they manifest can be weighted. Typical responses, though they can be adequate in an environment that is stable and relatively unchanging, are not such in a changing environment whose dynamic modifies customs, values, and so on. On

occasion, the typicalness of the responses is an obstacle for adaptation to change. There are other, atypical manifestations that act as a catharsis of tensions, or that manifest negative emotions in the form of a catharsis of climates. Both of these atypical responses surface as a result of pressure from internal impulses that are expressed in situations with which the tensions do not necessarily coincide. In this case, the tensions and climates act as situational noise that abruptly bursts into the environment.

From the point of view of growing adaptation, the types of behavior that are of interest are those that offer multiple options of response, which is a situation that can enable an energy savings, usable for new steps of adaptation. Therefore, there will be responses of growing adaptation; but there will also be responses of decreasing adaptation, and this will happen as much in the case of atypical responses as in typical ones, with their differing degrees of timeliness. Thus, a particular behavior can either fulfill or not fulfill an adaptative function.

We can evaluate changes in behavior as significant or circumstantial. A change will be significant if the new orientation goes toward the evolutionary line, and it will be circumstantial if there is merely a replacement of roles, of ideology, an expansion of the circles of personality, an apex or a decline in the reveries, and so on. None of these last are indicative of an internal change. of importance. From a more general point of view, there is a significant change of behavior when a psychic instance is exhausted because the contents that were valid in one instance (with their characteristic theme and discourse) were progressively worn out until they were finally depleted. The psychism then orients itself toward a new instance, as an articulated response in its relation to the world.

The behavior is an indicator of the changes that are of interest. Many decisions to change, or plans for change, remain locked up in the psychism and for this reason do not indicate any modification; whereas when they are expressed in real changes in behavior, it is because some modification has taken place in the consciousness-world structure.

Appendix: Physiological Bases of the Psychism

A. Senses

The senses constitute the limits of the neuro-endocrine system and are apt for sending information signals regarding the external and internal environment to the centers of processing, coordination and response. The informative specialization of this information is carried out by cells (or teams of cells), converters of the environmental energy which have the property of transforming heterogeneous impulses that reach them from the exterior, into homogeneous impulses, common to any type of sense. The energy forms that reach these receptors are of varied types: Mechanical energy (as pressure or contact), electromagnetic energy (as light or heat), chemical energy (as smell, taste, oxygen-carbon dioxide content in the blood). These forms of heterogeneous energy have already undergone an initial stage of processing and are converted into a nervous impulse that reaches the information centers in the form of “bits” (signals). These differ from each other in frequency of signal and silence. There are numerous receptor cells with respect to their class and transformative activity, with around 30 different types having been identified at this time, each structured in its own particular way and giving rise to what are called the “senses.”

The environment’s energetic variables, however, are far more numerous than the number of senses that are apt for collecting them, as happens in the case of sight—a receptor of only 1/70th of the electromagnetic spectrum that is accepted and recognized as visible light. This case shows how the receptors are specializations of restricted phenomenal detection, and from this enormous ranges derive of silence for the equipment of perception. Here we recognize six more cases (hearing, smell, taste, touch, kinesthesia and cenesthesia), and from this an enormous range of perceptual silence results if we add up the insufficiencies of each sense. It is important to consider the receptors with respect to the distance from the transmission source (i.e., telereception, exteroception, interoception, etc.); the receptors’ distribution in the body; the sensory pathways through which the homogeneous impulses travel; and the processing and coordination centers where these homogeneous impulses arrive. There they are once again differentiated, and the result is the “informative experience,” which allows the apparatus to make perceptual distinctions in order to later work with structures of interpretation and structures of response that are adequate to the “portion” of world detected. We call “perceptible range” the particular form of energy that a receptor is most sensitive to. For example: the adequate stimulus for the eye’s receptor cells is light; pressure is specifically captured by another type of receptor, but pressure on the eyeball will also stimulate the light receptors. This means that there are specific and non-specific ranges for each type of receptor that under certain conditions can considerably expand or contract their thresholds. It is also necessary to make a distinction between range (which refers to the quality of the phenomenon), and thresholds (which refers to the quantity or intensity of the phenomenon). These thresholds work with minimal levels of detection and maximum variables of tolerance. Each sense has been organized [in this Appendix] taking the following into account:

1. The Organ: Includes a minimal anatomic-physiological description of the organ or the receptors, as the case may be.

2. Mechanics: Describes in a simplified way the receptors' possible modes of operation upon transforming the energy coming from the environment into a nervous impulse.
3. Nervous Path and Localization: Briefly indicates the path followed by the impulses until reaching their destination point in the corresponding zone of the cortex.

The above is valid for the external senses. As for the internal ones (kinesthesia and cenesthesia), there are small explanatory variations owing to their particularities.

Sight

Organ: The eyes are complex, light-sensitive organs. Given their location, they enable humans to have three-dimensional vision of objects. This three-dimensional view is of course integrated into a system of perceptual interpretation that is considerably more complex than the organ itself. Equipped with straight and oblique muscles, the eyes possess an amplitude of movement of under 180 degrees. For some time now, the eye has been allegorically described as a photographic camera: a system of "lenses" (cornea and crystal) focuses the images on a photosensitive layer (retina) located in the back of the eye; the eyelids and iris contribute to the system's protection and the regulation (in the manner of a diaphragm in the second case) of the light intensity received by the receptors.

Mechanics: It is accepted that the retina is a thin film made up of several layers of nerve cells. Light passes through these cells until it reaches the photoreceptors. These have been grouped in two main types: (a) thick bodies or "cones" that are concentrated above all in the center of the retina (fovea), and that provide information on color, working best in bright light; and (b) thin bodies called "rods," most of which are concentrated in the retinal periphery. These are more numerous than the cones and they are sensitive to semidarkness, and provide information on chiaroscuros. Both the cones and rods contain pigments, which, upon absorbing different types of light, become altered in their molecular structure. This alteration seems related to the nervous impulse that is sent to the brain.

Nervous Pathway and Localization: The external impulse having been transformed into a nervous impulse, it travels through the optic nerve, arriving after intermediary stages in the occipital cortex of both hemispheres of the brain.

Hearing

Organ. Sound waves penetrating through the outer ear conduits strike the eardrum or tympanic membrane, which retransmits the vibrations to three ossicles located in the middle ear. These ossicles, acting like levers, amplify the received vibrations ten to fifteen times and retransmit them to the cochlear fluid, where they are converted into nervous impulses (inner ear).

Mechanics: The cochlea, or snail shell, is divided internally and along its length by two membranes, forming three tunnels or scalas that contain different liquids. The vibration transmitted in the form of pressures of varying intensities exerted by the ossicles when they provoke diverse flexions in the membranes, will activate the receptor cells (ciliate or hair cells) located over one of the membranes (the basilar membrane). This activation would be the one that leads to differences of electrical potential and the stimulation of the nerve endings that carry the impulses to the cerebral location.

Nerve Path and Localization: The nerve fiber endings distributed in the basilar membrane form the auditory branch of the acoustic nerve, which conducts the nervous impulses to the

upper part of the temporal lobe, after passing through intermediary stages that include the medulla oblongata and thalamus.

Smell

Organ: The olfactory membrane, which has a surface area of around five square centimeters, is located in the upper part of the nasal cavity. Odor-producing molecules are transported in the air that arrives through the nasal passages or the pharynx, and are dissolved in the secretions of the membrane's supporting cells. Distributed among these cells are ten to twenty million receptors, each of which is a neuron.

Mechanics. The receptor neurons end in the superficial part of the mucosa, with expanded endings (olfactory rods) from which cilia extend that are some two microns in length. How odorant molecules react with the receptors is unknown, though the hypotheses in this regard are many. The nervous impulse that is generated is transmitted by the receptors that end in the olfactory bulb, located above each nostril.

Nervous Pathway and Localization: In each olfactory bulb, the neuronal endings form glomerules, whence three nervous fiber bundles extend which end in the opposite olfactory bulb, in the limbic system, and in the olfactory area of the limbic cortex (allocortex), respectively.

Taste

Organ: The organs of taste, or taste buds, are tiny bodies formed by supporting cells and hair cells (receptors). They are concentrated above all in the walls of the taste buds that are on the dorsal surface of the tongue.

Mechanics: The taste receptors (hair cells) are chemoreceptors that respond to substances dissolved in the liquids of the mouth. How the molecules in solution interact with the receptor molecules to produce the nervous impulse is unknown, although there are hypotheses. There are four gustatory sensations registered in different areas of the tongue: Sweet and sour on the tip; acid on the edges and bitter in the back. The taste buds in each of these areas do not appear to be different in terms of cellular structure, but some of them, depending on which area they are found in, will only respond to bitter stimuli, others to salty ones, and so on.

Nervous Pathway and Localization: The nervous impulses start from the taste buds, traveling along three nervous pathways going through the medulla oblongata and the thalamus, and reaching the gustatory projection area of the cerebral cortex at the base of the post-rolandic gyrus.

Touch

Organ: The receptors of this sense are distributed throughout different layers of the skin. They are more highly concentrated in certain areas of the body and less so in others, thus determining different degrees of sensitivity. These receptors are nerve specializations that appear differentially enabled for distinguishing between variations of temperature, pressure, contact and pain.

Mechanics: Variations in the stimuli are accompanied by a variation in the frequency of the nervous impulses constantly sent by the receptors through the nerve fibers. This variation in impulse frequency is the result of an electrochemical process, not well clarified, that is set in motion by the stimulus.

Nervous Pathway and Localization: The fibers coming from the receptors ascend through the medullary bundles up to the thalamus, and from there to the somatic sensitive cortex (post-rolandic gyrus).

Kinesthesia

Organ: The kinesthetic sense detects body postures and movements via specialized receptors that would seem to have the capability of discriminating between variations in muscle tone (muscle bundles); joint position (joint corpuscles); tendon stress and linear and angular acceleration of the head and body, including phenomena produced by gravity (receptors lodged in the semicircular canals, saccule and utricle of the inner ear).

Mechanics: When movement occurs or is suppressed, the receptors (proprioceptors) register variations in their tone. By means of an obscure electrochemical system, they convert the primary stimulus into a variation of impulses that are conducted as information.

Nervous Pathway and Localization: The sensitive nerves transmit impulses via the spinal cord to the cerebellum and cortex; some nervous branches lead to the sensitive layer and others to the motor localization area of the cerebral cortex.

Cenesthesia

Mechanics. Some of the variations in the internal environment are picked up by a set of nervous receptors called “interoceptors.” The psychic information that they provide is normally registered in a distorted way (deformation and translation of impulses). Now then, these tiny organs (receptors) are related to points of automatic vegetative coordination (hypothalamus, thalamus and medulla oblongata). They basically intervene in respiratory, cardiovascular and temperature adjustments, and incite the body in general to satisfy its needs through translations of “hunger” (arteriovenous difference in blood sugar), “thirst” (osmotic pressure of plasma) and “pain.” Visceral pain such as deep somatic pain initiates the reflex contraction of nearby skeletal muscles, and these contractions in turn generate pain, creating a vicious circle. On the other hand, the excitation of viscera frequently produces pain, not in itself, but in some other structure that may be located some distance away from it. This “referred” pain has numerous variants or forms of irradiation. The variations in sexual economy are also registered cenesthetically.

Nervous Pathway and Localization: The sensitive nerve fibers reach the central nervous system via sympathetic and parasympathetic pathways. The cortical reception zone encompasses almost the entire archicortex (limbic cortex) and part of the paleocortex, maintaining specialized connections with other areas. The theory of convergence tries to explain the case of “referred pain” mentioned above: There is convergence of visceral and somatic afferent fibers that act upon the same spino-thalamic neurons. Since somatic pain is more common and has “recorded” the referenced pathway, the impulses coming from visceral areas are “projected” over somatic areas. In synthesis, it will be a case of signal interpretation error.

B. Memory

In the terrain of the memory, physiological research has made important progress but experimentations have not yet been completely correlated (year 1975). For this reason, a satisfactory overview has yet to be provided to accompany the psychological explanations. The results obtained with electroencephalography; the application of electrodes to the brain; the observations of the hippocampus and reflexology work deserve to be pointed out because of their significance. However, the nature of stable reminiscence itself is as yet unrevealed. The advances in the field of genetics are more important. With the discovery of DNA’s participation in genetic memory, research is being carried out at present on certain basic aminoacids that intervene in this phenomenon. In general terms, and in the present state of the research, we can establish a classification of memory as: (1) genetic or inherited (by the transmission of traits

from the same species, from progenitors to descendants), and (2) individual or acquired memory. In the first type of memory, aside from maintaining individuals within the same species, the genetic code regulates the organic changes in the individuals' different vital stages. Acquired memory, on the other hand, develops in different layers of depth according to the passage of time, from the oldest to another that is recent, and the immediate memory. Not much more can be added, except that it does not have a precise cerebral localization.

Working Range: The recording range is identical to that of the senses (upon a change, in sensory tone, the recording of information takes place), and to that of the activity of the consciousness at its different levels. It is accepted that everything that arrives to consciousness or that is produced by it is memorized, even if not everything is evocable. Theoretically, the only time when there would be no recording is in passive deep sleep (without images), with a minimum of cenesthesia.

Nervous Localizations: It is accepted that there seems to be no precise localization, but rather one that is diffused throughout the nervous system, in which reference is made to "low and high" levels of mnemic track locations. The first is understood as referring to the medulla and limbic system; the second to the cortex in its areas of association—frontal, temporal and pario-occipital. The stimulation of temporal areas allows us to infer that memories are not stored there; rather that in this lobe, "keys" function for the liberation of memories located anywhere in the nervous system, normally working on the basis of similarity between recollection and sensory impulse or current of thought. On the other hand, the areas of language, vision and writing seem to effect a specific recording, together with specific work. It seems that the vital importance of the cortex for the memory and the importance of the hippocampus for "recording" have been experimentally proven. It is known that in the event of damage to one hemisphere (imprints of which are left), the other proceeds to regenerate memory, though not completely. It is therefore assumed that memory is diffuse and is spread throughout the cerebrum and brain stem.

Levels of Memory

If there is inherited information, there can be a level of genetic memory, and if there is acquired information, there is acquired memory. Acquired memory, in turn, has three levels, depending on the moment and the duration of recording: immediate memory, recent memory and remote memory. Inheritance has its biochemical basis in the cellular chromosomes, which transmit genetic traits from progenitors to descendants. Twenty-two basic aminoacids can be mentioned that are responsible for the "genetic code." The immediate memory is susceptible to being easily lost; not so recent memory. Remote memory persists after severe damage to the brain. In controlled experiments monitored with encephalographs, it has been observed that the hippocampus is involved in recent memory; the hypothalamus in memory maintenance and retention; and the hippocampus tissue of the temporal lobes in lasting memory. On the other hand, clinical therapy tells of cases such as anterograde (post-shock) amnesia, retrograde (pre-shock) amnesia, and combined retro-anterograde amnesia (forgetting prior to, during and after the shock). In any case, remote memory is difficult to affect, at least in its overall outlines. Memory recovery is gradual. First, isolated images appear that are gradually completed, until finally there are acts of recognition that have permanence. The nature of stable palinmnemic awareness is totally unknown, but its resistance to electroshock and concussion leads one to presume that it has its basis in a biochemical change in the cell nucleus, in the RNA. The use of drugs that facilitate remembering or recording, such as caffeine, nicotine, amphetamine, or that

inhibit memory such as puromycin, flag the chemical alteration. Finally, cerebral electrography tracks the electrical waves of cell work, verifying the phenomenon's electrochemical basis.

Mechanisms of Memory

Certain neuronal connections seem to explain the immediate and recent levels by reverberation—i.e., reinforcement of recording, lateral association, and forgetting. This is because descending axons of the major pyramidal cells emit collaterals that give feedback with association neurons to the original dendrites. In addition, the recurring collaterals connect with neighboring neurons that associate other information, and with an inhibitory one that they bring back to the original neuron. These deep fibers receive specific and non-specific thalamic fibers that end in the first and fourth layers of the cortex.

There are indicators of the participation of the hippocampus in recent memory, and in the ciphering of memory, such that there could be a "recollection" in the hippocampus that would be distributed through the anatomical connection of the closed circuit, which, along with the thalamus and the amygdala, includes the frontal areas of the cortex. Information could arrive here, followed by cortical distribution and its final storage, keeping in mind that the frontal lobe is mentioned as being important for tasks of abstraction and is also related to emotion al behavior. In this way, there would be a "collector," "distributors," and "storage" in the information. As for the thalamus, it connects with the reticular formation. Specific (or classic) and non-specific pathways go through this formation that carry information to be diffused in the cortex. This would be the direct sensory circuit or memory that would be closely linked to the levels of work of the nervous system, and could explain the enhanced recording of memory in vigil. The diffusion that could be performed through the thalamus (firing reticular system) would be an indirect route based on the limbic system that would provide the emotion al substratum to all mnemic activity. The hypothesis around the specific diffusion that the reticular substance could carry out would explain an extremely varied distribution of stimuli. The interconnection between lobes would explain the possible combinations that could be effected (for example, frontal with occipital and temporal; and since touch and sight are related in the temporal, the phenomenon of stereognosis would be the basis for a type of remembering together with the translation of impulses. A problematic point is the ciphering and discrimination of the datum: does the image arrive to memory, or is it formed there and recorded? The question is difficult to answer at present. The "internal circuit" makes one think and remember one's own thoughts, or remember images from dreams and reveries. These impulses would originate in the neocortex, for example, and through transmission by axons (white matter) it would relate with other cortical areas; or the thalamus and reticular matter could also intervene. As will later be seen (levels of consciousness), the participation of the latter is fundamental in order to activate and maintain vigil—a level that is indispensable for complex learning.

Reversibility in Memory

As for the reversibility of the mechanisms, this is not very clear; however the need for a vigilic level is. Here there is a synchronization between the ample degree of external perception (which progressively diminishes toward the level of sleep, wherein there is an increase of internal perception together with the imagination that is a transformer of impulses), with spontaneous and involuntary data from memory. Evocation is therefore only possible in vigil. It could be assumed that a datum, upon reaching its storage point, would trigger a remembrance at the same time it was recorded, which would explain automatic recognition (i.e., the sudden

recognition of all the habitual objects through progressive conditioning). Finally, evocation would operate through “preferential pathways”—that is, through the pathways in which the track is progressively created.

Memory and Learning

It known that for simple types of learning, the medulla is enough for the task, but in more complex learning the subcortex acts, and for large areas of storage, the cortex. Learning is understood as conditioning in the sense that, under certain repetitive conditions., the animal or man responds in the way it is being conditioned or taught to. In the case of man this is not so simple, because of the human being’s complex mechanisms of understanding and comprehension. But in any case, learning something requires the reiteration of the mnemic imprint so that it can later arise as a response. In the processes of memory and learning there are different cases, such as the deciphering of signals to retain the concept, or the association with similar, contiguous or contrasted images; the simple motor reflexes that are repeated and associated to others, with all of these forms allowing for numerous combinations. The basic mechanics is: to relate an unconditioned reflex (hunger, for example) with a conditioning stimulus (light, for example), in such a way that, upon relating an artificial stimulus, there is a conditioned response. In this simple task, which can grow in complexity, the brevity or reiteration of the conditioning, the insistence that leads to saturation or blockage., is important. When the reflexes are directed at something specific, we speak of “discriminated reflexes;” when they are conditioned for speedy response, “immediate reflexes;” and when conditioned for a slow response, “retarded reflexes.”

It is known that the conditioning is more effective when there is a reward, or when there is an alternative of reward-punishment, pleasure-displeasure. There is an “elusive reflex” which leads to the avoidance of unpleasant situations and a state of alert or of vigilance which can be considered an “orientation reflex.” When the conditioning is aimed not only at responding, but also at operating in the world, we refer to the “Operative reflex.” In general, habituation and contradictory stimuli cause the reflex response to weaken. Originally it was thought that the cortex was at the base of the reflexes; but later it was seen that what was acting was the great base of the sub-cortical, thalamic and infrathalamic structure (observations with EEG). Electroencephalographic experiments also showed how, in the presence of an unknown object, there was detection of secondary evoked responses. This made the inference possible, with evidence in memory as well, of the constant structuring activity of the consciousness. The relationship between learning and vigil is fundamental for complex recordings, but it is variable in other aspects, as for example: A sudden memory can awaken a sleeping person, or a stimulus that would automatically be recognized in vigil is not recognized in semisleep. Abrupt sensory data can awaken a sleeping person, but so can the disappearance of habitual stimuli, or the noticeableness of one particular stimulus among others. These variable relationships have led to the thought of the existence of an information “analyzer” located in the area of the cortex, so as to make all the appropriate distinctions. Such an “analyzer” would be a factor of importance in the psychism’s coordination.

C. Levels of Consciousness

The brain is the apparatus that is responsible for the dynamic of the levels. It carries out this work with diverse components, the most noteworthy of which are the following:

Sensitive Pathway (Classic). A nerve bundle that ascends along the stem, carrying sensory impulses directly to the Cortex. During its ascent it branches out toward the cerebellum and the FRF, which process the information, distributing it in the sub-cortex before sending it, via the thalamus, also to the cortex.

Brain Stem. Connects the spinal cord (collector of impulses from the entire organism) to the brain, which in turn is connected to the cerebellum. Anatomically contains the reticular formation and, functionally, the centers that regulate vegetative functions such as heartbeat, breathing and digestion.

Firing Reticular Formation (FRF). Does not constitute an anatomical unit, but rather a mass of tissue formed by a fine network of fibers and neurons of structures that are very different amongst themselves. They are located longitudinally in the center of the stem and in the midbrain. All the fibers that come from the senses go through the FRF, which in turn connects with all the parts of the subcortex (via the hypothalamus) and the cortex (via the thalamus). Analyzes and assesses sensory information. In combination with the other subcortical centers, it transmits “nonspecific” (sensory) impulses, which modify the reactivity of the cortex. From our interest, it appears as the center of gravity of the alternating circuit of the levels of consciousness.

Hypothalamus. Located above the stem, it is a nervous-endocrine nucleus connected to the cortex through the thalamus and to the hypophysis through numerous capillaries and nerve fibers. With these last, a structure of neurohormonal interstimulation is formed, through which the hypothalamus integrates and coordinates diverse autonomous vegetative functions conjointly with the entire hormonal system. In itself it coordinates the information (especially cenesthetic information) among the different encephalic zones.

Hypophysis. Endocrine gland composed of an anterior pituitary lobe, an intermediary part (both made of glandular tissue) and a posterior lobe (of nervous tissue), each performing different functions. It is stimulated and regulated by hypothalamic hormones. Through the hypothalamus (feedback), it connects with the cerebrum and the nervous system in general. On the other hand, it regulates and controls the entire hormonal system through the blood (and more specifically, stimulates the thyroid, gonads and suprarenals, and such functions as growth, diuresis and vascular pressure, among others).

Thalamus. This is a transmitter of information coming from the cortex and sub-cortex. A center of control and integration of impulses, and re-elevator of tension

Limbic System. Old system of nervous regions located in the subcortex, seat of the emotion al functions and of vital functions such as nutrition,, the vegetative function in general and, in part, the sexual function. This structure of emotion al-vegetative functions is the explanation for psychosomasis. It includes the hypothalamus, aside from other structures of importance.

Cortex. The most external brain layer (two millimeters thick) or grey matter (neuronal bodies). Controls the limbic center, sensation and movement in general (motor localization) and is the base of the “superior or thinking functions” (intellectual) given by multi-related localizations of response control and coordination, based on the recovery of present sensorial and memory information.

The subcortex encompasses the limbic system, hypothalamus, thalamus and midbrain. The white matter is a mass of connective fibers (axons) between the subcortex and the cortex (gray matter).

The Functioning of the Levels of Consciousness

The nervous system receives information on the changes in the external and internal environments through the sense organs. Given these changes, it makes adjustments through mechanisms that are response effectors, including changes in hormonal secretion, and these mechanisms are expressed through the action of the centers.

Through neuronal chains, the different sensitive pathways carry impulses from the sense organs to specific sites of interpretation and coordination in the cerebral cortex. Aside from these conductor systems there is another entry system, the firing reticular formation (FRF), a transmitter-modulator of impulses that come from all the senses (non-specific behavior) which is located in the brain stem's central axis. This modulation of the sensory impulses will be related to our theme—the levels of consciousness. The first evidence that the brain (cerebral mass) regulates the generation of sensory impulses or their transmission in the specific pathways was the observation that stimulation of the FRF inhibits the transmission in diverse nuclei and sensory nervous pathways. This demonstrated the existence of cerebral mechanisms that are capable of increasing or decreasing the volume of sensory contribution, by means of effects over their pathways or over the sensory organs themselves. Additional effects on the sensory contribution were observed in experiments on electrical stimulation of the FRF, in which adrenaline was released, which makes the receptor thresholds drop and increases nervous transmission capacity (in the synapses), a mechanism that is also present in states of alert or emergency.

At the same time, more complex experiments revealed a second function of the FRF, when it was observed that its activity maintained the state of vigil, whereas its inhibition or destruction yielded indicators of sleep or coma. With the definition of the FRF's regulating and modulating action over the contribution and distribution of sensory impulses in the brain, their central role became clear in maintaining—or inhibiting—the brain (cortical) activity characteristic of the vigilic level.

Finally, added to the above is a similar action of the FRF over the response stimuli that come from the brain to the body. These stimuli also pass through the FRF and receive a "facilitating" or a "suppressing action," depending on the level. In this way the FRF's role in maintaining each level's inertia, and the rebound of stimuli that would modify the level, is clarified even more.

As a result, the FRF shows itself as the center of gravity in the regulation of the different levels of consciousness. The levels, in turn, correspond to degrees of growing integration of the central nervous system's functions, which coordinate and regulate the sensory system, the autonomous system, and the other organic systems in conjunction with the glandular system. Such functions are found in the cerebrum represented by structures of increasing complexity that range from primitive autonomous vegetative localizations, to the limbic emotion al, and to the intellectual localization in the cortex. Each integrated fraction or level will correspond to a new level of consciousness.

As we know, in principle these levels can be of sleep, semisleep and vigil. Through the EEG we can have a register of the electric activity that each one generates, calling them "delta," "theta," "alpha" and "beta," respectively, depending on their intensity and amplitude. These states are subject to daily cycles (largely dependent on the light) and vegetative biorhythms, and also vary with age. In synthesis, according to the sensory information on the environment, the organism's internal state and hormonal reinforcement, different levels of activity and integration of the reticular functions arise in order to maintain a state of alert vigil; the functions

of the limbic-midbrain circuit that intervene in the maintenance of vegetative (homeostatic) equilibria, and in the regulation of instinctive and emotion al behavior; and finally, the cortex in charge of the so-called superior functions of the nervous system, such as learning and language.

In neurophysiological terms, the levels of consciousness correspond to different levels of work of the central nervous system, which are determined by the integration of increasingly more complex nervous functions that coordinate and regulate the peripheral and autonomous nervous systems, and the other organic systems as a whole, with the glandular system. In the dynamic of the levels of consciousness, this intermediate factor of amplitude in the work performed by the nervous system is combined with an external factor given by the characteristics of the sensory impulses, and with a synthetic internal factor given by the nervous "transmission capacity." The brain's electrical activity (the reflection of its level of work) fluctuates between 1 cycle/sec (delta state) in the case of sleep, up to a maximum indeterminate frequency, considering in this case a functional limit of 30 cycles/sec (beta state), corresponding to active vigil.

Working Range. Each level of work (theta, delta, alpha and beta states) corresponds to the predominance or the presence of a higher percentage, of a type of frequency (wave) and microvoltage in comparison to the others. Finally, these levels are generally subject to the daily cycles that are typical of sleep, semisleep and vigil. It should be pointed out that, with age, the dominant wave in repose varies, accelerating until it reaches the alpha pattern in the adult.

Afferent Pathways

A sensory stimulus generates impulses that reach the cortex conjointly, through the FRF and sensory paths. These impulses process slowly through the FRF (due to its multiple synaptic relays) until reaching vast zones of the cortex, while those which follow the sensory paths are propagated with great speed (only two to four synapses) up to the specific primary areas of the cortex. The stimuli that produce awakening in the cortex (of synchronization) frequently produce hypersynchrony in the limbic system (specifically the hippocampus). It goes without saying that the diminishing of external sensory stimuli (darkness, silence) predisposes to sleep; that the systems of tensions and climates make it difficult (the presence of adrenaline, for example); that low tone (fatigue for example) induces it. In any case, the action of stimuli should be considered (from the point of view of the levels of consciousness) quantitatively and qualitatively. The following would be considered as characteristics of the sensory afferent impulses: their nature or specificity (receptor), their frequency, duration, extension and action potential. Later, the sensory impulses that ascend along the specific pathways also reach the FRF on its ascending path, which modulates and regulates them according to their current state of activity. On the other hand, general chemical information arrives through the bloodstream, reaching the FRF as well as the rest of the brain's nervous and glandular structures.

a) Sleep. When the FRF is inhibited (concomitantly with a low general vegetative tone, little neurotransmitter activity, and low-intensity and/or low-quality impulses), it also exerts an inhibitory action over the brain structures, especially the cortex. In addition, the FRF acts as a suppressor or inhibitor of ascendant sensory impulses (and in some cases, of the sensory organs themselves), determining a predominance of the internal (cenesthetic) information over the external information (from the environment).

Passive sleep. In this level, the suppressor activity of the FRF blocks the cortical and limbic functions and diminishes those of other subcortical structures, reducing the work of the brain to

its most primitive functions. This corresponds to a level of sleep without images, with a low-frequency EEG delta pattern. In sum, this level integrates the brainstem-limbic circuit, in which the impulses do not excite the cortex.

Active sleep. At regular, distanced intervals, the thalamic-cortical circuit is activated, which is added on to the preceding interval and produces short periods of sleep with reveries, which in turn produce time zones of activity (desynchronizations) in the delta waves, recognized externally through rapid eye movement (REM).

b) Semisleep. An intermediate progressive level in which the FRF is activated, disinhibiting the subcortical structures and gradually integrating to the limbic system and the cortex. This effect is reinforced by the hypothalamic-cortical feedback that is established. Simultaneously unblocks the specific sensory pathways, which brings about an unstable balance between the external and internal information and increases the brain's work, starting from the moment of passage or "awakening." The EEG pattern is high frequency and low voltage and is called Theta. All the brain structures have been integrated, but their level of activity is not complete and nervous transmission (synaptic) capacity is as yet relative.

c) Vigil. The FRF integrates and "facilitates" the sensory and associative impulses, while maintaining the state of excitation of the cortex, which predominates over the subcortical functions, just as the impulses from the external senses predominate over the internal senses. The transmission capacity has considerably increased. Though attenuated, subcortical activity continues, which will explain in part the basis of numerous psychological phenomena such as reveries and the reverie nucleus.

Transformation of Impulses

The brain presents different levels, which we organize as follows:

a) The Circuit's Center of Gravity: The FRF, which modulates and regulates, in a non specific way the contribution of sensory and associative impulses, the excitability of the cortex and the efferent of response.

b) Coordinator of Stimuli: The cortex, which basically operates as localization of the motor and intellectual functions, and the subcortex, which operates as localization of the vegetative (instinctive) and emotion al (behavioral) functions. They transform the specific complex impulses and relate them by elaborating response-effector impulses, which are also specific and complex.

c) Processors of Stimuli: The brain stem, cerebellum and midbrain are nervous nuclei of confluence of impulses that produce an initial simple processing, elaborating reflex autonomous responses that are likewise simple. The other nervous structures appear basically as being connective pathways that are conductors of impulses. They are: the stem and midbrain (in their fibrous portions), thalamus and white matter. The specific pathways allow, at the cortical level, discriminative sensory perception (the intellectual function as such), while the FRF performs functions related to the levels of consciousness, among them that of "waking up," without which functions said sensory discrimination and the production of effective responses would be impossible.

Efferent Pathways

The impulses coming from the different points of the brain also pass through the FRF, in its descending part, which regulates and modulates the impulses according to their state of activity. Other efferent pathways will be given by the hypophysis and the blood stream and the direct

fibers of the hypothalamus as the brain's connection valve with the glandular system and the organism in general, for effecting the organized responses in a coordinated way.

a) Sleep: In both types of sleep (passive and active) the efferent impulses are inhibited or suppressed by the FRF, especially when they compromise functions (motor ones, for example) that would modify the level. The brain, from the sub-cortex, maintains the vegetative and basic functions in a latent state at the minimal rhythm that corresponds to this moment of energetic regeneration and recuperation.

b) Semisleep: The most notable efferent variation, in this case, is the one that corresponds to the moment of waking up, in which the brain sends stimuli that strongly activate all the organic functions, increasing the overall volume of nervous circulation. Two basic chemical mechanisms participate here, which are the massive discharge of adrenaline (which in feedback activates the entire brain's nervous transmission capacity, and particularly the FRF), and the change in the sodium-potassium ratio.

c) Vigil: The "cortical fire" produced by the FRF in this level, its action as a "facilitator," and the integration of all the functions of the central nervous system liberate efferent brain stimuli, which, through the pathways described, will maintain all the functions proper to this state, the latter being expressed in the familiar form by all the centers. A case in point: It is observed that when the attention is concentrated at a specific object, some of the modulating mechanisms of the FRF are set in motion. The result is that, in part, the narrowing of the field of presence in this case is due to the fact that some of the incoming stimuli are "turned off" before they reach the cortex. As in this case, there are many other cases of central cerebral control of the sensory contribution (kinesthesia, for example). Also within the system of alert, there are cortical areas that (transforming and coordinating memory impulses) emit impulses of response that provoke awakening upon disinhibiting the FRF, but without producing any movement at all.

Chemical (Neurohormonal) Aspect of the Mechanics of the Levels

The endocrine system regulates and coordinates the body's diverse functions through the hormones secreted by the glands into the blood stream. Glandular participation in the phenomenon of the levels of consciousness is regulated from the hypothalamus (neuro-gland), the cerebral localization of the vegetative center. The hypothalamus acts indirectly via the hypophysis, and in cases such as those of alert or emergency, it does away with the hypophysis and sends efferent impulses directly to the glands that are involved in the elaboration of responses that the situation in the environment requires. The most significant case is the double safety circuit that it establishes with the suprarenal glands in the secretion of adrenaline. The thyroid gland (thyroxin) and the gonads appear in the circuit as being secondary. This relationship with the hormonal system will be of interest to us in terms of its participation in the determinant brain activity of the levels of consciousness. We then consider the substances that act in a direct way over the various cerebral structures, and/or the connective fibers' transmission capacity. When we attend to these substances in their action as synaptic mediators and their degree of concentration in the different brain structures, we obtain another point of view. The modifications in the balance between sodium and potassium, blood sugar (insulin) level, the metabolism of calcium and the thyroid and parathyroid secretions, among others, appear as chemical feedback providers of vital importance in the dynamic of the levels of consciousness. The fall in the levels of glucose, calcium, potassium, and the depletion of the presence of adrenaline, are all related to marked functional disequilibria within each level, and in extreme cases produce mental and emotion al stress. In contrast, their equilibrated metabolism

will also correspond to an adequate integration of each level's work. On the other hand (and as secondary aspects), it is observed that any increase in blood pressure is matched by an increased excitability of the reticular formation and, consequently, of its activating function. Simultaneously, there is also a concomitance between a rise in level (reticular and general brain activation) and the supply of oxygen, which is at its maximum point at the moment of awakening.

D. Centers

The neurological "control keys" are located mainly in what we call the cerebrospinal apparatus, which is made up of the brain mass and the spinal cord. The endocrine system's intervention is important, which, in connections such as that between the hypothalamus-hypophysis, determines an intimate relationship between both systems. However, in this work, the neurological action is accentuated. If we view the senses as having the general characteristic of "bringing in" information from an environment (whether external or internal), then the centersbecome structured systems of response, even if one of them predominates in front of a given stimulus. Thus, the intimate emotion al-vegetative-sexual connection will mean that, though one of them may operate predominantly over the others, the others will also be compromised. The endocrine aspect will act above all in the slow response systems, sustaining its activity in an inertial way, besides maintaining a constant level of activity that will be mobilized in an increasing or decreasing direction, depending on opportunity and type of response required, and always in relationship to the nervous system. This last will have fast response characteristics and will tend to rapidly break or reestablish the equilibrium.

Referring now to the "centers of control," we can divide them into three groups according to their localization: those with purely cortical localizations, with subcortical, and those with mixed localizations. Thus we locate the intellectual centerin the cortex, the vegetative and the emotion al in the subcortical part, and the motor and sexual in both the cortex and subcortex. The order of exposition is as follows: vegetative, sexual, motor, emotional and intellectual.

Vegetative Center

Working Range: From the point of view of its activity, we identify: The regulation of temperature, reflexes of thirst and hunger; reactions of defense and regeneration; regulation of the digestive, respiratory and circulatory systems; and metabolic activity of the functions of locomotion and reproduction.

Organ: Mainly the hypothalamus. It is made up of various nuclei and is located in the brain stem, beneath the thalamus. Very close by and underneath it is the hypophysis, a gland it directly connects with.

Afferent Pathways, Transformation, Efferent Pathways:

a) Afferent Pathways: The hypothalamus receives from: the reticular formation, the hippocampus, the amygdala, the thalamus, the lenticular nucleus, the olfactory bulb and nervous fibers with sensory impulses.

b) Transformation: We take as an example the reflex of 'doing': when the hypothalamus registers the reduction in the concentration of C1Na in the blood through the osmoceptors and chemoceptors, it increases its production of the antidiuretic hormone (ADH) elaborated by the hypothalamic supraoptic nuclei and that is also stored by the neuro-hypophysis. When said hormone is released into the blood stream, it produces reactions in the kidney, which contribute to water retention. Another example: when there is a drop in the concentrations of corticol and

corticosterone in the blood stream, the hypothalamus stimulates the release of ACTH from the adenohypophysis. In turn, the ACTH stimulates the suprarenal gland's release of glucocorticoids.

c) Efferent Pathways: In complementation with the hypophysis and through it, via the blood stream to the thyroid gland, suprarenal cortex and gonads. Via the nervous pathway to the suprarenal medulla and through the hypothalamic-reticular fibers, to the reticular formation of the tegument, and from there to the motor nuclei of the bulb and the medullary motor neurons. To the hypophysis from the supraoptic nuclei.

Synthesis: We basically consider the vegetative center as a regulator of vital functions that operates mechanisms of equilibrium. and servo-regulation.

Sexual Center

Working Range: As to its activity, we refer the sexual center to the sexual act itself, as corresponding to "charge and discharge."

Organ: Important points are: the gonads, the spinal center, the structure hypothalamus-hypophysis, and the cortical localization in the occipital lobe.

Afferent Pathways, Transformation, Efferent Pathways:

a) Pathways of diffused tactile origin encompassing the erogenous zones and touch in general; b) pathways of the genital apparatus that are also tactile, but of a concentrated and precise type; c) pathway that encompasses sensory-perceptual, mnemic and cortical-subcortical-cenesthetic associative stimuli. The first two in part make up the short spinal reflex, and besides this, travel through the spinal cord, passing through the thalamus and the reticular formation to go on to the cortex. Afferent pathways of an endocrinal type: These have to do with the production and maintenance of a constant though cyclical level of sex hormone secretion, mobilized according to opportuneness. Here the hypothalamus-hypophysis-gonads (with the participation of other glands) configure a structure of the main secretor elements.

b) Transformation: Complex in character, with the intervention of the following: (1) a short medullary reflex; (2) the activity of medullary motor neurons which create longer reflexes, combined with the preceding type; (3) the nervous crossovers at the subcortical level; (4) the cortical projections and their interconnections.

c) Efferent Pathways: Two possibilities can be considered: (1) the sexual act itself; (2) when fertilization occurs and the gestation process proceeds. Here we'll consider the first case. Coming from the cortical-subcortical interconnection, bundles from the autonomous system descend through the spinal cord that will excite the genital apparatus, facilitating the feedback loop of stimulus-transformation-excitation, with a simultaneous increase in the activity until a threshold of tolerance is reached, in which the discharge is produced.

Synthesis: We locate the sexual center as operating within the mechanisms of the reproductive function. In the individual this activity is the expression of the species' instinct of preservation with its mechanisms: sexual act, fertilization, gestation and birth.

Motor Center

Working Range: The individual's mobility in space, which consists of voluntary and involuntary movements in which the skeletal and muscular systems act, coordinated by and with the nervous system.

Organ: The motor center which coordinates these activities is found at the level of: (a) the cortex, in the pre-frontal lobes of the cortex, the center of voluntary movements; (b) the spinal cord, acting as the center of involuntary movements, short reflex-arcs, and as the connective between the receptors and the cortex; (c) the cerebellum, which coordinates movements (balance).

Afferent Pathways, Transformation, Efferent Pathways:

At an initial level we will study the short reflex system.

a) Afferent Pathways: From the receptor via the sensitive fiber to the pre-spinal ganglion which acts as a retensor, to the medulla where the first transformation takes place.

b) Efferent Pathways: From the medulla to the post-spinal ganglion and through the neuromotor fiber to the effector. In the second level we find: From the receptor, via the afferent path, to the medulla; from here, via the neuromotor fibers (pyramidal and extra-pyramidal bundles) to the cortex, passing through the cerebellum. The second transformation occurs in the cortical locations and goes out through the efferent pathways to the hypothalamus connected with the hypophysis, to the medulla, and from there to the effector, in this case the muscles.

Synthesis: The motor center is a transformer of electro-nervous sensory stimuli, which gives responses of mobility to the individual, for adaptation to the environment and survival.

Emotion al Center

Working Range: Corresponds to what we habitually recognize as feelings, moods, passion (with its motor implications) and intuition. Intervenes as the “like” or “dislike” that can accompany any activity.

Organ: We locate the main activity in the limbic center, which is located in the deutencephalon or rhinencephalon and is composed of: the septum (septal nuclei of the hypothalamus), the anterior nuclei of the thalamus, the hippocampal gyrus, the anterior part of the hippocampus and the amygdala.

Afferent Pathways, Transformation, Efferent Pathways:

a) Afferent Pathways: The principal afferent pathways are the olfactory path, which connects directly to the amygdala, and the sensory fibers, which arrive to the limbic center through the reticular formation. Also, fibers that come from the cortex, frontal and temporal lobe and the hippocampus, reach the amygdala. From the olfactory bulb, one of its branches also goes to the septum.

b) Transformation: The afferent stimuli (impulses) produce chemoelectric modifications in the limbic center, which have as response an immediate viscero-somatic modification (structural relationship with the hypothalamus), including the cortical areas. The activity of the limbic center in turn integrates a structural emotion al-vegetative-sexual expression.

c) Efferent Pathways: These modifications are not only expressed internally, at the chemo-electric and hormonal level, but they also modify the individual’s behavioral activity. One element that this clearly expresses is motor activity. In addition, from the limbic center fibers are projected through the hypothalamus, which are sent to the autonomous bulbar centers and to the brain stem’s reticular formation, and from here via the somatic motor neurons, the corresponding organs are innervated, as well as the muscles.

Synthesis: The emotion al center’s activity can be defined as “synthetic” —integrating not just its specific area with its own neurohormonal characteristics, but also elements of the

vegetative and sexual operations. Its location and connections (thalamus-hypothalamus-reticular formation) allows us to understand its diffused activity even in cases of “non-emotional” characteristics, and its prolonged action beyond the initial impulse.

Intellectual Center

Working Range: Learning activities in general, the relations between data, elaboration of responses (beyond the reactive responses), the correlation of stimuli from different sources.

Organ: We localize this center in the cerebral cortex, made up of gray matter. It is usually divided into three layers, from the inside toward the outside: archicortex (phylogenetically the oldest layer); paleocortex (the intermediate layer); neocortex (the most recent layer). It is superficially divided in turn in correspondence with the four cerebral lobes: frontal, in the anterior part; parietal, in the middle upper part; temporal, in the middle lower part; and occipital, in the posterior part.

Afferent Pathways, Transformation, Efferent Pathways:

a) Afferent Pathways: The principal afferent pathways are those that make up the sensitive pathways, and they are afferent to what is called the sensory cortex, which predominates in the parietal and occipital lobe and, to a lesser degree, in the temporal and frontal lobes. The following are afferent: the thalamus, hippocampus, hypothalamus, reticular formation and cerebellum.

b) Transformation: We get an idea about this point upon observing the cortical interconnections. In general terms, we find one of the complex functions in the parietal lobe in the case of stereognosis (tactile recognition without sight), in which an adequate reception of the stimulus (transmission) is required. This information is synthesized and compared to similar previous sensory mnemic tracks so as to recognize a given object.

c) Efferent Pathways: Aside from the intercortical connections, the efferent pathways are generally directed toward the subcortex and mainly to the caudate nuclei; the protuberance and cerebellum; the midbrain; the thalamus; the reticular formation and the mammillary bodies (hypothalamus).

Synthesis: We note in this center a maximum specialization in man with respect to the rest of the mammals and the other species. Its main function of association and elaboration, together with the characteristic of deferring its response to stimuli, would seem to give a general idea about this center.

Psychology II

This is a summary prepared by attendees at the talks Silo gave in Las Palmas, Canary Islands, in mid-August 1976. Some of the passages preserve the colloquial style of the talks, marking an important difference between this material and Psychology I. On the other hand, this work returns to the themes of Psychology I, reexamining them this time in the light of the theories of the impulse and the space of representation.

1. The Three Pathways of Human Experience: Sensation, Image and Remembrance

Personal experience arises through sensation, imagination and remembrance. Of course, we can also recognize illusory sensations, illusory images and illusory memories. Even the "I" is articulated thanks to sensation, image and remembrance, and when the "I" perceives itself, it also works with these pathways, be they true or illusory. The same pathways are recognized in all the possible operations of the mind. In any of these pathways the existence of error is possible, the existence of illusions, but it is more difficult to admit the illusion of the "I," though such a thing is also verifiable and demonstrable.

The three pathways of suffering and that which registers suffering are themes of special interest for us. We shall therefore examine sensation, image and remembrance, as well as that which registers and operates with this material, which is called "consciousness: and suffering" (or "coordinator"), and that at times is identified with the "I". We will study the three pathways through which suffering arrives, and we will also study the consciousness that registers suffering.

Through sensation, imagination and remembrance, pain is experienced. There is "something" that experiences this pain. This "something" that experiences it is identified as an entity that, apparently, has unity. This unity that registers pain is basically given by a kind of memory. The experience of pain is compared to preceding experiences. Without memory there is no comparison; there is no comparison of experiences.

Painful sensations are compared to previous painful sensations. But there is something more: the painful sensations are also projected; they are considered in a time that is not the present; in a future time. If the painful sensations are remembered, or if the painful sensations are imagined, a sensation is also had of this remembering and this imagining. The memory could not provoke pain; the imagination could not provoke pain, if there were no sensation of the memory and of the imagination as well. One has a register, not just through the pathway of direct primary sensation, but also through the pathway of memory one has a register, one has a sensation. And through the pathway of the imagination one has a sensation. Sensation therefore invades the field of memory, invades the field of imagination. Sensation covers all the possibilities of this structure that experiences pain. Everything is working with sensation, and with something that experiences, with something that registers this sensation. Whether it is called, more specifically, 'sensation' as such; whether it is called 'memory,' or 'imagination,'

sensation is always at its base—the detection of a stimulus is at its base, and something that registers that stimulus is in the other point, at the other extreme of that relationship.

Between a stimulus and something that registers that stimulus, we will have that initial structure configured. And it seems that that structure will move, trying to avoid the painful stimuli. Stimuli that arrive and are detected; stimuli that are stored; new situations that arise, and the structure's action to avoid the new stimuli that are related to previous data. Stimulus that arrives at a point that receives the stimulus, and, from that point, response to the stimulus. If the stimulus that reaches that point is painful, the response tends to modify the stimulus. If the stimulus that reaches that point is not painful but is experienced as pleasurable, the response tends to make that stimulus remain. It's as though pain wanted the instant, and pleasure, eternity. It's as if—with this issue of pain and pleasure—there were a problem of times for that point that registers it. Whether we are dealing with painful or pleasurable stimuli, these stimuli are stored, they are kept in that time-regulating apparatus that we call 'memory.' We call these stimuli that arrive 'sensations,' but these arriving stimuli do not just come from what we could call 'external world' to the center of register, but they also come from the 'internal world' itself, to the apparatus of register. We have already seen that what is painful can be imagined, that what is pleasurable can be imagined. And this matter of recording and of imagining is not linked to the external sensation as closely as are the other direct, primary sensations.

The scheme is simple: a stimulus that arrives; a response that is given. But let's not simplify so much as to consider the stimuli that arrive as pertaining exclusively to the external world of that structure. If there are also stimuli from the internal world of that structure, there must also be responses in the internal world of that structure. Sensation in general has to do with the register, with what arrives to the structure. Imagination, in contrast, has to do with what that structure does to get closer to the stimulus if it is pleasurable, or to get away from the stimulus if it is painful. In the image, there is already an activity proposed in front of the stimuli that arrive to that structure. We will later take a closer look at the function fulfilled by the image.

The memory, to the extent that it delivers pleasurable or painful stimuli, also mobilizes the imagination; and this imagination mobilizes that structure in one direction or in another. We have a stimulus that arrives, a structure that receives the stimulus, and a response that the structure gives. This is a very simple scheme: stimulus—reception apparatus—center of response.

The center of response makes the structure mobilize in front of the stimulus, not in any direction, but in a more or less precise one; and we recognize different activities to respond to the stimuli, different directions, different possibilities of response. We therefore distinguish between different possible centers to give possible responses to different types of stimulation. Naturally, all these centers of response will be moved at their base by pain and by pleasure; but in their activity they will manifest the responses differently, depending on whether one center acts or another. We will call the world of arriving stimuli, the "world of sensation." We will call that which is expressed toward the world of sensation, "response" (that which responds to the world of sensation will be called "center of response"). Since the responses are numerous and differentiated and each system of response has its own range, we will distinguish between diverse centers of response.

We shall call this entire structure that encompasses the register of the sensation and the response to the sensations that arrive—this entire structure that manifests itself—we shall call it "behavior." And we will observe that this behavior does not manifest in a constant way, but that it suffers numerous variations according to the state that structure is in, according to the

moment that structure is in. There are moments when the structure perceives a painful stimulus with greater sharpness. There are moments when it does not seem to perceive it at all. There are moments when the structure seems to be disconnected from the sensations, when it seems to have no register of the painful sensations. This point of registering the arriving sensations with greater or lesser intensity, and of launching responses of greater or lesser intensity at the arriving stimuli, will depend on the structure's general state. We will generically call this state the "level of work" of that structure. This level, according to whether the structure is in one moment or another of its process, will enable it to give more accelerated, more intense responses, or less accelerated, muffled responses.

Let's review our schema.[1]

Not much is explained by the statement that the human being does certain things to satisfy its needs. The human being does certain things to avoid pain. What happens is that, if these needs are not satisfied, they provoke pain. But it isn't that someone is moved by an abstract idea of satisfying his needs. If someone moves, it is due to the register of pain. People often confuse these matters and it seems that the primary needs, when unmet, are the ones that cause the greatest pain. The sensation of hunger, as well as other types of sensations, is so painful, that if it is not satisfied it provokes an ever greater tension. For example, if violence is done to a human being or some part of his body is burned, he experiences pain and, of course, tries to give responses to the pain for it to stop. This is as great a need as feeding oneself, of eating—this of doing something so as to prevent the painful sensation from intensifying. In this case, this human being will try to flee from that which endangers the structure of his body. Sometimes a person has painful registers of hunger but they aren't hungry. They think of the hunger they might feel, they think of the hunger that someone else could be feeling, and the hunger that the other person could be feeling gives them a painful register. But what painful register do they have—could it be a physical pain? Not exactly. They can remember hunger, they are talking about the pain of hunger, but they don't register the pain of hunger—they register a different type of pain. And that register that they have of the pain can mobilize them tremendously.

Through the pathway of the image, through the pathway of memory, that person can also experience a significant range of pains as well as of pleasures. They know that by feeding themselves, satisfying their immediate needs, a particular distension of their structure is produced. And they know that it is interesting to repeat that distension each time that the tension increases. They grow fond of certain forms of alimentation; they become habituated to certain tension-relaxing experiences.

The study of the centers makes it possible to differentiate activities that human beings carry out, primarily trying to satisfy their needs. On the other hand, the levels of consciousness explain the variation of those activities, according to whether the entire structure is acting in vigil, in semisleep or in sleep.

And we will observe a behavior in this structure, which is how it will express itself in front of stimuli, according to whether it is operating in a certain level of consciousness.

2. Specialization of Responses in Front of External and Internal Stimuli: The Centers

With the idea of “center,” the work of various physical points that are sometimes very distant from each other is encompassed. In other words, a center of response results from a relationship among different points of the body. If we speak of the center of movement, we note that it isn’t located in a precise physical place, but rather it corresponds to the action of many corporal points. The same thing will happen in the case of operations that are more complex than the body’s simple operations of response. When we speak of the emotions in the human being, it creates the impression that there is a point from which all the emotions are managed, and it isn’t like this. There are numerous points that work coordinatedly, provoking the response that we will call “emotional.”

Thus, the apparatuses that control the output of impulses of response toward the world are what we know as “centers.” The mechanism of stimulus and reflex response becomes increasingly more complex, until the response becomes deferred and coordination circuits intervene which are capable of channeling the responses, precisely, through different centers. Thus, a deferred response has traveled through numerous circuits before it is effected toward the external world.

We differentiate between a stimulus that can arrive from the senses to the consciousness, from an impulse that can arrive from memory. In this second case, numerous operations are carried out, and, in accordance with the level of the signal elaborated in the consciousness, the output is selected through one or another center. For example: we hit a part of the leg, the knee, and the leg moves without the need for the stimulus to go through the complex mechanisms of consciousness that finally elaborate their signal in the form of an image —an image that seeks the corresponding level in the system of representation—and from there acts over the adequate center to launch the response toward the world. It’s true that in the reflex response, almost simultaneously with it, an image is configured; but the stimulus has traveled neatly from the apparatus of reception to the center. Now taking the signal that unfolded as an image, we can follow its transformation until it arrives to the memory as an impulse, to be filed there and then return to the mechanism of coordination, where a new image is elaborated, and, although the stimulus can have already disappeared (when the reflex response was effected), from the memory information can continue to be sent, maintaining an image that, in turn, reinforces the activity of the output center.

The centers work structurally among themselves and with their own registers (together with the general register that the coordinator has), through the information that arrives from the internal senses at the moment they act in the environment, as well as through the connections between the centers and the coordinator. One also is aware of what is happening with the centers’ activity, given that upon carrying out functions of response, the centers also emit internal signals to the apparatus of sensation. Thus, the centers can continue giving signals of the response; they can stop that signal of response; the signal in question that reaches the centers can move aside and seek another channel, etc., thanks to the fact that in the same output there is a rerouting of the signal toward an inner apparatus that registers what is happening with the response. Thus, if I throw my hand in one direction, my hand could just keep swinging through the air; it could not reach the object; it could commit numerous errors if I don’t also have an inner sensation of its movement, at the same time that I have sensations through the other senses that are registering the diverse operations. Now, if I had to very carefully push

this book that is in front of me on top of the table, I would have to regulate the my hand's momentum, because if I miscalculated, the book could fall to the floor. Moreover, the resistance that this book offers me indicates how much pressure I must bring to bear, and this is something I detect thanks to the response. That is to say, the motor action that I develop over the book meets with a certain resistance, of which I have an internal sensation; thanks to that internal sensation, I calibrate the activity. It is thus that one has a sensation of the activity of the centers of response.

The *vegetative center* is the base of the psychism, where the instincts of individual preservation and the species are activated, and, excited by the corresponding signals of pain and pleasure, they mobilize for the defense and expansion of the total structure. I have no register of these instincts apart from certain signals. Such instincts are strongly manifested at the moment when a part or the totality of the structure is compromised. The vegetative center is also mobilized by images, but images with a cenesthetic register. And these images are promoted by the state of sleep or of fatigue, for example. One has a cenesthetic register of this state, one has a cenesthetic register of what will later be converted into a sensation of hunger; one has a register of the sexual reflex. The cenesthetic register increases in case of sickness, but also in case of absence of external sensations. This center gives responses that are compensatory, equilibrating, to the cenesthetic impulses that arrive from various parts of the structure. Even when the sensorial signal goes to the vegetative center and gives a response, that signal can also act over the memory, and from the memory arrive at the coordination and have awareness of those signals. However, the consciousness of those signals is not what mobilizes the vegetative center's response.

The *sexual center* is the main energy collector and distributor that operates through alternating concentration and diffusion, with the aptitude for mobilizing the energy in a localized way or diffuse way. Its work is voluntary and also involuntary. And somewhat the same thing happens with the sexual center as with the vegetative center, of which the sexual center is, in turn, a specialization—the vegetative center's most immediate specialization. The tension in this center produces strong cenesthetic register, and from it energy is distributed to the rest of the centers. The decrease of the tension in the sexual center is produced through discharges proper to this center, through discharges, by means of the other centers, and by transmission of a signal to the consciousness, which converts the signal into an image. The sexual center can also collect tensions from the body and from the other centers, since it is strongly connected to the vegetative apparatus, which picks up the signals of all the cenesthetic impulses. The vegetative-sexual structure is the base from which all the centers are organized, and, in consequence, the entire system of responses. And this is so because the centers are linked directly to the instincts of preservation of the individual and of the species. This instinctive basis is that which nourishes the functioning of all the other centers of response. Should this base of responses (which supports the other apparatuses of response) break down, disturbances will be registered throughout the entire chain of responses.

The *motor center* acts as regulator of the external reflexes and of the habits of movement. It allows the body to displace itself in space, working with tension and relaxations.

The *emotional center* is the regulator and synthesizer of the situational responses, through its work of adhesion or rejection. From the work of the emotional center, the psychism's particular aptitude is registered for experiencing sensations of approaching what is pleasurable or of moving away from what is painful, without the body's necessarily performing an action. And it can happen that no external objectal reference exists, and yet the emotion of repulsion or

the state of adhesion is experienced, because it is a matter of objects of one's own representation which provoke detonations of the emotional center (due to the arising of images). For example, there would be no need to flee since no objective danger is present, yet one flees from the "danger" from one's own representation.

The *intellectual center* responds to impulses of the mechanisms of consciousness known as abstraction, classification, association, etc. It works through selection or confusion of images, in a range that goes from ideas to the different types of imagination, directed or divagational, with the ability to elaborate forms of response such as symbolic, signical and allegorical images. Though these images seem abstract and "immaterial," one has an internal sensorial register of them and can remember them, follow their transformation in a sequence, and register sensations of correctness or error.

There are differences of speed in the dictation of responses to the environment. Said speed is proportional to the center's complexity. Whereas the intellect elaborates a slow response, the emotions and the motricity do it with greater speed, the inner velocity of the vegetative and sexual functioning being considerably greater than that of the other centers.

The functioning of the centers is structural. This is registered by the concomitances in the other centers when one is acting as the primary one. Intellectual work is accompanied by an emotional tone, for example, a certain liking for the study that is being carried out, and which helps sustain the work. In this case (i.e., while one is studying), the motricity is reduced to the minimum. It is thus that while the intellectual response center works, the emotional center sustains the charge but to the detriment of the contiguous center, which is the motor center, which tends to be immobilized in the measure that intellectual interest is accentuated. In the case of vegetative recovery after an illness, the subject would experience fatigue or weakness and all the energy would go toward the body's recovery. The vegetative center would work full time to give equilibrating internal responses, and the other centers' activity would be reduced to the minimum.

The centers can work dysfunctionally, which also occasions errors of response. The contradictions arise in the work among the centers when the responses are not organized structurally, and the centers trigger activities in directions that oppose each other.

These centers that we separate in order to better understand them are really working in structure, with psychophysical energy circulating between them, or, more simply, nervous energy. In general, when activity increases in some centers, it decreases in others. It is as through we were always working with a set charge; then, with this same quantity of charge, when some work more, the others will have to work less. When someone runs, the motor center works at its maximum, but the vegetative center must regulate internal functions. Emotivity can even be the reason for that race, for that person's running. And finally, the runner could be carrying out intellectual operations. Let's give an example: he's running because someone is chasing him, and as he runs he is trying to figure out where he can go to slip away more easily, he is looking for a mode of escape from that threatening thing that is after him. And thus there are many things he can do while he runs. In this case, the activity that is most ponderable is the motor activity. The energy in the intellect diminishes each time the motor center moves into action. In our example, it's quite difficult to run away while someone chases you and to perform mathematical calculations at the same time. Something happens in the intellect while the motor center is being mobilized, but it doesn't mean that its activity disappears completely. The energy is practically annulled in the sex and in the emotions the energy acts, but in a variable way, depending on the incitement that started the race. If a person carries out complicated

mathematical operations, him vegetative center will tend to quiet down. Either the vegetative center quiets down, or the intellectual work stops.

All these considerations have practical importance because they explain that hyperactivity in one center decreases the activity of the other centers, particularly of those we call ‘contiguous.’

We have assigned an order to the centers, talking about the intellectual, the emotional, the motor, the sexual and the vegetative. We consider as contiguous those centers that, in this order, are laterally located with respect to any given center. We said that the overactivity of a center diminishes the activity of the others, particularly the activity of the contiguous centers. This last allows us to understand, for example, that emotional blockages or sexual overcharges can be modified from a determined activity of the motor center. This motor center acts ‘cathartically’ (this is the first time we will use this word; later we will use very often), discharging tensions. It also explains that the emotional center’s negative activity, depression for example (which is not an overcharge but the contrary), makes the intellectual charge decrease as well as the motor charge. And a positive charge in the same center, enthusiasm for instance (unlike depression), can cause an overflow of the emotional center and produce an overcharge in the contiguous ones—intellectual overcharge and motor overcharge.

It is clear that when a center overflows and also gives energy to others, it does it to the detriment of some other center, because the energetic economy of the whole is more or less constant. And so, all of a sudden a center spills over, “is filled with enthusiasm,” it begins to hurl energy at its contiguous centers, but someone is losing in all this. In the end the center from which all the energy is being suctioned and that the other centers usufruct, becomes discharged. The center is finally depleted of its charge and the discharge starts invading the other centers, until in the end, all of them are discharged. In this sense, if we had to speak of a center that gives energy to the entire machinery, we would refer to the vegetative center.

The sexual center is an important collector of the psychophysical energy. It will weigh the activity of all the other centers, influencing them in a manifest or a tacit way. Therefore, it will be included even in the superior activities of the consciousness, in its most abstract activities, and will make the consciousness search in one or another abstract direction, experiencing, however, a special like or a special dislike for those directions

Independently of the stimuli that arrive from the external world, the centers work with characteristic cycles. When the stimuli arrive, the normal rhythm that a center has is modified, but later it resumes its level of work with the rhythm proper to it. These cycles and rhythms are different and produce certain characteristic repetitions. We recognize the respiratory cycles, circulatory cycles, digestive cycles. They pertain to the same center but it isn’t that the vegetative center has just one rhythm; rather, in this center a variety of activities take place and each one of them has its own rhythm. These types of rhythms, like the others we have mentioned, are known as short cycles. Likewise, there are daily cycles and others of greater amplitude. There are cycles of biological stage. Daily work, for example, is organized according to ages and it is inappropriate to place a child aged five, or an 80-year-old senior, in activities that are proper to young adults.

Finally, we should add that the activity of the centers is registered in certain points of the body, even though these points are not the centers. The register of the vegetative center, for example, is an internal, diffuse corporal register. When one feels one’s body, one experiences it in a diffuse way and not just in a precise part or area. The register of sex is experienced in the sexual plexus. The register of some emotions is felt in the cardiac plexus and in the respiratory area. Intellectual work is registered in the head (“one thinks with one’s head,” they say). And

one should not confuse what mobilizes the activities with the register of those activities. We call what mobilizes the activities –'center,' and it has a dispersed neuroendocrinal basis, whereas the register of the centers' activities is felt mainly in certain localized points of the body.

3. Levels of Work of the Consciousness. Reveries and Reverie Nucleus.

Recalling the scheme we proposed above, there was nothing more than a structure, a system of stimuli and a center that gave a response to those stimuli. That center later specialized in different ranges; these were ranges of activities of response in front of the stimuli. And then we distinguished between different centers, but we also knew that the centers varied in the response, not just due to the variation of stimuli, but because they varied in the response because of the state that they themselves were in. We called the state in which the centers were found at a given moment: 'level of work.' The level of work, therefore, modulated the center's activity in its responses. If the level of work was high, the response toward the world was more effective, more manifest. If the level of work was low, the response toward the world was less effective.

In this structure we find the level of vigil, which favors activity toward the external world. On the other hand, we find sleep as a level that apparently blocks the response to the external world, even when the stimuli seem to fully arrive to the sleeping person. And there is an intermediate level—that of semisleep—which is a corridor that one passes through upon connecting with and disconnecting from the external world.

We speak of the levels of work and refer to them as the internal mobility that the structure of the consciousness has in order to respond to stimuli. These levels have their own dynamic and cannot be considered simple compartments that close or open. In reality, while one is working in a level, in the other levels there continues to be mobility with more reduced energy. That is, if we are, for example, in the vigilic level, the level of sleep continues to work, though with reduced activity. In this way, there are strong pressures from the other levels with respect to the level that is expressed at that moment. Thus there are numerous phenomena proper to vigil that are affected by phenomena of the other levels, and there are numerous phenomena proper to sleep that are affected by the activity of the other levels. This conception of the levels, not as static compartments but rather as a totality of work potentials in simultaneous dynamic is important in order to later understand phenomena that we shall term 'rebounds' of contents , of 'pressure' from contents, etc.

Just as there are neuroendocrinal localizations that regulate the human being's activities of response (and which we encompass by designating them as 'centers'), there also localizations that regulate the levels of work of the consciousness. In effect, certain points send signals for the activity of vigil, semisleep and sleep to be effected. These points that send signals, receive instructions in turn from different parts of the body before they begin triggering their orders, which results in the formation of a closed circuit. In other words, when the body needs night rest, it supplies data to certain points which begin to emit their signals, and then the level of consciousness descends…. We don't want to get into any of the physiological or psychophysiological complications involved here; rather we are employing very general terms.[2] When certain substances start accumulating in the body, or when the day's work has provoked fatigue in the body, these accumulated substances and fatigue give out signals, they supply signals to a point that collects them. And this point that collects the signals also begins to send

out its messages, whereupon the level of consciousness descends. The level goes down until the subject feels sleepy and enters that state of sleep, and the circuit's reparative stage begins. Of course, it is not a matter of merely repairing the body with this of the 'lowering' of the level of consciousness. The drop in level of consciousness will make it possible for numerous complex phenomena to be produced and not just that of reparation. However, in principle, we can look at it in this way. In turn, when the repose has had a restorative effect, those points begin to send signals to the control point, which in turn emits its signals to start provoking the awakening. External stimuli or strong external stimuli can also trigger this phenomenon and produce the ascent of level, even when sleep has not yet completed its reparative effect. This is quite evident. Our subject is recovering, he is resting, but a shot that rings out near his ears will wake him up. And thus the cycles go about manifesting themselves, the rhythms are expressed in these levels and have their own rhythmics, but when a phenomenon intervenes that breaks through the threshold limits, a trigger goes off from that center of internal control, and an awakening begins that is out of rhythm.

In the level of vigil we find the optimal unfolding of human activities. The rational mechanisms work fully and one has direction and control of the mental and corporal activities in the external world.

In the level of sleep, in contrast, the rational mechanisms appear greatly reduced in their work, and their control over the activities of the mind or the body are practically nul.

At some moments, sleep is completely vegetative and without images ; at others sleep seems to be under the total, absolute dominion of the vegetative center, and it seems as though only this structure were working, giving responses to internal stimuli. There are no images there that populate the screen of the consciousness; one is in a state in which internal data arrive and one 'responds' to those data also internally, and the vegetative center does all this with its characteristic automatism. But later a cycle of sleep begins with reveries, with images, that later are once again interrupted, and another period of sleep begins without them. This happens every night. Thus, even in the level of sleep, deep sleep, we find a completely vegetative state, without images, and a state in which the images appear. All of this has its cycles and rhythms.

We differentiate, of course, between levels and states. The images of sleep are very fast, they carry a strong affective charge and are powerfully suggestive for the consciousness. The material of these images is taken from daily life, though articulated capriciously. We will later see that "capriciously" is not quite the way it is, since when we get to the theme of the allegorical and other types of conformations in oneiric productions, we shall see that this is all subject to a set of laws that are quite precise. However, for now we'll say that things are articulated at whim. Sleep serves to restore the body and to put in order the mass of information received in the course of the day, besides serving to discharge numerous physical and psychic tensions.

In semisleep, phenomena from the other two levels are intermixed. One rises to semisleep from sleep, and it is reached before complete awakening. Also in full vigil one descends to semisleep in states of fatigue and the mixtures of levels begins to be verified. The level of semisleep is rich in fantasies and long chains of images that fulfill the function of discharging internal tensions.

Reverie in vigil is not a level but a state in which images proper to the level of sleep or semisleep break through by exerting pressure on the consciousness. These reveries act, they manifest in vigil through pressure from the other levels. This occurs with the objective of alleviating tensions; but reveries in vigil also serve to compensate situational difficulties or necessities experienced by the subject. This is, in its ultimate roots, related to the problem of

pain, and pain is the internal indicator and the internal register that is had when the subject cannot express himself in the world, and, therefore, compensatory images appear. When we speak of fantasizing or reverying in vigil, we do not refer to the level of semisleep, since the subject can continue to perform his daily activities mechanically, 'dreaming awake,' so to speak. The subject has not descended to semisleep or to deep sleep; the subject continues his daily activities; nonetheless, the reveries begin to hover about him

We observe that the mind shifts from one object to another, moment to moment. That it is very difficult to stay with an idea, a thought, without unrelated elements filtering in; that is, other images, other ideas, other thoughts. We call these erratic contents of consciousness 'reveries.' *These reveries or divagations* depend on the pressures from the other levels, also on external stimuli such as noises, odors, forms, colors, etc., and on corporal stimuli such as tension, heat, hunger, thirst, discomfort, etc. All these internal and external stimuli, all these pressures that are acting in the other levels are manifested by forming images and pressuring over the vigilic level. Reveries are unstable and variable, and constitute impediments for the work of attention.

We call "secondary reveries" those that are triggered daily and that have a situational (i.e., temporary) character. An individual who is in a situation is subjected to a set of external pressures and responses arise of secondary reveries. He changes to another situation and other responses of secondary reveries arise. We consider these reveries as secondary or situational because they are triggered in response, to compensate more-or-less precise situations.

However, there are other reveries of greater fixedness or repetitiveness which, though they vary, denote the same mental climate, the same mental 'atmosphere.' The images that emerge just once in a given situation and later disappear are quite different from these other images, which, even if we change situations, appear reiteratively. These reveries, which are not secondary, can change too, in their own way; but they have permanence, even if only in this aspect of mental climate—they have a similar flavor. As a digression, observe that the words we are using are completely sensorial. We speak of 'climate,' as though the perception of the phenomenon were tactile. We speak of 'flavor' as if one could taste a reverie…we will return to these particularities later on.

Sometimes these same reveries appear in the fantasies of semisleep and also in night sleep. The study of secondary reveries and of reveries in the other levels is useful for determining a certain fixed nucleus of divagation that is a strong orientor of psychic tendencies. In other words, that a person's vital tendencies, apart from the conditions imposed by the circumstances, are launched toward attaining that image, that fixed reverie that guides them. This fixed nucleus will be manifested as an image ; this image will have the property of orienting the body, of orienting a person's activities in a direction. The image points in a certain direction and that is where the entire structure goes.

The reverie nucleus orients numerous tendencies of human life in one direction that is not clearly noticed from vigil, and many of the reasons that a person might offer for some of his activities are in reality moved by the nucleus. They are not moved by his 'reasons'— rather the reasons are a function of the nucleus. In consequence, changes in the nucleus provoke changes in the orientation of certain personal tendencies. The person always continues seeking for ways to satisfy his needs, but always the nucleus continues to weigh over the direction. In other cases the nucleus becomes fixed, it remains stuck to one stage of life, even if the general activities change progressively. This reverie nucleus is not visualized; rather it is experienced as a mental climate. The images guide the mind's activities and we can register them, but the

reverie nucleus is not an image ; the reverie nucleus is what will determine compensatory images. Thus, the reverie nucleus is not an image but rather it is the mental climate that is experienced. The nucleus will motivate the production of certain images that, in consequence, will lead toward an activity.

An example of a negative nucleus is a permanent feeling of guilt, for instance. A man has a permanent feeling of guilt. He hasn't done anything reproachable; or perhaps he has, but what he experiences is this state of guilt—he feels guilty. He has no image whatsoever, but he experiences that special state of consciousness. Let's take, in another example, the tragic feeling about the future. Everything that will happen will turn out badly. Why? One doesn't know. Let's take the continual feeling of oppression. The subject feels oppressed, he says that 'he can't find himself' and feels that things are about to crash down on him…. However there is no reason to think that all nuclei are negative.

The nuclei remain fixed for years, and the compensatory reveries of such nuclei emerge. For a long time these nuclei operate, and they give rise to the birth of compensatory reveries. Thus, for example, if the nucleus that constantly exerts pressure is similar to the feeling of abandonment, if the subject finds himself abandoned, if they feel unprotected, if they experience the feeling of no protection and abandonment, it is very probable that compensatory reveries of acquisitiveness, of possession will arise, and that these images will guide their activities. Surely this does not just happen in the individual sphere, but also in the social sphere and at certain historical moments. Surely, in eras of historical rupture, these images of rampant possession increase because the climates of abandonment, climates of dispossession, the lack of inner references increase.

The secondary reveries give compensating responses to stimuli, whether the stimuli are linked to a situation or to internal pressures, because their function is to discharge tensions produced by these internal difficulties. Therefore the secondary reveries are very variable but certain constants are observed in them. It can be noticed that these reveries revolve around a particular climate. These reveries vary depending on the situation, they are expressed in different ways, but they have something in common. And that thing in common that they have makes us note the presence of a particular climate that has to do with each one of them. This common climate that the secondary reveries have is what informs us about the nucleus of great fixedness, which is not one that revolves according to the situation, but rather is the one that remains constant in the different situations.

In one of the examples mentioned, the subject is in a situation that is extremely disagreeable and he thinks that everything will turn out badly for him. We put him in a different situation that is very pleasant for him and he keeps on thinking that everything will end badly. And so, even when the situations vary, that climate continues exerting pressure and continues firing off images. When the reverie nucleus begins to manifest itself as a fixed image, said nucleus begins to vary since its basic tension is already oriented in the direction of discharge. We can use an illustrative figure: the sun is invisible when it is at its zenith; the sun is visible on the horizon, when it rises and when it sets. The same thing happens with the reverie nucleus—one doesn't see it when it is most active, even when its pressure is greatest. One sees it when it is just beginning, or one sees it when it is in decline. The nucleus can last for years or all of one's life, or it can be modified through an accident. Also, when a vital stage changes, the nucleus can change. If the nucleus, if the fixed climate has arisen, it is because it has to do with certain tensions; and when the vital stage changes, those tensions change considerably. Life's orientation begins to change and behavior undergoes important modifications. The orientation of

life changes because the reveries that give a direction toward objects have changed; and the reveries that give direction have changed because the climate that determines them has changed; and the climates have changed because the internal system of tensions has changed, and the system of tensions has changed because the subject's physical stage has changed or because an accident has taken place that has also provoked the change in the system of tensions.

The centers that we have examined in some cases issue orders to other centers. Those voluntary centers, such as the intellectual center, give orders to the voluntary parts of the other centers, but not to the involuntary parts of the other centers, and even less to the instinctive centers, particularly to the vegetative center in its internal work. The intellectual center does not give orders, and if it does, no one responds. The blood pressure doesn't change, nor does the circulation, nor do the deep tones vary because the intellect issues orders. Things are the other way around. The internal pressures that lead to the birth of the reverie nucleus are linked to the functioning of the instinctive centers, and because of this, the nuclei vary with the changes of physiological stage, in the same way that serious physical accidents achieve similar effects. And so these nuclei don't change, for example, due to orders received from the intellectual center; rather these nuclei change when the vegetative activity changes; for this reason it is very difficult to voluntarily modify these nuclei. Such nuclei vary with the changes of physiological stage. Besides this, we have said that emotional shocks also can form or modify a nucleus of internal pressure, since the involuntary part of the emotional center (as we will explain) sends signals to all the centers, modifying their action. If the emotional shock is intense, it can modify the functioning of the vegetative center for a long time. There are millions of examples. The emotional shock can unleash, from that moment on, a new nucleus of pressure, with the appearance of the consequent compensation. The secondary reveries will also make evident the emergence of a new permanent theme (despite their variability), and the subject's searches or vital intentions will be oriented in a different way, his behavior in the world varying as well. The subject received a powerful shock, and starting from that shock his life changed. Starting from that shock, his activities and vital searches changed. These emotional shocks can act with such force that they also provoke serious alterations in some points of the vegetative center, since the involuntary part of the emotional center acts over the vegetative center and modifies it. Shocks that reach these levels of emotional depth can provoke serious alterations in some points of the vegetative center, followed by dysfunctions and somatizations—somatizations through emotional action; i.e., physical illnesses caused by emotional accidents.

To sum up: We've talked about the levels of consciousness, saying that there are corporal points from which these levels are managed, just as there are other corporal points that manage the centers. These corporal points detect signals and emit signals in turn, to make that structure's level of work ascend or descend.

We've said that in the level of vigil the intellectual activities are vastly deployed. That in the level of sleep these activities diminish considerably, even when the power of the images increases. And that in the level of semisleep, we find these things are mixed.

We have differentiated between levels of consciousness and states that a specific level can be in. We've said that the reveries that appear in the level of vigil are products of situational tensions or products of pressures from the other levels. Thus the reveries that appear in the level of vigil are not indicative of levels, but rather they reflect states.

We've also said that these situational reveries have some kind of relationship amongst themselves—a relationship that does not go through the image, but through the climate. This

relationship of climate that the secondary reveries have with each other allows us to speak of a reverie nucleus. This reverie nucleus has great fixedness and corresponds to deep tensions. The nucleus varies with difficulty throughout time, but there are certain deep emotional shocks that can bombard it, and changes of vital stage also provoke modifications in it.

The reverie nucleus is what orients the tendencies of human life. The secondary reveries give compensatory responses to situational stimuli and they are invaded by the climate of the reverie nucleus. The internal pressures that give rise to the birth of the reverie nucleus are linked to the functioning of the instinctive centers. Thus, these nuclei are strongly linked to the vegetative and sexual centers. In reality, these last are the ones that motivate the emergence of the reverie nucleus.

4. Behavior. Formative Landscape.

The study of the centers, of the levels of consciousness and of the behavior in general, should allow us to articulate an elementary synthesis of how the human psychic structure functions. It should allow us to comprehend, also in an elemental way, these basic mechanisms that guide the human being's activities according to suffering or pleasure, and should enable us to comprehend not just the real capturing that this human structure does of the surrounding reality, but also the illusory capturing that this structure carries out of the surrounding reality and of its own reality. These are the points that matter to us. Our guiding thread is launched in the direction of comprehending suffering, pleasure and the psychological data that could be real, or illusory.

Let's get into the theme of behavior.

The study of the centers' functioning and the discovery of their cycles and rhythms allow us to understand velocities and types of reaction in front of the world in their more machine-like aspects. On the other hand, the examination of the reveries and of the reverie nucleus puts us in contact with inhibitory or mobilizing forces of certain behaviors that are assumed in front of the world. But besides the mechanical psychic and corporal aspect, besides the mechanical aspect of behavior, we recognize factors of a social type, of an environment type, and of accumulation of experience throughout life, that act with equal strength as the mechanical factors in the formation of behavior. And this is so because, apart from the stimulations that can reach the psychic structure (and to which it responds immediately), there are other, non-occasional stimulations that remain within the structure and continue emitting signals with relative fixedness. We refer to the phenomenon of the retention of the instants in which phenomena are produced. These phenomena are not simply produced and then disappear forever. Every phenomenon that is produced which modifies the posture of the structure is, besides, stored in it. And so this memory that the structure is equipped with (a memory, not just of the stimuli, but a memory of the responses to the stimuli, and also memory of the levels that were working at the moment of the stimuli and of the responses) will exert pressure, will decisively influence the new events that take place in the psychism. Therefore, with each phenomenon that is produced, we will not find ourselves before a first situation; instead *we will be confronting the phenomenon and confronting everything as well that had happened to it previously*. When we speak of behavior, we refer to this factor of temporal retention, which is of extreme importance..

An important factor that is a former of conduct is one's own biography, which is everything that has been happening to the subject throughout his life. This weighs over the human structure as much as the event that is taking place at that moment. From this perspective, given a specific behavior in front of the world, the stimulus that is received at that moment has equal weight as everything that is a part of the structure's preceding process. Normally the tendency is to think that this is a simple system of stimulus and response, but if we speak of stimulus, everything that has happened before is also a stimulus of the present. In this sense, the memory is not a simple accumulation of past events. The memory, in this sense, is a system of stimuli acting from the past. The memory is something that has not simply accumulated in that structure, but it is alive, it is in force and is acting with equivalent intensity as the present stimuli. These events can or can not be evoked in a specific level of consciousness, but whether they are evoked or not, their action is inevitable at every instant in which the structure is receiving stimulations from the world and is behaving before the world. It seems important to keep the biography in mind, the historical aspect of human life, and consider it as acting in a present way, not in a merely accumulative way as though it were a question of a reservoir that opens up its locks only when past events are recalled. Whether such events are remembered or not remembered, they were the formers of the behavior.

To speak of biography is the same as to speak of personal history. But that personal history, as we understand it, is a living and acting history. Personal history leads us to consider a second aspect, and it is the one that appears as a code in front of given situations. That is to say, the events coming from an environment draw, not one response, but a structured system of response. And this system of response serves in subsequent moments to effect similar behaviors.

These situational codes (that is, fixed conducts that the human being acquires, probably to save energy and also probably as a protection for its integrity), are the totality of the *roles*.

The roles are fixed habits of behavior that are progressively configured by the confrontation with different environments that a person is called upon to live in—a role for the job, a role for the family, a role for friends, etc. These roles do not act solely when a confrontation with a given environment arises; they also act at every moment, even if we are not confronted by the given situation. They manifest, they become evident, when the situational stimulus enters a specific zone of human conduct.

We distinguish between the family roles, work roles, different situational roles that a person can have fixed, can have recorded. It then becomes clear that when the person goes to his workplace, his behavior adapts, he assumes a role that is proper to his work that differs from the role he adopts with his family. Within the role he assumes in that given situation, however, there are many components proper to the roles of confrontation with other situations. It is as though numerous roles from other situations filtered into the situation that is recorded for responding to that environment. Sometimes those other roles do not filter in merely through action; they do not manifest with their characteristics through action but through inhibition. For example, a person has recorded his work role, has recorded his family role, and has recorded numerous other roles. But his family role is inhibitory; there is no reason whatsoever for his work role to manifest itself inhibitorily, and it then happens that these filtrations that are proper to the family relationship appear in the work relationship, and inhibitory phenomena arise that have not been recorded in the work role. This is extremely frequent, and a kind of transfer of inhibitory data or role activators that correspond to different zones of confrontation with the world, takes place

Just as we have been speaking of the centers' work that is of a dynamic and structural type, and we haven't spoken of those centers as if they were stagnant and isolated compartments; just as we have talked about a work of levels that is extremely dynamic, structural; in which the levels are mutually acting, we are also talking, in reference to behavior, of a structure (in this case of roles) wherein something more happens that goes beyond releasing a computer file card in front of a given stimulus.

One can observe a continual dynamic in the human structure. We try to find a few examples and see that very young people have not yet configured that protective layer of roles. The young find themselves lacking in protection in the confrontation with the world because they haven't yet recorded certain codes. They can have recorded the basic code of the family relationship and a few more besides. As they grow older and in the measure that the environment starts to demand a number of conducts from them, they gradually expand their layers of roles. This is what should happen. In reality it doesn't happen completely because there are several phenomena that impede the gaining of confidence in managing the environment. Errors of role are produced. This is the case of a person who behaves in one place using the role for other situations. For example, in their job they behave with family roles; they then relates to their boss the way their relates to their brother, and this logically brings with it numerous problems and clashes. There can also be a role error when the situation is new and the subject does not adapt successfully.

The study of one's personal history, of one's biography, and the study of these behavioral codes, these roles of conduct, clear up some aspects and throw light on some inhibitions in other areas. For example, in the centers' work as well as in the structuring of the reveries. Thus the action of these centers and levels of work is also modified by these codifications that are configured along the way by this personal history, by this biography. .

We can sharpen the focus of our study of behavior a little more by introducing some concepts that will be simple and operative. We call "landscape of formation" the set of recordings that configures the biographical substratum, over which the habits and basic personality features are deposited layer by layer. The formation of this landscape begins at birth.

The basic structured recordings compromise not just a system of memories, but also affective tones, a characteristic form of thought, a typical manner of acting, and finally, a way of experiencing the world and of acting in it.

The structuring of the world around us that we progressively carry out is strongly influenced by that base of memories that encompassed tangible objects, but also intangibles such as values, social motivations and interpersonal relations. We can consider our infancy as the vital stage in which the formative landscape was fully articulated. We remember the family as functioning differently than today; our conception of friendship, of camaraderie and, in general, of interpersonal relations have also been modified. In those times, the social groups had a different definition; what one was supposed to do and not do (the epochal norms), personal and group ideals have also gone through variations. In other words, the intangible objects that constituted our formative landscape have been modified. Nonetheless, the formation landscape continues to be expressed in our conduct as a mode of being and of moving among people and things. That landscape is also a general affective tone and a 'sensibility' of the era. that is discordant with the present one

We should consider our own 'look' and that of others as important determinants of our formation landscape. The factors that have acted over us in order to produce a personal

behavior through time, a codification on the basis of which we give responses and adapt to the environment, are numerous. One's own look regarding the world and the looks of others regarding oneself therefore acted as readjustments of conduct; and thanks to all of this, a behavior was formed. Today we rely on a vast system of codes that was "minted" in that stage of formation and we experience it as a biographical "background" that our behavior responds to as it applies itself to a world that, nevertheless, has changed.

Numerous conducts make up our current typical behavior. We can understand these conducts as 'tactics' that we use for living in the world. Many of these tactics have turned out to be adequate until today, but there are others that we recognize as inoperative, and even as generators of conflict. And all of this is of no little importance when the time comes to make judgments regarding our own lives around the theme of growing adaptation.

At this point in time, we are in a position to comprehend the roots of numerous compulsions associated to conducts that were initiated in the formative landscape. However, the modification of conducts linked to values and a certain sensibility will be difficult to carry out without touching the global relationship structure with the world in which people live today

5. The System of Detection, Register and Operation. Senses, Imagination, Memory, Consciousness.

The three experiential pathways that we mentioned at the beginning (sensation, image and remembrance), should be studied with greater care.

Without sensation there is no pain, no pleasure. It is necessary that the imagination be registered. Without this register, we cannot speak of imagination. If we register the work of the imagination, it is because it reaches the point of register as sensation. Pain also opens up a pathway through the memory. The register of the pain that opens up its pathway from memory is possible, thanks to the fact that memory is expressed as sensation. Whether we deal with the imagination or with the memory, everything is detected as sensation. Pain is not in the imagination; pain is not in the memory—pain is in the sensation that every impulse is reduced to. One has memory of something because one registers that fact; one imagines about something because one registers that fact. And so it is the register, the sensation that gives us information on what is memorized, about what is imagined. It's clear that in order not to confuse things we will make a distinction between sensation as such (that which comes from the senses), and other sensations (that do not come from the senses) such as those that come from the memory or that come from the imagination. We won't call these last two 'sensation' in order to avoid confusion in the description.

However, if we are going to reduce things to their final elements, we verify that an image and a mnemic datum arrive to something that registers them as sensation. We say that the activity of these senses is registered; we say that the memory's activity is registered, that the imagination's activity is registered. Upon saying "register," we make distinctions between one that arrived from one pathway and one that arrived from another; and we note that there is "something" that registers. Without that "something" that registers, we cannot speak of what is registered. And what registers must also have its constitution. Surely we shall also have a sensation of it. We are speaking of the register of the entity that registers, and we call this entity "consciousness."

That apparatus that registers is in motion and the activities it registers are likewise mobile; nonetheless, it has a certain unity. Sometimes this apparatus is identified with the “I”. But the “I,” unlike the consciousness, does not seem to be constituted from the beginning, but rather becomes constituted within the human being. On the other hand, one cannot speak of the “I” if its limits are not defined, and it seems these are given by the sensation of the body. This “I” must go about constituting itself in the human being in the measure that the entirety of the bodily sensations are constituted… naturally, the memory is in the body, the imagination is in the body, the senses are in the body and the apparatus of register of all these is in the body and is linked to the sensations of the body.

Since the body’s sensations operate from birth (and even before), already from the beginning this general sensation of the body that some identify with the “I” already goes about constituting itself; but in reality, we are talking about the consciousness as apparatus of register. Let’s say that in very early infancy, very soon after birth, the “I” does not function. One is not born with an “I”. The identification with one’s own “I” is realized in the measure that the sensations of the body are codified, thanks to the apparatus of memory. There is no “I” without memory, and this memory cannot function if there are no data. These data begin to be articulated to the extent that experience develops. We are saying that a child does not have an “I”. A child can perceive a “we,” but does not know if his body begins or ends in an object. A child does not know if he is “I” or if his mother is “I”. This “I” is gradually articulated through the accumulation of experience.

We said that all psychic phenomena and processes are in the body; but where is the body? The body, for the “I” that has become constituted, is outside of the “I” and is inside it. What are the limits of the body? The body’s limits have to do with sensation. But if the sensation were extended beyond the body, what would the body’s limits be then? This point is of certain importance, because if we distinguish external touch as the body’s limit, for example, then the body ends where external touch ends. The body begins there where sensations are registered on the skin. But it could happen that one didn’t have tactile limits, that the temperature of the skin was at the same thermal level as the environment around the skin, and then one would not know exactly what the limits of the body were, how far that body reached. We know of many sensorial illusions and we know that when a person stretches out in a relaxed state and the ambient temperature is very similar to that of the skin, one feels as though the body were growing bigger, not because any extraordinary phenomenon is taking place—on the contrary, the illusion of the body’s enlargement takes place because the body has no limits, and there are no limits to it because the temperature of the skin and of the environment is the same. Thus it is that, depending on the limits set for the sensations, the sensation of one’s own body is constituted.

We say that one of the pathways of pain is the pathway of sensation, and when we speak of sensation, we are already referring to what is perceived through certain apparatuses that the body is equipped with. Let’s see. I have the sensation of an external object. However, I also have the sensation of an internal pain. The sensation of that internal pain —where is it? Surely, I register it in that apparatus that we spoke of at the beginning. But where is the sensation? The sensation seems to be in the interior of my body. And when I see the external object, where is the sensation? The sensation is also in my body. And what makes me distinguish between the object that is inside and the object that is outside? Not the sensation, certainly, since both the sensation of what happens outside and that of what happens inside is registered inside me. I cannot register a sensation of what there is outside, outside my body. I have to register the

sensations (whether it is a matter of external objects or internal ones) inside my body. But I say, nevertheless, that an object that I perceive is outside. And how can I say about an object that I perceive that “it is outside,” and of another one, that “it is inside,” if anyway, the register is always inside? There must be some particular functioning of the structure that makes it possible to establish these distinctions.

I remember a job I was performing. Where do I register the memory of that event? I register it in my interior. I imagine a job that I will carry out immediately or that I will carry out in the future. Where do I register that which I will do? I register it in my interior, of course. But the events that appear on my screen of representation appear as though they were “outside.” I am remembering, perceiving, or imagining activities that seem to occur outside. The internal representation that I have of all that, appears before me as though it were occurring in the external world.

If I now observe where I register these images (whether they are proper to my imagination or to my memory), I see that I register them on a kind of “screen,” a sort of “space” of representation. And this space of representation is inside me. If I close my eyes and remember something, I observe that what I remember arises on a kind of screen, on a space of representation. And what am I doing then with all of this that happens inside, with respect to the objects and events that take place on the outside? Surely I must be doing something different from what happens in the exterior. I will say that I “reflect” it, I’ll say that I “translate” it, I’ll say whatever I want, but in every case I am carrying out operations in my interior that have something to do with phenomena that are not proper to it…. How all of this equipment functions is a matter for careful study.

How might a sensation that I attribute to an object of the external world and a sensation I attribute to an object of the internal world be different from each other? In the sensations in themselves, or in certain limits that the body imposes on these worlds?

We must recognize that a certain relationship exists between the sensations one has of the external world, the memories one has of the external world, and the imagination one has of the external world. We cannot say lightly that all that is illusion. It is not illusion, for the simple reason that if I think of an object and later I mobilize myself toward that object and I have the sensation of that object, there is something that agrees between what I have remembered of the object, between what I have imagined about the object, and what I now perceive of the object. It is evident that I can memorize that object and later open my eyes and find myself in the object’s presence. The forms, colors, distances can be less or more accurately imagined, but I can find myself in the midst of all that. Moreover, I can tell someone else that there is an object over there, and that someone else can imagine or find the object. That is to say, there is something that agrees, whether deformed or not. However, it is also clear that I could be color blind, for instance, and perceive that object, which is of one color, as being of another. And so, even if there is accord among all these functions, there can also be accord between illusions. For us it is important to comprehend how it is possible for such heterogeneous functions to agree, because somehow they agree and they do so, thanks to that coordinating and processing apparatus of all those different data. It’s evident that these signals are coordinated amongst themselves and there is a consciousness that coordinates them. Among the functions of the consciousness there appears the “I” that I register as the point of decision of my activities in the outer world, and of certain activities that I regulate voluntarily in my inner world. The “I” is in the body. But how is that “I” in the body? Is it in the body as a physical localization, or has this “I” been constituted by a mass of experience, a sum total of experience? Or perhaps this “I” is a

structure that is articulated by the different signals that reach a specific point? It can be that this “I” that coordinates, begins coordinating once a critical informative mass is acquired; because if this mass has not been formed as yet, the “I” does not appear and the body itself is confused.

We will study part by part how all this works, of the sensations that are registered in the exterior of the body and in the interior of the body.

We have a scheme wherein this structure appears that impulses arrive to and from which responses go out. These arriving impulses reach a specific apparatus that detects them. This impulse-detecting apparatus is the apparatus of the senses. This apparatus carries out a census on data from the external world and also from the internal world. The data reach this apparatus, but besides this I perceive that these data can be updated even if they are not arriving at this moment. I say then that these data that reach the point of register, also simultaneously reach an apparatus that stores them. The data is stored. Whether they are data from the external environment or from the internal environment, the data that arrive are stored. There where I have a register of the data, simultaneously I have undergone the recording of the same and this now puts me in the situation of extracting previous data. All this occurs in front of senses that have different physical localizations and that are in continuous movement, but that have relations among themselves and that are not absolutely compartmentalized. And so, when one detects something, modifications happen to the other senses. If one perceives through or by means of the eyes, it is thanks to the fact that the seeing sense is in motion (not simply in external physical muscular movement to localize the light source), it is in activity. The eye does not enter into activity simply upon perceiving light. The visual sense is in movement, it is in activity and a variation is produced in it when an impulse arrives. All the other senses are also in activity and when the eye perceives a phenomenon that is external to it, a variation is also produced in the movement of the other senses

What happens in the external senses is also happening in the internal senses. The internal senses are also in activity, such that it can very well happen that someone is perceiving an object with the eye and, at the same time, they are internally perceiving a stomach ache. And this perceiving of the object with the eye, simultaneous with perceiving the stomachache with the internal senses, makes the information go to memory simultaneously. An example: I arrive in a city and everything turns out badly for me. Later I remember that city and what do I say about it? I say, “That’s an awful city.” And why do I say it’s an awful city? Because I did badly there. And what is that about ‘it went badly for me’? Is it simply because of the perceptions I’ve had? Or because of a number of situations I was in, a number of registers of another nature that are not external perceptions? No doubt other registers have been at work, other internal sensations. Surely it’s what happens with everything and not just with that unpleasant city. It seems that when I register something, I record it, and if I register it simultaneously with the data from other senses, I also record it in simultaneity with them. It seems that one is continually receiving a stream of information from all the senses and one is continually recording all that information. And it seems that the information from one sense is conditioned by and hooks up with the information from another sense.

Sometimes, upon capturing certain fragrances through the olfactory sense, the memory evokes complete visual situations. And what does the sense of smell have to do with all those visual situations? It’s obvious that the senses are enchained among themselves. Sometimes when one sense is set in motion, the others lower their activity level. When all the senses are being bombarded, there is a problem for the register. But when one pays attention (and we will see later on what this paying “attention: as aptitude of consciousness is about) to one sense,

the other senses tend to quiet down. It's as though all the senses were making noise with their scanning action and were alerting that "I". As if all the senses were engaged in a search. Then, when a signal reaches a sense, all the others tend to quiet down. The senses, even when they don't perceive any internal data, are in movement and are producing their noise, are providing information on themselves. There is a background of noise that lowers as the senses specialize in a specific zone of perception.

And the memory, what does it do? It gathers data from the senses and gathers data on the operations of that apparatus of registers too. I remember, for example, the mental operations that I've been carrying out. First, I have a sensation of the mental operations themselves, but I can speak of my mental operations because I have a sensation of them. I have a sensation of my operations, they are internal sensations, as much sensations as a stomach ache. We are taking certain precautions and discussing certain postures that are circulating, postures that presuppose that mental operations have nothing to do with the body because the body has to do with the operations of the digestive apparatus, or with what the eyes perceive, and when we talk about matters of the "spirit" such things must not be related to the body (?). We are challenging those who assume that there is a spirit that has nothing whatsoever to do with the body. And if there is a spirit that has nothing to do with the body and it is the one that carries out these operations, then who registers these operations? Where are these operations registered? And how then are these operations evoked? If one speaks of a spirit it will be because I have a register of that spirit; and if I have a register of that spirit, it's because something can receive an impression from that spirit. And if I don't have any sensation of that spirit, then I can't speak about it.

There are others who think that the psychic apparatus is a sum total of sensations, as if there were no other complex and delicate apparatuses coordinating these sensations, making them function in structure. We've had discussions with them as well, with those who believed that the activities of the mind were a simple sum total of sensations. It is very different to say: "I have sensations of the work of the senses, the memory and the imagination," than to say, "They are sensation." There are distinctions among them and there are very different functions that the apparatuses of sense and the apparatuses of fulfill. And so we do not exactly share that rough, sensualist thinking. Neither do we share that other strange thinking that speaks of the "spirit" as if there were an entity that had nothing to do with the registers or with the sensations. There are those who speak of the mind, of the mind's pain, because the pain of the body has nothing to do with it. And this pain of the mind—how is it experienced? "It is experienced with the spirit," they say, in the same way that artistic sensations are experienced in the spirit. And who is that gentleman ("the spirit") who performs so many operations outside the body, and how is it that I have data about that gentleman?

We understand by "apparatus" the structure of the senses, the structure of the memory and the structure of consciousness with their different levels. These apparatuses work integratedly and the connections between them are effected through impulses that, in turn, undergo distributions, translations and transformations.

Senses

The apparatus of senses finds its origin in a primitive touch that has become progressively specialized. The chemical senses (taste and smell) work with particles that produce certain chemical transformations, and as a result they submit the datum. The mechanical sense (touch)

that functions on the basis of pressure and temperature. The internal senses of cenesthesia and kinesthesia function, sometimes chemically, sometimes mechanically. One has the register of what happens in the intrabody also through pressure, through temperature and through chemical transformations and reactions. We know of the senses of hearing and vision as physical senses. Hearing functions by percussion; sight through the physical reception of a vibratory action

In the internal senses, the cenesthetic sense provides the information on the intrabody. We know there are numerous tiny organisms, numerous small organs in the intrabody that collect chemical, thermal, pressure samples. The detection of pain also plays an important role. It could be thought that there is a small, specialized apparatus for detecting pain, but in reality, all the senses, when they reach a certain limit of tolerance, send us painful sensations. These sensations are what immediately set in motion an activity of the structure to provoke the rejection, the elimination of these intolerable sensations. Thus the sensation that is captured in one sense is immediately linked to the activity of rejection of what is painful. The centers' work is detected cenesthetically, internally, as are the different levels of work of the consciousness. The sensation of sleep, the sensation of tiredness, can also be experienced. The cenesthesia is an extremely important sense which has been paid very scant attention. The internal sense later specializes and differentiates between the kinesthesia and cenesthesia. When vigil drops down in its level of work, when the level of consciousness lowers, this internal sense increases its emission of impulses.

Since the senses work in dynamic and in structure, all of them are in a search, they carry out a sweep and produce a background of noise in the information. However, when a person sleeps and closes his eyelids, his contact with the external world doesn't disappear totally; rather, the background of noise lowers considerably, and with the decrease of the information on the external world, the information from the internal senses increases relatively. We cannot say with precision whether the internal impulses increase when the level of consciousness drops, or whether when the level of consciousness goes down, the work of the external senses is reduced as well; but the work of the internal senses becomes evident. When the level of consciousness goes down, the impulses from the internal world are manifested with greater intensity.

These internal senses are not localized in the face, as almost all the others are, nor are they located in specific points, nor can they be directed with precision. Their work invades all and they provide their data without any act of the will on our part. One can, for example, close one's eyes and make the perception that was reaching the eye, disappear. One can train the eye in one direction or another, but one can't do the same with the internal senses. One can pay better attention to certain internal sensations, but these inner sensory apparatuses do not have that mobility and they cannot be suppressed. Thus their localization is characterized by its non-precision, on one hand, and neither do they have mobility, i.e., they cannot be directed like the other senses. Among the internal senses we distinguish the kinesthetic sense, we had said that it provides data on movements, corporal postures, physical balance and imbalance.

And so we have this sum total of apparatuses in dynamic that supplies us with data on the external and internal worlds. The tracks of this internal and external information, as well as the tracks of the operations of the consciousness themselves in the different levels of work, will be received in the apparatus of memory.

The psychic structure (the consciousness) will coordinate the data from the senses and the memory recordings.

As we have said before, the data does not simply reach an apparatus that perceives it and that is inactive; rather the data reaches an apparatus that is in motion. This datum that arrives to the apparatus that is in movement configures the perception. And so sensation is a theoretical atom; but in what happens in reality is the datum that reaches a sense that is in motion, is configured and structured. This we call “perception,” which is the sensation plus the activity of the sense. The register is therefore a structuring that the sense does with the data, and not simply the data.

Characteristics Common to All the Senses

a) All of them carry out activities of abstraction and structuring of stimuli according to their aptitudes. We are saying that the sense eliminates many data that reach it and configures other data that do not reach it. Considering some examples about the frog eye’s perception, you will remember that this little creature only had the perception that there was another living being in front of him when a certain form appeared (curved and balloon-shaped), and when the form also showed movement. And if that form did not appear but there was movement, or the inverse, no register was produced in this little fellow’s detection apparatus. If you remember this, you will comprehend what we are referring to when we speak of the abstraction that the sense carries out, and, besides, the structuring that the sense performs. And from this structuring of diverse data, the perception arises.

b) All the senses are in continuous movement. They are like radar stations sweeping different ranges. There is also experimental proof of this.

c) All of them work within a range according to a particular tone that must be altered by the stimulus. In other words, each sense is in motion within a specific tone. When perception arises it is because a variance has been produced in the tone of that sense. You remember the experiments with the frog’s optic nerve that was always cycling at one pulse per second, and when the nervous stimulus arrived, it began to cycle at a greater speed. The sense was in movement. For the perception to be produced, it is necessary for the stimulus to appear between sensory thresholds. The sense is pulsating, but if the arriving stimulus doesn’t have sufficient energy, it is not perceived. If it goes beyond the potential of tolerance, it is not perceived as a sensation or perception proper to that sense, but as pain. These thresholds have mobility. The thresholds also expand or contract. Thus, normally, when certain internal activities such as attention are focused on a sense, its threshold tends to dilate and the thresholds of the other senses tend to contract. When the internal senses work fully, widening their thresholds of perception, the external senses tend to reduce their ranges. When the attention is focused on the external senses, the ranges, the thresholds of internal perception, tend to contract. Thus, for there to be perception, it is necessary that the stimulus appear between sensory thresholds. A minimum threshold below which perception does not take place, and a threshold of maximum tolerance that, when surpassed, produces sensory irritation or saturation, or what we generically term as “pain.” If there is a background of noise that comes from the same sense or from other senses, or there is a background of noise coming from memory that is supplying data while perception is taking place; or there is a background of noise because consciousness in general is supplying data, the stimulus must raise its intensity for it to be registered and without going beyond the maximum threshold so that saturation and sensory blockage will not occur. When a man is divagating, dreaming awake, and his images are occupying his field of consciousness, the stimulus that appears must increase its activity in order to be detected. In any case, when

one is divagating or dreaming awake, the internal cenesthetic activity is increasing; therefore, the ranges of external perception are lowering. It is therefore necessary that we increase the activity of the external world and, for example, say: “Hey! Wake up,!” When the maximum threshold is exceeded or there is sensory blockage, it is indispensable to make the background noise disappear for the signal to reach the sense. Another case is that established in the law of reduction of the constant stimulus due to adaptation of the threshold. That is, these clothes we’re wearing now, at first give us a tactile sensation, but time passes and we no longer feel them. Not just because we’ve been distracted away from the problem of the clothes and we are into something else—not just because of this —but because the constant stimulus decreases in intensity. As time passes, the constant stimulus is attenuated for the perception. And so when a stimulus lies within the threshold but becomes constant, the threshold adapts to it to leave it in at its limits and not continue having a register, which would disturb other activities of the apparatus. And so we have numerous stimuli, but when the stimuli become constant, the thresholds of the senses adjust so that the background of noise will disappear. Otherwise, our bombardment with perceptions would be constant and we would have such a background of noise that there could be very little distinction made between the new perceptions that might appear. Thus it is that perception takes place between ranges, minimum and maximum thresholds of tolerance. These thresholds are in continuous motion. When there are constant stimuli that appear within these ranges, the latter adjust in order for the perception of that stimulus to diminish. We call this, law of decrease of the constant stimulus, due to threshold adaptation.

d) All the senses work between thresholds and limits of tolerance that allow variations depending on education and according to metabolic needs (in reality, it is here where the root of sensorial existence lies). The variability characteristics are important to distinguish sensorial errors.

e) All the senses translate perception into one same system of impulses. These impulses are the ones that will be distributed in various ways. We don’t want to get into the physiological question, but let’s note that all the senses translate the perceptions into one same system of impulses, and we will call this “homogeneity of the impulses from the different senses.” Thus on one hand, I see, on the other I hear, on the other I taste, but all this of hearing, tasting, seeing, etc., is translated into one same system of homogeneous impulses. One works with the same type of impulse. Sounds do not go through the inside of one’s head, nor do visual images, nor do gustatory or olfactory sensations.

f) All [the senses] have physical localizations, physical terminal localizations, whether precise or diffuse, connected to a system that coordinates them. All the senses have nervous terminal localizations, whether precise or diffuse, always connected to the central nervous system and to the peripheral or autonomous nervous system, from where the apparatus of coordination operates.

g) All the senses are connected to the organism’s general apparatus of memory.

h) All the senses have their own registers which are given by the variation of the sense’s tone when a stimulus appears.

All the senses can commit errors in the perception of the datum. These errors can originate from a blockage of the sense, for example, due to sensorial irritation. We irritate a sense, we go to the threshold of tolerance and the perception that we have of the datum that irritates the sense is a powerfully modified perception that has nothing to do with the object. Thus, these errors can come from the blockage of the sense because of sensorial irritation, but also

because of a failure or deficiency of the sense. You are familiar with cases of myopia, deafness, etc. Also due to the lack of intervention of another or other senses that help to provide parameters, that help provide references regarding the perception. For example, you hear something that is apparently distant, and upon seeing the object in question you begin to hear it in a different way. This is a very frequent case of auditory illusion. One believes that the object is far away, and the perception is adjusted only when one sees it and localizes it visually. Since we know that all the senses work in structure, then normally data is being received, information is being received from the different senses. And with this information perceptions are being configured about the world that surrounds us. Thus, when the parameters fail and we have just one sensory datum, in these cases an illusion in the perception is produced. There are also errors of sensation or of perception, caused by mechanical agents. Such is the case of seeing light due to applying pressure on the eyeballs. In almost all the senses we find examples of illusions produced by mechanical action.

Imagination

It is very difficult to differentiate between the stimulus that, coming from a sense, reaches an apparatus of register, and the image that it summons up, the image that the stimulus awakens. It is quite difficult to distinguish between the impulse of the sense and the image that corresponds to that impulse. We cannot say that the image and the impulse of the sense are the same. Neither can we distinguish, psychologically, the velocities of the internal impulse and the velocity of the image. It's as though the image and the impulse were one same thing, when in reality they are not.

When considering the image it is necessary to take a few precautions. In the first place, we should recognize that images do not just correspond to sensorial stimuli, but are also called up from memory; and secondly, we must always be alert before the naïve interpretation that makes the image appear as solely corresponding to the visual sense.

For some primitive students of these matters, the image has performed a second-class function in the economy of the psychism. For them, an image is a kind of degraded perception, a second-class perception. In other words, if a gentleman looks at an object and later closes his eyes and evokes that object, he observes that this evocation that he carries out of the object is of inferior quality in comparison to the perception. With the eye he can perceive the object better and more clearly than by evoking it. Besides, this memory is tinted by a number of bizarre elements that contribute to the confusion that results concerning the object. Therefore the representation that is had of the object's presentation appears to as a degradation, a kind of fall in the perception. From this understanding of things, the scholars referred to left the image filed away in the inventory of secondary phenomena of the psychism. Neither did they have much clarity with respect to the fact that images do not just correspond to the visual sense, but each sense is a producer of images that correspond to it. And finally, it was believed that the image only had to do with the memory, and not that it was closely linked to the sense.

In reality the image fulfills numerous functions. We will need to comprehend the function of the image in order to later understand that, when this image mobilizes itself, it will act over the centers and will carry energy from one point to another, producing transformations of vital importance for the economy of the psychism. For now, if the senses appear in order to give information on the phenomena of the external or internal world, the images that accompany the perceptions of the senses are not simply for repeating the data of the information received, but

for mobilizing activities with respect to the arriving stimulus. But let's observe this in an example from daily life. I'm at home and the doorbell rings. The doorbell is a stimulus for me; I perceive it. I then quickly jump up from my chair and go to open the door. The following day, the doorbell rings and the stimulus is the same one, but instead of jumping up from my chair and going to open the door, I stay in my chair. In the first case, I was waiting for a letter that the postman was supposed to deliver that morning. In the second case, I was expecting a neighbor to knock on my door and ask to borrow a pan. If in my presence or my copresence there was one datum or another, this stimulus in one case or in another, it has been limited to mobilizing a specific image. In the first case, the stimulus mobilized the image of the postman whom I was expecting. Of course, I was occupied with something else and at that moment I wasn't expecting the postman. Certainly I was into something else, but when the stimulus arrived it mobilized a set of images that I was somehow expecting. When these images were mobilized, I jumped up from my chair and went to the door. However, in the second case I had another system of ideas and when the stimulus arose it didn't mobilize the image of the postman; rather it mobilized the image of my neighbor, among other reasons, because I had already received the letter I expected the day before. And so when this second image arose, my body was mobilized in a different way, or it wasn't mobilized

And so the old story that everything works so simply based on matters of stimuli and responses that correspond to those stimuli, isn't so. Even when in an elementary circuit such as that of the reflex, in a short reactive arc, the stimulus arrives and without any voluntary action the response comes out, besides the setting in motion of a response, an image has been immediately generated that is also producing its effect. And so, a sensation is unfailingly accompanied by the arising of an image. And what in fact mobilizes the activity is not the perception, but the image.

We will see how this image has properties that we have studied when we have spoken about "muscular tonicity," in which the muscles are placed in a certain tone of activity, following visual images. The visual images go in a specific direction and the muscles are adjusted toward that direction. It is perhaps the stimulus that is moving the muscles? Not at all. It is the image that is moving the muscles. We must recognize that certain images do not just activate our external musculature—they also activate the internal musculature and numerous physiological phenomena are set in motion. The image mobilizes internal phenomena, which produces activity toward the external world, as if the function of the image were to return energy to the external world from which the sensations had arrived.

The internal senses also have to receive information on what is happening in the activities of my consciousness, because if I didn't have information on what was happening in the activities of my consciousness I would be unable to give continuity to those processes. Thus the internal senses are capturing, not just visceral data, data from the intrabody, but they are also capturing what is happening with my activities and with the operations of my consciousness.

The "apparatus" that is the former of images functions at different levels of work, contributing to the modification of not just the activity of the consciousness, of the coordinator, but also to that of the apparatuses themselves, of information from the memory and from the centers' activities.

Of course, data arrive on the functioning of the consciousness to the internal senses. In turn, the consciousness also can act to orient the senses in one direction or in another, and make them pay attention to one sensory range and ignore another. These are in reality functions of the consciousness, more than functions of the senses. We should study this when we touch on

the topic of the structuring that the consciousness carries out. However, at any rate, it is good to note that the senses are moved by the activity of the phenomena that arrive to them and they are also moved by the direction imprinted on them by the coordinator apparatus. When the senses do not limit themselves to merely receiving impressions from the external or internal world, but they are intentionally directed, then we are in the presence of the phenomenon of reversibility.

It's quite different to hear a noise, because the noise is produced without the participation of my intention, and to go looking for a specific noise. When I'm looking for something specific using my senses, I am directing the activity of the sense from the mechanisms of the coordinator. And also, apart from directing the senses, it is very different when I simply perceive a data, from when I am conscious of the perception of that data. I hear the doorbell and it doesn't mean much to me. But when I hear the doorbell and this hearing of the doorbell is something that involves my awareness, in the sense that I isolate it from an undifferentiated mass of stimuli and I pay attention to it, then I'm working, not with perception of an undifferentiated stimulus, but with the apperception of that stimulus. There is work carried out then that is not simple detection followed by perception; rather there is work done in which I pay attention to the perception. I call this 'apperception'. Moreover, I can predispose all my senses in the direction of apperception. Observe that it is very different to limit oneself to riding atop a mass of perceptions, from being in an apperceptive attitude. In this attitude, all the stimuli that arrive are registered with attention I can be in an attitude of indifference and the stimuli arrive anyway, or I can be in an attitude of attentiveness to the stimuli's sudden appearance, the way a hunter waits for the hare to leap out. I can be very attentive, waiting for certain stimuli to emerge, and even when the stimuli don't arise, I am in an apperceptive attitude. Taking the mechanism of reversibility into consideration will be very important in order for comprehending the problem of the levels of work of the consciousness, and to clearly recognize a few illusory phenomena.

We are trying to emphasize, among other things, that the senses are not just bringing in information from the external world, but they are working in a very complex way, directed in some of their parts by the activity of the consciousness. It isn't simply the phenomena of the external world or the visceral internal phenomena that are influencing the senses, but the activity of the consciousness is influencing the work of the senses. If this were not so, there would be no explanation for why certain perturbations of the consciousness should modify the register one has of the external world. By way of an example: ten different persons can have a different perception of the same object (even though they are the same distance away from it, under the same lighting conditions, etc.), because there are certain objects that lend themselves for the consciousness to project its work over them. In reality, the consciousness does not project its work on the objects; the consciousness projects its work on the senses, and then modifies the system of perception. The consciousness can project its images on the apparatus of reception, the apparatus of reception can return this internal stimulation, and then one can have the register that the phenomenon has arrived from the exterior. If this is so, then certain workings of the consciousness can modify the structuring that the senses perform on the data from the external world.

Memory

Just as the senses and all the other components of the psychism do not work in isolation, neither does the memory work isolatedly. The memory is also working in structure. The memory, as we have said before, has the function of recording and retaining the data that is coming from the senses, data coming from the consciousness; and the memory also has as its function the supplying of data to the consciousness when the consciousness has a need for those data. The memory's work gives references to the consciousness for its temporal location among phenomena. Without this apparatus of memory, the consciousness would have serious difficulties locating the phenomena in time. It wouldn't know if a certain phenomenon was produced before or after, and it couldn't articulate the world in a temporal sequence or succession.

It is thanks to the fact that there are different memory ranges, and it is thanks also to the existence of thresholds of memory that the consciousness can locate itself in time. It is also surely thanks to the memory that the consciousness can locate itself in space, since mental space is by no means disconnected from the times of consciousness—times that are supplied by phenomena that come from memory. Thus, these two categories of time- space function in the consciousness, thanks to the supply of data that the memory provides. We can examine this more slowly.

Just as we speak of a theoretical atom of sensation, we also refer to a theoretical atom of reminiscence. But this is theoretical because they do not exist in the phenomena experienced. What can be registered is that in the memory, data coming from the senses and from the consciousness are received, processed and arranged in order in the form of structured recordings. The memory receives data from the senses, receives data from the operations of the consciousness, but aside from this it arranges the data in a certain order and structures them; it carries out a very complex work of compilation and organization of the data. When the level of consciousness descends, the memory starts putting all the data in order that had been filed away in another level of consciousness. At one level the memory is working, registering, filing away all the daily data, the day's data that are coming in. And at another level of work, the memory begins to classify and to organize the data that was received in vigil.

In sleep, which is another level of consciousness, we will find that the memory is processing data. And the putting into order that is done in the memory with the data that have been received is not the same classification of that data that is done when they are being received.

Thus, at this moment I am receiving information through the senses, and this information that I receive is being filed away in memory. However it turns out that when my level of consciousness goes down and I go to sleep, I also encounter those data from the daily world, from the world of vigil. All that raw material that I've received during the day and that I have recorded appears, but this raw material is not articulated in the same way in my internal system of representation. What had a sequence during the day, follows another order when the level of consciousness falls. And then what happened in the end now happens at the beginning; recent elements are connected to very old elements in my memory, and there an entire internal structuring is carried out with the raw material received during the day and with the previous data from different sectors of memory that correspond to an ancient memory, a more-or-less mediate memory. The memory is an 'apparatus' that performs different functions, according to the level of work that the structure of consciousness is in.

The data are recorded by the memory in different ways:

1) A strong stimulus is recorded strongly in the memory.
2) Data is also strongly recorded by means of simultaneous entry through different senses.
3) A recording is also made when the same data on a phenomenon is presented in different ways. If I present it in one way, I record it in one way; if I present it in another way, I record it in another. My consciousness is structuring it, is articulating it; but apart from this, I have received an impression A and an impression B. The recording takes place because there is a repetition and, besides, because the data are being recorded that the consciousness is structuring regarding the object in question.
4) One also records through repetition as such.
5) The data are recorded better in context than individually.
6) They are also recorded better when they stand out or are noticeable because of a lack of context. Something that stands out, something that is impossible predisposes toward greater attention and, therefore, it is also recorded more strongly.
7) The quality of a recording increases when the stimuli are distinguishable and this happens in the absence of background noise, because of the sharpness of the signals.

When there is saturation because of repetition, a blockage is produced. Advertisers have used the law of repetition in a somewhat exaggerated way. Through repetition a datum is incorporated; but repetition also brings about sensory fatigue. Besides this, what is valid for the senses in general is also valid for the memory, i.e., the law of decreasing stimulus the longer the stimulus is sustained. If we keep up a constant dripping of water, the repetitive dripping of the water does not succeed in recording the dripping water. What it achieves is that the recording threshold closes up, just as the threshold of perception also closes up and therefore the data ceases to influence. When an advertising campaign is excessively reiterative and insists on inconsiderate repetition, basing itself on the law of recording through repetition, it produces saturation in the memory and the data no longer enters, it produces sensory irritation and memory saturation. In some animals one works with the reiteration of the stimulus, and instead of recording the stimulus strongly and obtaining an appropriate response, the animal ends up falling asleep.

When there is absence of external stimuli, the first stimulus that appears is recorded strongly. Also when the memory isn't supplying information to the consciousness, there is a greater predisposition for recording. And the memory releases information, compensatorily, when data are not arriving to the consciousness. Let's imagine one case. A gentleman is locked up in a cave where no stimuli from the outer world arrive. No light reaches it, no sound, no blasts of wind that impress his tactile sensitivity…there is a more-or-less constant temperature. The external data are diminished. Then memory begins to release its stored data. This is a curious functioning of the memory. A person is locked up in jail, or they are put inside a cave, and then, since there are no external senses working and no external data, in any case the memory supplies data to the coordinator. If we eliminate the external sensory data, memory immediately begins to compensate by supplying information. Memory does this because, in any case, the consciousness needs all these data in order to locate itself in time, in space; and when consciousness does not have references of data that stimulate it, it loses its structurality. And the "I" —which had arisen due to the sum total of stimuli and the sum total of work of the apparatuses—finds that now it doesn't have stimuli and it doesn't have data coming from the

apparatuses. The “I” loses its structurality and experiences the sensation that it is disintegrating, it is losing inner cohesion. It then calls on the references from data even if they only come from memory, and this sustains the precarious unity of the “I”.

Remembrance—or more precisely, evocation—arises when the memory supplies already-recorded data to the consciousness. This evocation is produced intentionally by the consciousness, which differentiates it from another type of remembrance that is imposed on the consciousness.

Let’s use a simile to make these mechanisms more or less symmetrical with what we had said happens to the senses and the consciousness. Here the stimuli arrive from the memory to the consciousness and we say: “remembrance.” When consciousness went toward the stimuli we spoke of “apperception.” And when consciousness went toward the data of memory, i.e., goes about locating the datum that interests it, then we speak of “evocation.” One evokes when the attention is directed at a specific range of stored memories.

We know that data arrive to consciousness from the external senses and also from the internal senses. This information arrives simultaneously to the consciousness. It means that when I evoke, when I go to the memory to search for the external data, very frequently that data that I am bringing from memory comes mixed with the other data that accompanied the perception. In other words, if I am now receiving external information and it goes to memory, I am also receiving internal information that goes to memory. When I evoke what happened, not just the external data will present itself in my consciousness, but also the internal data that accompanied that moment. This is of vital importance.

Consider what happens when we remember. When I remember, I observe the object, I close my eyelids, I remember the object. Depending on how good, average or bad my visual education is, the reproduction of that impression will be more or less faithful. Do I only remember the object, or are there a few more things that I remember besides? Observe carefully. We are not talking about chains of ideas, about associations roused by the remembering of that object—there are these as well—I remember the object and a few other things come up as well. We go to the memory of the object itself. I observe the object, close my eyelids; the object is reproduced from memory—an image of the object appears. But this image of the object that appears, besides having other visual components since I am working with the eye, has components for me, in my internal register, of muscular tones and a certain flavor, a certain climate that has nothing to do with the perception. And so I am remembering about that object, not just the recording that the object submits to me, but the recording of my state at the moment when it was produced. Of course this has tremendous consequences, because if it was just a matter of the memory being a filing device of sensory data, the matter would be simple. However it turns out that the information that I am receiving from the external world is being associated to the state that the structure was in at the moment of the recording. And we say more: we say that there can be evocation and the data that are stored in memory can reach the consciousness, thanks to that fact that the data of the phenomena are recorded, together with the data of the structure. Because evocation, if you pay close attention, will work, not by searching for images —it will search for states. And the images are identified that correspond to one situation or another, not through the image in and of itself, but based on the state that corresponds to it. Observe what you do when you remember: now you want to remember your house. How do you go about remembering your house? Observe what you do. Don’t you experience a kind of inner sensation? And that sensation, before the image of your house comes up, that internal sensation—is it a sensation of images ? No—it is a cenesthetic

sensation. That cenesthetic sensation is searching among different internal states for the general climate that corresponds to the recordings of visual images of your house.

And when you evoke a horrible image, will you search among different monster masks to find the exact one, or will you look for it in the climate that corresponds to that particular level of memory that impresses you as 'horrible'? You won't look among images; you'll search among masses of internal stimuli that accompany the existing recordings. When the image is finally evoked by the consciousness, one is then in readiness for the image to carry out operations, trigger discharges, mobilize muscularly or mobilize an apparatus for it to start working with that image, and then for intellectual operations to appear, or for emotions to be mobilized, etc. When the image has jumped onto the screen of representation then, one is ready to act. But the system of evocation does not work among images; it works by searching among states. Approaching everything that has to do with physiology, it's as though we were to say that visual images are not recorded in the neurons; small, microscopic images are not left inside the neurons. Rather there are electrochemical currents that are not images, and when the phenomenon of evocation is produced, one doesn't go looking for those microscopic images until one finds them, but rather one searches for electrochemical levels that give one the register corresponding to that level, wherein the image will be subsequently articulated. One doesn't evoke, therefore, through images, but through the states that accompanied the sensory perception of that moment.

Let's give an example that we always use. I come out of a place and realize I've forgotten something. What do you register then—an image? Or do you register a curious sensation? Certainly not an image, because in that case you would know what you had forgotten. You have the curious sensation of something that you've forgotten. And what do you do immediately? You start searching for images, one appears and you say: "Not this one;" another one appears and you say: "This isn't the one." You start working by eliminating images. What guides you in your search? Are you guided by the image ? No, it isn't an image that guides you; you are guided by a state that makes different images arise, and when an incorrect image appears you say: "No, this isn't what I forgot because I've got it with me." And so you continue, guiding yourself by the internal states until, finally, you hit on the object and experience the sensation of discovery. And you say: "*That's* what I forgot!" Throughout the work of searching you were looking among states, and those states were the ones that triggered the images, and you went on, producing the recognition. The state of the act of searching for an object is very different from the state that corresponds to the act of encountering (of impletion) the object. The registers one has are very different. However, in all cases we are talking about states that are accompanied at high speed by the images.

In an example we gave before, of the "unpleasant city" that I recall, I can say that I recognize it not just because its images appear, but because the state appears that I was in at the moment when I recorded the data of the city. And that city will be disagreeable or it will be pleasant, or it will be a city with such and such characteristics—not due to the evocation of simple images that I can have, but because of the states that were produced at the moment I recorded them. Observe a photograph from another era. A kind of crystallization of past times. You see that photograph and immediately, that photograph that materializes the happy event of that moment awakens in you the nostalgic sensation of something that is present, of course, but that is lost. And there is a comparison, a confrontation between this that is present and that other that was lost; this state that has had to do with the recordings of that moment, and the present state in which I am recording such data.

We had said that remembrance—more precisely, evocation—arises when the memory delivers already-recorded data to the consciousness. This evocation is produced intentionally by the consciousness, which distinguishes it from another type of remembrance that is imposed on the consciousness. An example is when certain memories invade the consciousness, which on occasion can coincide with a search or with psychological contradictions that emerge without any participation from one's own consciousness. There is a difference between searching for a datum in memory, and the other case in which data arise spontaneously from memory and invade the consciousness with greater or lesser force, depending on how big a charge they carry. There are states of memory that reach the consciousness, release images, and these images impose themselves on the consciousness obsessively. That image that arrives from memory or that the memory releases, that invades the consciousness and obsessively imposes itself—is this due to the image in itself, is it due to the remembrance in itself, or is it because of the statethat accompanies the image? No doubt, it is due to the state that accompanies the image. And that obsessive image that corresponds to a situation I was in a long time ago, this image that imposes itself on me has a powerful charge (we will say afterwards) that is "climatic." And so it arrives associated to a state, to the state in which that phenomenon was recorded.

There are degrees of evocation, different degrees according to whether the datum has been registered with greater or lesser intensity. When the data lightly brush the threshold of register the evocation will be slight as well. There are even cases when there is no memory of the datum, but when one perceives it again, one re-cognizes it. And there are data that are working in the threshold of perception, which for us in this case is also a threshold of memory. Something that became fashionable at one time, called "subliminal" action, or so-called subliminal advertising, that seemed to be an interesting phenomenon but later turned out a fiasco, was a simple, quite elementary mechanism, in which a stimulus was fired at the perception threshold. The subject didn't finish registering the datum, but the datum entered anyway. And we know that the datum entered because, for example, it later appeared in the subject's dreams. And besides, because the subject in a certain state was able to remember what apparently was not perceived at that moment, that he had not seen. Therefore there are a number of data that in any case hit the threshold of perception, they are not registered at that moment by the consciousness, but they go to memory. And those data, if they go to memory, also go there related to the particular statethat accompanies them. Moreover, for the data to exert an influence in advertising, it was necessary to associate the firing off of the subliminal object to a specific emotion. If the idea was to advertise a drink, it wasn't just a question of putting the drink inside an alternating sequence of 16 frames of a reel of publicity film (we know that if we insert the object in one frame every 16 frames of film, we will see the film but we won't see the subliminal flash passing that will be working just inside the perceptual range). If we chose certain parts of the film (the ones with the greatest emotional warmth) and in those parts we inserted the product in question, then when the subject evoked the film, the subliminally-recorded phenomenon would act over them with greater intensity. That was the idea; it worked very elementally. And it doesn't seem that the sales of products featured in this advertising system went up, but there are still people who believe in the "power of that terrible secret weapon." We are not dealing with the problem of subliminal propaganda here. We are dealing with the problem of the image or the phenomenon that barely touches the threshold and is recorded, but it is being recorded simultaneously with a state. Starting from the minimum thresholds of evocation, there are increasingly more intense gradations until reaching the automatic remembrance that is rapid recognition. Let's take the case of language. When one is

speaking and has deeply incorporated a certain language, one isn't remembering the words one must articulate in order for the voice to come out. This happens during the learning stage, when one is learning another language, but not at the moment when the linguistic system has been incorporated to the point of becoming automatic. There one is working with ideas, working with emotions, and memory then supplies data according to the states that arise in the person who wants to develop their ideas. How curious it would be if the memory were simply the recording of sensory data! To be able to speak we would have to reproduce everything that was produced when we learned to talk—at the very least we would have to reproduce the entire signage system. But when I am speaking I am not looking for the signical system. What I am looking for are my ideas, my emotions, and the signical articulations are then released, those signical images that I later launch in the language. Automatic remembrance is acting, rapid recognition remembrance. And the recognition of an object is produced when the perception is compared with previously-perceived data.

Without recognition, the psychism would experience a continual being-there-for-the-first-time in front of the phenomena, despite their repetition. It would always be the same phenomenon and there could be no recognition, and thus the psychism would be unable to advance—certain fashionable currents of opinion notwithstanding. They are of the opinion that it is an "interesting psychological breakthrough" for the consciousness to work without memory. If these preachers worked without memory, they couldn't even explain the system to others.

On the other hand, forgetting is the impossibility of bringing the already-recorded data to the consciousness. Its very curious how sometimes complete ranges of memory are forgotten, of situations, of concepts. In some cases what could be recalled in a certain climate is erased and therefore all the phenomena recorded in memory that have anything to do with that state are erased as well. Entire ranges are erased because they might call forth that image associated to painful climates.

In general, forgetting is the impossibility of bringing already-recorded data to the consciousness. This happens because of a blockage in the reminiscence that impedes the reappearance of the information. However, there also exist "functional" types of forgetting that impede the continual appearance of memories, thanks to the mechanisms of interregulation that operate by inhibiting one apparatus while another is functioning. This means that, fortunately, one isn't continually remembering everything; that fortunately it is possible to remember by situating objects and phenomena in different moments, in different times. Fortunately we do not continually remember because in this case the reception of data from the external world would be greatly disturbed. With such a background noise from continuous remembering, it's clear that we would have problems observing new phenomena and naturally our intellectual operations would also be strongly disturbed if we were subjected to continuous bombardment from memory. We will even see how forgetting or amnesia or blockage also operate, not because of a defect, but in order to fulfill an important function in the psychism's economy. Perhaps it isn't that the structure is defectively assembled, but that it is fulfillling some function, even when it commits errors.

We can observe different levels of memory. In the acquisition of individual memory, in the first moments when one begins to perceive and already starts to record, a kind of "substratum" is formed (to give it a name), a kind of ancient memory substratum, a profound layer of memory. Over this base of memory, which is the data base that the consciousness will work with, a system of relations becomes structured that the consciousness later implements. It is the most ancient memory from the point of view of the foundations of the operations performed. Over this

older memory all the recordings that continue to be registered throughout life go about being “deposited” —this is a second level of memory. And there is a third level of memory, which is the immediate memory, of the immediate data that we work with. Normally the profound memory is filed away with force, without any production in its substratum of significant operations, whereas in the recent memory an entire work of putting in order, of classification and filing of data must be carried out. Also, between these levels (i.e., the most recent level, the immediate level and the mediate level), something like “differences of potential” are established, we could call them, in which the new data enter and also go about modifying the mediate memory. If we were to carry out a simple, schoolbook classification, we would speak of an ancient memory, a mediate memory and an immediate memory, and the biggest job of classification would be given to the immediate memory, more than to the other types. Even if the older data aren’t worked with intensely, they are very deep-rooted. It’s as though they created a field into which the new data falls. For this reason we have serious difficulties in doing work with the ancient memory. We can carry out works with the immediate memory, acting indirectly over the mediate memory, but it is extremely difficult for us to modify the deep imprints of the substratum. This is the background that has remained, strongly recorded; it is the one that is exercising influence over the new potentials that arrive to the archivist. Thus, in reality the internal tensions of the memory are exerting influence—what we could call types of ‘internal climates’ of the memory—over the new data.

In any recording, as well as in the memorization of what is recorded, the work of the emotions has an extremely important role. Thus, painful emotions or painful states that accompany a recording later give us a register that is different from that of the recordings effected in pleasant emotional states. Therefore, when a certain external sensory recording is evoked, the internal states that accompanied it will also arise. If the external data is accompanied by a defensive emotional system, a system of painful emotions, the evocation of what was recorded will come tinted by that entire system of painful ideation that accompanied the recording of the external data. And this has important consequences.

There is also a kind of a situational type of memory. One records a person in a certain situation. Soon one sees that same person but in a situation that has nothing to do with the first one. Then one meets up with that person, registers them as familiar but without fully recognizing them; the images don’t coincide because the image of the person in the new situation doesn’t coincide with the situation in which the person had been first recorded. In reality, all types of recordings are situational and we can speak of a kind of situational memory in which the object is recorded by context. When the context that the object is in is later modified, we detect a certain flavor of familiarity in the object, but we can’t recognize it because the referential parameters have changed. We then have difficulties with the recognition due to the variation of the context, upon confronting the old image with the new one. In the mechanisms of evocation—in remembrance in general—there are problems because sometimes we don’t know how to localize the object if we can’t find everything that accompanied it before. What we have said about evocation (that one doesn’t search for images but rather for certain tones) is also valid for this case.

The entry pathways of the mnemic impulses (i.e., the impulses of memory) are the internal senses, the external senses and the activities of the coordination apparatus. On the other hand, the stimuli that arrive follow a double pathway—one pathway that goes directly to the apparatus of register, and one pathway that goes to the memory apparatus. It is enough for the stimuli to lightly brush the sensory thresholds for them to be registerable. And minimal activity in the

different levels of consciousness suffices for the recording to take place. On the other hand, when the memory is updated through the translation from impulse to image and from image to center (since there is in turn a register of the center's functioning), memory is reinforced. We are saying this: if an impulse of memory arrives to consciousness, and in the consciousness this impulse is converted into an image, this image acts over the centers and these emit the signal toward the outside. Upon effecting the signal outwards, in any case the center's activity is registered in the internal senses. Therefore, how does one learn, really? Does one really learn through the datum that reaches the senses and is archived in memory, or does one learn when one carries out the action? A little of both.

In school education it has been assumed that a transmitter source emits a signal, a receptor source captures the signal, and this is what learning consists of. It seems that things don't quite work in this way. It seems that one learns when the data that leaves from memory reaches the consciousness, is translated into an image, mobilizes a center and goes out like a response (whether the response is intellectual or emotional or motor). When this impulse converted into an image mobilizes the center and the center implements, one has a simultaneous internal register of that center's action. When this entire feedback circuit is established is when the recording is accentuated. In other words: one learns by doing and not simply by registering. If you work with a child by giving him explanations and the child is simply in a receptive attitude, his learning situation will be very different from that of a child who is given data and asked to structure relationships between the data and explain what he learned. Since simultaneously there is a circuit between the one who teaches and the one who learns, the same operations of the one who learns, the asking by the learner about the one who teaches makes the teacher have to carry out works and establish relations that he himself had not thought of. And so, in this relational system, everyone learns. It is a relational system between both interlocutors, in which, of course, the scheme of cause-effect doesn't work. What works is a continual re-adaptation in structure, in which the datum is being viewed from different points and there is not just the active attitude of the one who supplies data and the passive attitude of the one who receives the data.

In the circuit between senses and coordinator, the memory acts like a kind of connective, like a bridge, on occasion compensating the lack of sensory data, whether through evocation or through involuntary remembrance. And in the case of deep sleep, where there is no entry of external data, cenesthetic data combined with data from memory are reaching the consciousness. In this case, the mnemic data do not appear to be intentionally evoked, but at any rate the coordinator is performing a job – it is putting data in order, it is analyzing, it is carrying out operations with the participation of memory. Even in the state of deep sleep, all these operations are being carried out. Consciousness is doing this. As you know, we don't identify consciousness with vigil. Consciousness for us is something much vaster, and for this reason we speak of levels of consciousness. Very well, the consciousness, in its level of sleep, is occupied with the mechanical work of classification and ordering of the data. In the level of deep sleep there is reorganization of vigilic raw material, i.e., from recent memory. This is why the dreams of the day have to do preferentially with the raw material that was received in the course of the day. Of course long associative chains are established there and the datum of that day, the day's raw material in turn hooks up and connects with the previous data; but we are dealing basically with the day's raw material (the recent memory), which is working on the formation of the reverie nucleus.

The coordinator can address itself to the memory through evocation. We call this evocation "reversibility mechanism." It requires an activity from the coordinator in the search for sources. There are also numerous errors of memory. The most common memory error is false recognition, which arises when a new datum is related incorrectly to a previous one. This situation I am in now is extremely similar to another situation I was in before, except that I've never seen this object before that I have now. Since situational-type recordings exist, I now experience the sensation of already having seen the object; and it's not that I've ever seen it before, but that I recognize similar situations to the one I'm in now and that have already happened at some other time. Then I emplace this new object within that other situational memory, and it appears to me as recognized. Sometimes the opposite happens. An object that I recognize summons up a situation that I have never experienced before, but that I have the impression of having lived through. A variant of this, the variant called "mistaken remembrance," is that of replacing a datum that does not appear in memory with another one, as if one were filling an information vacuum.

The generic term for a register of a total impossibility of evoking data or complete sequences of data is "amnesia." There are different classifications of these amnesias, of these forgettings. There can be amnesias that are not just referred to a specific object, or to objects are linked with it contiguously, contradictorily or similarly. Amnesias can also operate wherein what is erased is not a certain object, but a certain situation, and [the erasing] is acting in the different levels of memory. An example: I don't forget what happened just five days ago, but I forget, in different stages of my life, some situations that are related amongst themselves. The forgetting is therefore not just linear in a temporal range, but sometimes it is selective of a specific situation that is repeated in different vital stages. That entire range is erased—apparently so, because in reality it is very difficult for something to be erased from memory. What normally happens is that the datum cannot be evoked because there is no register of such a sensation, because that sensation of the register corresponding to that range was influenced by other types of sensations—by painful sensations, among others. The painful sensations that accompany the recordings of certain phenomena are the ones that tend to disappear in the evocation. Since these painful sensations are rejected by the entire structure, then everything that accompanies them is rejected. Basically it is the mechanism of pain in the recording of a datum that sooner or later will make the datum vanish; it will make the datum disappear, at least in its evocative aspect. In any case, whatever was recorded with pain is either forgotten or is once again evoked in the consciousness, but the lateral contents that accompany it will have been transformed. There are recordings that are 'branded' on one's memory, as some would say, that are painful recordings. However, if one examines these painful recordings well, it will be apparent that numerous phenomena that accompany them have been drastically transformed. Every recording is associated to other, contiguous ones. There is therefore no such thing as an isolated remembrance; rather the coordinator selects, from among the memories, those that are necessary to it.

Referring to the problem of the recording of something painful and something pleasurable, the following question comes up: What happens when a sensory stimulus is recorded pleasurably, but because of other circumstances it provokes moral pain or intellectual pain? Imagine a person who, because of his moral formation, has problems with certain sensory data of a pleasurable kind. There, pain and pleasure are mixed together. It turns out that this person registers physical pleasure, and that register of physical pleasure at the same time creates a problem of moral valuation for him. How will he evoke that register then? Most probably, in

future he won't even want to remember what happened. But it is equally probable that a kind of obsessive state will arise in him with respect to that situation. Then we will meet this good person who, on one hand, represses the evocation of the pleasurable registers, and, on the other, the pleasurable registers surge up and impose themselves on his consciousness.

Consciousness

We understand the consciousness as the system of coordination and register that is effected by the human psychism. Sometimes we talk about "consciousness" and other times of "coordinator," and still others of a "registerer." What happens is that even when the same entity is concerned, it is fulfilling different functions; but we are not dealing with different entities. A very different matter is what we call the "I". We don't identify that "I" with the consciousness. We consider the levels of consciousness as different ambits of work of the consciousness, and we identify the "I" with that which observes the psychic processes—not necessarily vigilic ones—that develop. In vigil I go about registering and carrying out numerous operations. If someone asks me, "Who are you?" I will answer: "Me."—and I will add to that, an ID card, a number, a name or things of this sort. And I have the impression that that "I" will register the same operations from inside, it will observe the operations of the consciousness. For now we already have a distinction between the operations that the consciousness carries out and this observer that refers to those operations of the consciousness. And if I pay attention to how I go about observing things, I see that I observe things "from inside." And if I observe my own mechanisms, I see that my mechanisms are seen "from outside." If I now lower the level of consciousness and I go down to sleep, how do I see myself? I walk along the street, in a dream; I see cars that pass by, people that walk by—from where do I see the people who pass, the cars that drive past? From inside myself? (As I see you now, and I know you are outside of me, and therefore I see you from inside me.) Is this how I see myself [in sleep]? No, I see myself from outside. If I observe how I see from the level of sleep, I see myself seeing the passing cars, the passing people, and I observe myself from outside. Do it another way—try it with the memory. Now you remember yourselves in a situation when you were children. Good. What do you see in that scene? Do you (as children) see yourselves from inside, the way you see the things that surround you? You see yourselves from outside. In that sense, where is the "I"? Is the "I" inside the system of structuring that the consciousness carries out, and perceives things, or is the "I" outside? On one hand, one has the impression that in some cases it is inside and in other cases it is outside. And on the other hand, one sees that upon observing the same operations of the consciousness, the observer is separated from these operations. In any case, the "I" appears as separate—be it inside or outside. What we do know is that it isn't included in the operations.

That I then—how is it that I identify it with the consciousness if all the registers that I have are of separation between the "I" and consciousness? If I observe all the registers that I have of the "I," I will see that all these registers are of separation between this thing I call "consciousness and operations of the consciousness" and what I call "I".

How is this "I" constituted; why does this "I" arise and why do I make the mistake of associating the "I" to the consciousness? Firstly, we don't consider as conscious any phenomenon that is not registered; neither do we consider as conscious any operation of the psychism in which coordination tasks do not participate. When we speak of 'register,' we speak of registering at different levels. This is because we do not identify consciousness with vigil.

Consciousness is something broader. Usually consciousness is linked to vigilic activity, and everything else is left outside of the consciousness.

As for the fundamental mechanisms of consciousness, we understand as such the mechanisms of reversibility, which are the faculties of the consciousness for directing itself to its information sources through attention. If it addresses itself to the sensory source, we speak of 'apperception.' If it directs itself to the memory source, we speak of 'evocation.' There can also be 'apperception in evocation' when a datum that was recorded in the threshold of register is apperceived. Such is the case of subliminal recording, where one does not realize when it takes place, but nonetheless, later on it can be evoked.

I call 'perception' the simple register of the sensory data. Here we are together, a noise is heard; I perceive the noise. My interest then can direct itself to the source of the noise, but the fact is that the datum imposed itself on my register. This I will consider as perception. Naturally it is extremely complex, a structuring has taken place and all that. On the other hand, I call 'apperception' the search for the sensory data. Thus I perceive when the datum imposes itself on [the sense]; I apperceive when I look for the datum. I term a 'remembrance' this element that does not come from the senses but comes from memory, and arrives to the consciousness. I call 'evocation' the activity of the consciousness that directs itself toward searching for the data from memory. But there are also other cases that make things a bit complicated for us: "apperception in the evocation," for example, in which the acts of the two apparatuses seem to mix together. This is the case in which the datum has been recorded in the sensory threshold and at that moment I don't have vigilic consciousness of what has happened with that datum, but the datum has been registered in memory. Then, later on, during a work of evocation the datum emerges. Let's see an example. I see numerous people on the street, I scan them automatically with my gaze and, later, remembering what happened, I say, "But a friend of mine walked in front of me and I didn't say hello to him!" Here I am working with apperception in the evocation. That is to say, I am focusing on what happened in memory, I am evoking, and upon evoking, something arises that was recorded but without my being properly aware of it, at the moment it was recorded. Then, of all the sensations of register that I now have in the act of evoking, I select and I go to one of them.

The performance of the reversibility mechanisms is directly related to the level of work of the consciousness. And we say that, as the levels of consciousness descend, the work of these mechanisms decreases, and vice versa. This will be of great practical importance for us in subsequent works. In the measure that the level of work of the consciousness diminishes, the mechanisms of reversibility are progressively blocked, its activities begin decreasing. And as we raise the level of work of the consciousness, the work of reversibility (i.e., the consciousness's direction of its own mechanisms) rises.

There is a minimum structuring, on the basis of which all the mechanisms of consciousness function: that of act-object. Acts-objects function in the consciousness in the same way stimuli-registers work, linked together by this mechanism of structurality of the consciousness, this intentional mechanism of the consciousness. Acts are always referred to objects, whether the objects are tangible, intangible or merely psychic.

Just as the senses and memory are always at work, so the consciousness is continually launching acts, directing itself toward objects. The bond between an act and an object is not permanent since acts exist that are launched in a search for their object, which is precisely the situation that gives dynamic to the consciousness.

Some psychologists thought it was a fundamental characteristic of the consciousness that the act of consciousness should be linked to the object. That there could be no act without an object and no object without an act. Of course they didn't rule out the possibility that the object to which the consciousness was referred could change. If this were not so, the consciousness would meet with serious difficulties in moving from one object to another, because at the moment of transit the act would find itself without the same object. It is thanks to this act's ability to work in search of objects that the consciousness can shift from some objects to others. Strictly speaking, those psychologists discovered a great truth and it is that the act of consciousness is referred to an object, and even if the object changes the consciousness directs itself "toward." The consciousness, therefore, is intentional and behaves like an act-object structure. And so the objects of consciousness—be they perceptions that arrive to the consciousness, representations, abstractions, etc.,—all of them appear as the objects of acts of consciousness. And therefore I can look for a specific memory—this is an object. Now I can search for a specific perception—this is an object. Now I can perform an abstraction —this is an object. But the operations that I carry out are of a varied nature—there are different types of acts.

This intentionality of the consciousness (this directing the acts of consciousness toward determined objects) is always launched toward the future, toward things that must appear. This activity of futurization of the act of consciousness is extremely important. The intentionality is always launched toward the future, which is registered as the tension of searching.

If I am going to remember what happened half an hour ago, I am preparing myself to launch my act of consciousness toward the future. At this moment I "as yet" have not found what happened ten minutes ago, but I'm searching for it. Surely in the future I'll find what I'm looking for. Now, finally, I've found what I was seeking. Inevitably, the consciousness moves in future mode and in this way it works, going back or reverting over past events. Inevitably, the time of consciousness is that of futurization; it goes toward what will happen to the consciousness, even in the case of remembrance. So these people who go toward the past and remain rooted there, fixed on the past, it seems as though their dynamic of consciousness had become crystallized—even for these people the dynamic of consciousness continues to act. In all cases I go about creating registers of past things, but the direction of my consciousness always is in the search, it is always advancing, even if it is trying to bring back events that already took place a long, long time ago. The structuring of the times of consciousness is different according to the variation of the consciousness's level of work. The data are stored in succession in a particular way and later I can evoke their successive order, but this doesn't function in the same way in other levels of work of the consciousness. The succession of events is modified depending on the level of consciousness. Things that happened before can appear to happen afterwards, the subsequent events can seem to be previous events, and the peculiar mixture is produced that happens in dreams.

There are two important characteristics in the structuring that the consciousness does according to the level of work that is operating: the ordering of the times [of consciousness], on one hand, and the variation of reversibility, on the other.

The effectiveness of the reversibility mechanisms and the ordering of the objects in the times of consciousness are fully vigilic characteristics. We can speak of another kind of mechanism, or another type of function of the consciousness, such as the attention, which is an aptitude of the consciousness that makes it possible to observe the internal and external phenomena. When a stimulus gets past the threshold, it awakens the interest of the

consciousness and occupies a central field toward which the attention is directed. In other words, the attention works according to interests, according to something that in some way makes an impression on the consciousness

A stimulus arises that gets past the threshold, and then, there being no other things to deal with, my attention directs itself toward the stimulus that calls for attention. In other words, the attention is always guided by interests, which are registers. The object can remain within a central field, in which case I am fully focused on it. If I consider that object fully, the objects that surround it lose interest for me in the sense that my attention encompasses the object and, secondarily, its field expands out to include others. But my attention is directed toward an object. I call this, field of presence—i.e., everything that appears in my attention in a sovereign way. And everything that doesn't appear strictly connected to that object becomes diluted in my attention. It's as though the other things surrounding the object were of no interest to me. I consider this gradual disinterest in other objects as entering into the field of copresence, though that copresence is also acting and accompanies the central object's presence. Therefore we should not confuse the field of presence and copresence with the old representation of the "attentional focus," that supposedly made the object of attention stand out and gradually blurred the other objects, reducing these last to a state of inactivity.

These fields of copresence, though they appear to be phenomena that are strictly circumscribed to the mechanisms of consciousness, have to do with the memory. In a first moment I am observing an object. This object is surrounded by other objects. The object I attend to is the most important one, but there are also others. These operations have to do with the attention and they have to do with perception. If I evoke the central object that I previously observed, it will then enter my field of presence; but I can now also evoke, and place in my field of presence, the objects that were secondary at the moment of perception; such that, in evocation, I can displace my field of presence to the copresences. What was secondary can be converted, in the evocation, into the primary. I can do all this because, in any case, there has been a register of the present object and of the copresent objects.

And these copresences in memory will perform very important functions because they will make it possible for me to link together a number of objects that are not present in one moment of recording, but that have been recorded before. This will enable me to say: "Ah, this looks like something else that I saw before!" "Ah, this is similar to that other thing!" "Aha, this is different from that one!" "Aha, this is related to that!" It is because, as I go about perceiving, the memory is also working and numerous data are working copresently in front of what I am seeing. This work of presences and copresences makes it possible to structure the new data that are arriving, even if by means of the perceptions. If the pressure from those data of copresence didn't exist, I couldn't structure the new arriving data.

Thus we say very simply that, when the attention works, there are objects that appear as central and objects that appear in the periphery—objects that appear copresently. This attentional presence and copresence happens in the case of both external objects and internal objects.

When I attend to an object an evident aspect becomes present, and what is not evident operates in a copresent way. This object that I'm seeing is present only in terms of what I am able to perceive of it; the rest of it is "concealed." But the part that is concealed acts in a copresent way. I do not imagine that what is in front of me is just a line, or merely a plane, or two planes that I simply perceive. I realize that it is a body. All of this is working copresently, and all of it is more than the perception that I have. Every time I perceive, I perceive the object plus

what accompanies it. The consciousness does this on top of the perception. And I am always perceiving, I am structuring more than what I perceive. Sometimes I do it well, sometimes not so well. This inferring more about an object than what is perceiveable of it is characteristic of the consciousness. The consciousness works with more than what it needs to attend to—it goes over and beyond the observed object. In the different levels of consciousness, one experiences the same thing. For example, in vigil there is copresence of reverie, and in dreams there can be copresence of vigil. Who hasn't had the sensation while they were dreaming that they were awake? Who hasn't had the sensation of knowing, while they slept, that they were dreaming? Who hasn't had the sensation in vigil of being more-or-less asleep, when they became aware of the force of a sequence of reveries? The levels are working copresently and sometimes one has a register of this fact. Sometimes contents from other levels bloom in vigil, and then I become aware of the pressure exerted by those contents. My vigil is invaded by a state, my vigilic level of consciousness is invaded by a state that does not correspond to the world of perception; by objects that have nothing to do with the objects I perceive in daily life. The states that arise in my vigil make me aware that other levels are operating simultaneously with the level of vigil. This is also copresence of the work of the other levels, simultaneous with the work of a specific level.

In this singular consciousness there are also some abstractive and associative mechanisms The abstractive capacity of the consciousness also increases in the level of vigil. We say in general that reversibility increases in vigil, the management of attention increases, the order of events in time increases, and also the abstractive work of the consciousness increases. In semisleep and sleep, all the mechanisms we've described before experience a drop in their level of work, and the capacity for abstraction decreases as well. As the level falls, the capacity for abstraction diminishes; one is less able to think abstractly. Fewer mathematical operations can be done when one is sleepy, and few mathematical operations are done when one is asleep. However, as the level of consciousness lowers, the associative capacity increases. There is also association at the base of vigil, but vigil is specialized in the abstractive mechanisms. Speaking of the imagination, we say that its work is manifested by the activation of the associative mechanisms. We verify that there is a spontaneous imagination, so to speak, a simply associative imagination, and a directed imagination. There's a big difference between associating things in a disorderly way and establishing relations between different events the way a novelist can, for example. He writes "Chapter 1," "Chapter 2," and the imagination creates an order. Spontaneous, chaotic and associative imagination is quite different from an imagination that puts in order everything associative that has been taking place. This last is often called "directed imagination." Art makes much use of this type of imagination.

There are important distinctions between the abstractive operations and the imaginative operations. The abstractive ones have greater logic; they put in order the world of data, whereas the imagination does not busy itself with putting in order, but with working with images that function based on associations and that go from the identical to the identical, or from the similar to the similar. That is one pathway, which we call "similitude." Similitude is, for example, the association: "red = blood." By *contiguity* or proximity, one can associate: "bridge = river." And by *contrast* one can associate "white = black," "high = low," and so forth. Divagational imagination is characterized by free association, without a guide, in which the images are turned loose and imposed on the consciousness, above all in dreams and reveries. In directed imagination, on the other hand, there is a certain operative freedom of the consciousness in its vigilic level, which allows for a direction around a plan of inventiveness, in which it is of interest to formalize

something as yet nonexistent. Someone follows a plan and says: “I’m going to write on such topic” and they set the imagination loose, but more-or-less according to a plan.

Depending on whether the impulses that arrive to the consciousness are worked on by one or another of the mechanisms pointed out, i.e., by the mechanisms of abstraction or by those of association, different translations will be obtained which will be formalized in different representations. Normally the abstract works have little to do with the image. On the other hand, when the associative mechanisms are activated, the base of the work is the image. This matter of the image leads us to questions of vital importance.

6. Space of Representation [3]

Some psychologists believed the image to be a bad “copy” of perception, and, in sum, an error of the consciousness. For us the image fulfills many functions, and one of the most important functions of the image is that of carrying impulses to the response apparatus. Therefore, when an image appears, a response tends to be mobilized. When an abstraction arises, a response is not necessarily mobilized. In this case of the “things I imagine,” what is happening is that I carry impulses from the representation to the response apparatus. We will see this through the example of “muscular tonicity”. If I imagine an object to the right of my body, little by little it will tend to point in that direction. If I imagine it to the left, the same happens in that other direction. The hand moves more easily in the direction of the object thought of; it is more difficult for it to move in the opposite direction. The image is predisposing the work of the motor center in one direction or another.

Let’s expand on this. A person is at home and feels hungry, and immediately goes to the refrigerator. Anyone would say that in front of the stimulus, that response operates. As easy as that! But what is this about, that to the “hunger-stimulus” corresponds the response to “go to the refrigerator”? Why is it, for example, that when someone feels hungry they don’t go to the toilet? How does the person do it so that the refrigerator appears and not the toilet? Surely something very fast has happened that not even they were able to visualize, but it acted. It is of utmost importance to comprehend the function carried out by the image, because it is what prepares the corporal tone and finally moves the body in a particular direction. When we say that “the image carries psychic charges to physical levels,” we are very far from what the psychologists thought who assumed that the image was a degraded perception. Let’s relate the work of images to that of the red blood cells. These red blood cells reach the lungs and load oxygen. From there they travel through the bloodstream to discharge the oxygen in different parts of the body. When they do so, they load themselves up with corrupted gases, then they return to the lungs to unload their charge. So too these connectives of psychic work (the images) pick up charges from one site, carry them to another, discharge them, once again pick up charges, and so on, carrying out the transfer of psychophysical energy. The images go about moving impulses from place to place, which on occasion are tensions, on occasion irritations, occasionally data of perception, occasionally memory data. These impulses are translated into images, which, when manifested, are launched toward the centers of response. Then the centers move, either defending the body or provoking flight, or approaching things that are pleasurable. And it is thanks to these images that the registers of what is pleasurable and what is painful can be converted into bodily activity. But the same thing also occurs regarding the pleasurable and the painful, in the very activities of the mind. Some images are fulfilling the

function of discharging tensions in the representation, through the function of evoking pleasurable objects or situations that serve the economy of the psychism. These images always tend to open up a pathway, and, in doing so, they encounter resistances. There are, precisely, certain images that impose themselves obsessively because they are unable to open up a channel. Certainly there are procedures for allowing the image to find its way and manifest toward the centerin question. And this shows us clearly the cathartic function of the image. The image is later converted into words, for example, and some tensions are discharged through the words or continue being transformed in their displacement toward the centers. Besides this, we will find not only the “cathartic” function (the transporting of the image’s charge), but also the “transferential” function that the image has, when it goes about separating itself from the field of impulses that motivated it.

Let us ask the question: How is it possible that, in the level of sleep, the images that are so powerful do not move the body? They ought to, because of tonicity, move the body more than in vigil. If there are more images as the level drops, then during sleep the body ought to move more. However, what is normal is that in sleep the body does not move behind the images. Here a blockage mechanism operates that can be tracked physiologically—a mechanism that operates when the level of consciousness drops, by cutting off the connection with the work of the motor center. Then the images appear, and the discharge that would mobilize the body doesn’t pass through.

When we speak of images we are not just speaking of visual images. Each sense produces its own type of image, and thanks to this, one can have representations of olfactory phenomena, gustatory, auditory phenomena, etc. Normally, above all in this kind of culture and with this type of education, the images are associated to vision. However, you can verify in yourselves that you can also represent odors or you can remember voices without necessarily depending on visual representation. What you remember in relation to smell or sound, takes place in “some part” of the representation. Naturally you will distinguish, with respect to the location of the phenomena of auditory representation, between the sound that arrives from outside and the sound that you represent. or imagine. This last is not just “inside” (and this already flags for you a space of representation), but that “inside” is located in some “place.” This place is not necessarily seen, but it is experienced and it is felt. Now you’re at a concert, you have the orchestra in front of you. You close your eyes, you’re very attentive to the sounds of the instruments. You hear an instrument to the left. Then you hear an instrument to the right. If you pay attention to your eyes you will see that when you listen to something from the left, your eyes move to the left, and when you listen to the instrument on the right, your eyes move to the right. In this way you are following, not exactly the music, but the producer-sources of the sounds with your eye movement as well. From this you can infer (in yet another case of tonicity), that wherever the attention to the phenomenon goes, even if it is not visual, the eyes will also follow that source; such that, although the eye can have nothing to do with music, nothing to do with sound, the eye follows in space the stimuli that are arriving to the ear. Moreover, it is said of a sound that it is “high” or “low,” because also (if you observe what happens with the representation of these sounds and observe the register of the eye’s movements), you will verify that, as the sounds become higher pitched, the eye tends to move upward. As the sounds become deeper, the eye tends to move downward. Apparently there is no connection between the eye and the ear. But *since all the senses produce their representations, and this representation is given in a mental space, this space sets an ambit where the representations are emplaced that have originated from different perceptual sources. This space is nothing other*

than the totality of internal representations proper to the cenesthetic system. And so the mental space is a sort of screen that reproduces the impulses of one's cenesthesia. Thus, every phenomenon of perception that arrives to the apparatus of coordination is emplaced at some point of the representation screen. Whether it is a matter of a sound, a smell, or an object that enters visually, in every case it is emplaced at some point of the space of representation. This space not only has gradation on two planes—it has depth, it has volume, and it approximately replicates one's own body. It is a "body" of representation, or—if you prefer—a "spatial referential background."

If you remember the orchestra in our example, perhaps you'll also remember the music and the "spatial" emplacement of the different instruments and sounds. It will also be verifiable that, in acts of remembering, the eye moves in search of the "sound"-producing source, locating the "places" from where said "sound" originates. When sounds that are "distant and to the front" are remembered, they are emplaced at a depth of the space that is different from that of the memory of sounds located "near and to the front," and this gradation of internal distances is accompanied by the readjustment of the eye, as though it were perceiving phenomena from the external world. These categories of "near" and "far," combined with the positions "front" and "back," "to the right and left," "up" and "down," clearly show us the volumetrics of the space of representation. If this space has at least three dimensions, then all phenomena (even tactile, gustatory or olfactory) will have possibilities of emplacement as to height, breadth and depth. This depth of the space of representation is what enables the location of phenomena, whether they have come from the internal world or from the external world.

Here we must establish that *the "barrier" separating the "internal" and the "external" is touch*, appropriately divided into internal and external touch. One important location of the "tactile barrier" is in the face, where precisely the majority of the external senses are concentrated within a small space.

Therefore, there exists a gradation system in the space of representation that makes it possible to locate the phenomena starting from their source, and besides, to distinguish up to a certain extent between the world of cenesthesia and the world of the external senses. Thanks to the existence of the space of representation, a system of impulses arrives to consciousness and is translated into an image. This image is again translated, firing activity at a center and the latter is activated in the direction of a certain range and depth of the referenced space. On the other hand, there is also perception of the center's work, the perception generates the corresponding image, and in this way, in a feedback circuit, the general activity goes about adjusting itself.

If the internal representation is emplaced at the level of the cenesthetic phenomena, these images that are converted into responses will mobilize phenomena at cenesthetic levels. If the representation is triggered in the gradations proper to external activities, they will then mobilize centers in an external direction. Of course there can be numerous errors in the emplacement of an image within a level of representation, and therefore it would be of interest to have access to procedures that would allow the displacement of the image (which is the basis of the response) toward the appropriate point of the inner space of representation.

The space of representation adopts different characteristics according to whether one level of consciousness or another is acting. When a phenomenon appears in the space of representation, in vigil, it is different from when it appears in the level of sleep. When you see yourselves in a dream, you emplace yourselves in some point of the space of representation differently than when you remember a phenomenon. In the first case, you see yourselves

included as an image inside that space, but you observe yourselves from an external point of sight (i.e., you see yourselves from “outside”). In the second case, you recognize the phenomenon inside the space of representation and you observe it from yourselves (in other words, your point of sight is “outside,” as in the previous case, but you do not see yourselves from an external point of sight; rather you see the object from yourselves as though looking through your eyes, recognizing the object included in the space of representation). If you have the point of sight “outside,” the internal space appears as a container and one’s self image appears contained within that space. In this case, the consequences of the translation of image into movement will be different than if you are “outside” as a point of sight and as an image (since you look from yourselves and, therefore, you are container and the observed object is content).

The first happens in dreams. You see yourselves within the space of representation. What do you mobilize then? You mobilize the image of yourselves. But this is very different from your not seeing yourselves, but rather seeing the phenomenon as included in that space. Therefore, although there are physiological explanations for the disconnection of motricity that is produced with the lowering of the levels of consciousness, of course there are psychological registers that enable us to comprehend that, precisely in dreams, the mobilization of images toward the world is paralyzed, because the register that the subject has of himself is observed from an external point, and, therefore, he becomes included in the internal space. We must again underline that the registers we are mentioning about one’s own self image and the point of observation should not necessarily be considered as being visual images. In the congenitally blind, according what they explain, no visual representations appear; and yet there is no doubt that they remember auditory, gustatory and other types of phenomena very well. They don’t need visual images. In any case, in the blind the representations of the other senses appear as spatially located.

This is a good time to make a few observations on the structuring of the consciousness and the space of representation, and on some errors that take place in their work. According to whether the impulses that arrive to the consciousness are worked on by one or another of the mechanisms of abstraction, classification, divagation or directed imagination, different translations will be obtained that formalize multiple representations. As for the errors of work of the consciousness, we can consider them as different from the *errors that occur in the relationship between the* consciousness*, senses and* memory*, which we generically term “dysfunctions.” Hallucination, for example, is not a dysfunction but an error of the coordinator.* It is produced when representations appear that are “projected” and perceived “outside” the consciousness, and they are experienced as real objects or situations emplaced in the external world, with the characteristics proper to the phenomena that are perceived with the senses. In this sense, *all phenomena produced in the levels of sleep and active semisleep are hallucinatory phenomena, because of the powerfully suggestive register of reality they present to the observer, whose point of sight is “outside” the scene, in a way that is similar to vigil.*

Hallucinations (in vigil) are configurations performed by the consciousness over the basis of memory. *They usually appear in situations of acute exhaustion; because of lack of stimuli*; *in certain illness and in situations where there is danger of death. They are frequent in the case of physical debility and in cases of emotioned consciousness (which we will discuss further on), in which the coordinator loses its capacity for displacement in time and space.*

As dysfunctions of the consciousness in relation to the senses, we can mention the inability to coherently relate data, when data from one pathway are attributed to another.

There are numerous dysfunctions of the consciousness related to the memory, and they occur in the different levels of consciousness. It can be affirmed that the different levels have the function of compensating the mass of information, occasionally giving structuring responses or, rather, compensatory responses. This makes us think that if a phenomenon falls within the field of one level of consciousness, it immediately tends to be structured, related with others. From this level, a compensatory response is also immediately generated. These are levels that are subjected to successive disequilibria due to the irruption of new phenomena.

In the level of deep sleep, the work of the external senses is minimal. There is no other information from the external environment other than what gets over the threshold imposed by sleep itself. The work of the cenesthetic sense is predominant, contributing impulses that are translated and transformed by the work of associative mechanisms, giving rise to oneiric images, the images of sleep. The characteristics of the images at this level are their great power of suggestion, their great hypnotic capacity. Psychological time and space are modified with respect to vigil. The act-object structuring frequently appears with no correspondence among its elements. A specific object is searched for and another arises that completes the search in an extraordinary way. Likewise, climates and situations tend to become independent of each other, such that the acts of consciousness in the different levels do not coincide with the objects of consciousness, as occurs in vigil. Aside from this, the charges that accompany representations of the level of deep sleep become independent from the objects, that, in vigil, would maintain a closer connection. The disappearance of criticism and self-criticism is typical in sleep, but as the level of consciousness rises, these mechanisms augment their work.

The inertia of the levels and the ambit in which the phenomena are located cause the mobility of the levels and the passage from one level to another to be gradual, more-or- less slow, and have a certain continuity. In this way, the exit from and entry into sleep are done by passing through semisleep, and cases of direct passage from vigil to sleep—without minimal registers of the passage through the intermediary levels—are quite extraordinary. If, starting from the level of sleep, a subject awakes in a state of alteration, the inertia of the previous stage of semisleep will operate in this case of vigil, dragging contents from the preceding moment.

In the level of semisleep, which precedes vigil, the external senses begin sending information to the consciousness—information that is not totally structured, because there is also interference from reveries and the presence of strong cenesthetic register. The contents of sleep lose their suggestive power, though they continue to appear, due to a sort of semi-vigilic perception which already provides new parameters, supplies new references. The suggestibility continues to act, above all in the case of certain very vivid images that we call “hypnogogic images.” On the other hand, the system of intermittent reveries reappears. It is in this level where the reverie nucleus and the secondary reveries can be more easily registered, at least in their climates and basic tensions. The level of semisleep has different characteristics, depending on whether it acts in pre-sleep (dragging contents from vigil), or in post-sleep (dragging oneiric contents). It is also possible to observe the case of an altered state of consciousness that occurs only under certain conditions. The reverie mode that characterizes this level (we continue to speak of semisleep) is usually transferred by the action of inertia to vigil, providing the raw material for divagation although elements of vigilic perception can also be present. Surely, in the transit from one level to another, the space of representation becomes modified as well as the subject’s emplacement of himself in this space. In this ambit the coordinator can already perform some coherent operations. We also mention that this level is highly unstable and therefore easy to disequilibrate and alter. We also find the states of passive

and active semisleep. Passive semisleep offers an easy passage to sleep, as though the subject allowed himself to simply “fall” and collaborates with a system of progressive relaxation. On the other hand, we speak of active semisleep, when semisleep is predisposing itself toward vigil. This state can be converted into an “altered” one when one passes to a “false vigil,” because the system of relations with the external world has been connected but without relinquishing the system of ideation of semisleep.

In vigil the external senses contribute a greater flow of information, regulating the internal senses by inhibition and making it possible for the coordinator to orient itself toward the world in the psychism’s compensatory work. Here the mechanisms of abstraction, the mechanisms of criticism and self-criticism operate, attaining high levels of manifestation and intervention in the tasks of coordinating and registering. The reversibility mechanisms, which were manifested minimally in the preceding levels, can function extensively here in vigil. The force of suggestion of the infravigilic contents diminishes with the expansion of the system of references based on external data. There is a tone of active vigil that can be attentive, with maximum management of apperception, and there is also a tone of altered vigil. Passive vigil can also be attentive or altered. In this last case, silent divagation appears, and the more-or-less fixed reveries.

There are numerous relationships between levels that produce reciprocal alterations. One level cannot act over another, nor can a transfer of charge take place from one level to another, without the level being affected. Any level that acts over another ends up being affected in turn. At least four factors can be cited that affect the relationship between levels. We call one of them “inertia,” another “noise,” another “rebound,” and another, “dragging.” Let’s talk a little about inertia. Each level of consciousness tries to maintain its own level of work and sustains its activity until it finalizes its cycle. We already talked before about how, in general, all of this was subject to cycles. And of course, vigil tries to stay in vigil for a cycle, during a more-or-less adequate length of time—the time when people carry out their daily activities. When fatigue increases (not just muscular but deep fatigue), then vigil’s cycle is already declining. But until then, in full vigil this state tries to maintain itself.

The following cited cases are the consequences of each level’s structural inertia, which tends to maintain itself and extend its characteristic type of articulation. The case of “noise” takes place when the previous level’s inertia appears as a background of perturbation in the superior level’s work. The inertia of semisleep appears as a background of perturbation in the state of vigil, which the subject has reached upon waking. As noise, we can distinguish emotional climates, tensions, and contents that do not correspond to the coordinator’s work at a given moment. The “rebound effect” arises as the response of a level into which contents from another level have been introduced, after overcoming the defenses of inertia or upon reaching the defenses of inertia. Thus there can be a content that moves around and when it reaches a certain level it meets with strong resistancesit encounters “the level’s defenses.” We say that the content “rebounds” —it returns to its original field. On occasion, contents, climates and tones that are proper to a level move around and remain in another level as “draggings.” The previous level is no longer there, but what had been visualized in that level is transferred and remains behind in another level as a “dragging.” Persons who wake up altered by a dream that came before are already in full vigil, and they maintain the images of the dream or the climate that the dream happened in—they maintain it as a dragging in vigil, and for quite some time.

There are important cases of climates, tensions or contents that are fixed in the psychism, that are dragged for a long time and appear in the different levels. These are cases of dragging, not from one level over another, but rather of a fixed content that appears in the different levels

of consciousness and that can appear with different images but with the same characteristic climate. We are talking of dragging in a very generic sense

We must make some distinctions between tones, climates, tensions and contents. “Tones” are considered in relation to energetic intensity. The operations in each level can be effected with greater or lesser intensity, with greater or lesser tone; and on occasions a tone can be converted into a factor of noise. Too much volume in an activity makes it disproportionate in relation to the context of the other activities. We have always called “climates” (at least in the language we are using here), “mood”.” Because of their variability, climates appear intermittently and can cloak the consciousness for a certain length of time, tinting all its activities. We must differentiate these mood states, which have a strong emotional charge, from the emotional operations that accompany the entire functioning of the psychism. If the mood state, the emotional background is of distaste in general, whatever the object is that falls into that field, it will take on the characteristics of distaste. The climates can be fixed in the psychism and perturb the entire structure, impeding mobility and displacement toward other, more opportune climates. These fixed climates circulate through the different levels, and in this way they can pass from vigil to sleep, continue there, return to vigil, and so on, for a long time. All this is different from the situational climates that appear in precise situations. "Tensions" have a more physical, more "corporal" root. Of course everything is corporal, but these tensions have a more "corporal" root in the register that one has of them, since we perceive them directly in our musculature. Climates, on the other hand, are registered diffusely. The connection of these tensions to the psychism is not always direct, since muscular relaxation is not always accompanied by mental relaxation; rather the consciousness can continue having its tensions and alterations while the body has already obtained a state of relax. This is of some importance when we consider the systems of discharge of tensions. People tend to believe that a physical, muscular discharge is always correlated to mental distension—sometimes this isn’t so. At times a curious contradiction is produced in the subject who physically experiences that discharge of tensions, and yet, continues to undefined tensions.

We should keep in mind how this circuit of senses, memory, coordinator, levels and centers is integrated. The connectives between the senses, memory, consciousness and centers reveal important aspects of the psychism’s functioning. These connective circuits work interregulatedly. They are regulated among themselves, adjusted among themselves in continual dynamic, thus leading the entire psychism toward a complex self-regulation. When the coordinator performs apperception of a perception, for example, evocation is inhibited. The coordinator is now attentive to an object of perception, and, in the meantime, while it is attentive to that object, the data that the memory mechanically supplies are blocked. You will say that, in any case, the memory supplies information so that the datum that is coming from perception can be recognized. But the evidence disappears of the memory’s operations, hence the door is opened for the entry of perception and the attention is directed toward it. Inversely, apperception of the memory inhibits perception. Observe even a subject’s gaze when he is evoking—he tends to shut his eyelids, he tends to lessen the activity of external senses. And on the other hand, observe what happens in disturbed minds when processes that ought to be interregulated and compensated are mixed together. The contrary happens—the subject is immersed in an evocative world and their gaze becomes fixed, glassy and blank, giving one to understand that a kind of hallucinatory activity is taking place, in which what is happening in their evocation is transferred to the objectal world, cloaking it, as if external information were being received.

When the external senses are operating, the entry of internal stimuli is slowed down, and vice versa. The greatest interregulation manifests in the changes of level of work, when, with the fall into sleep, the reversibility mechanisms are blocked. As our level of consciousness goes down, the reversibility mechanisms are progressively blocked and the associative mechanisms are then powerfully released.

There is also automatic interregulation between the senses. When sight expands its mean threshold, touch, smell and hearing diminish, and the same thing occurs among the other senses. The eyes close so that one can hear better, etc.

As for the space of representation, where there are images that come from different senses, very interesting phenomena occur. As the level of consciousness drops, the dimensions of the space of representation expand and it becomes "volumetric." This is so because, as the level of consciousness descends, the register of the external senses diminishes and the internal cenesthetic register expands. And so, as one descends in level, along with the increased register of the signals from the entire intrabody there is likewise an increased translation of the volumetric configuration of the mental space. The latter acquires greater dimensions and amplitude. As the level of consciousness rises, the signals coming from the cenesthesia are dimmed, they diminish and the confrontations begin with the data from mental operations and the data from the external senses. Therefore, *the rise of the level of consciousness signifies the "flattening of the space of representation," lack of register of the other configurations that are effected in the deeper levels.*

Of course the space of representation operates in full vigil, but instead of acquiring volume this space is "flattened," marking the differences in the representation of internal and external phenomena. Just the same, it also has its depth. When I represent in full vigil a phenomenon that is behind me, I represent it in a sort of mental space, which, in this case, includes the area behind my head, even if there are no eyes there. Since the eyes and the other external senses are emplaced in the external and anterior surface of the body, when a type of representation such as we have mentioned occurs (i.e., seeing what is behind me), I have references so as to mark the differences between the phenomena of external perception and those of internal representation. This doesn't happen when we descend in level and we can observe the phenomenon in any direction, because the cenesthetic register come from all directions. Then I can see myself, as in dreams, from the outside, as though I was perceiving myself from the registers that I have in different parts of the space of representation. Upon observing the representations in a space that is different from vigilic space (i.e., the space in the level of sleep), such contents appear as if they were outside the observer, since the observer is (as a point of view) emplaced on the periphery of the space of representation, acting as a "container" of the represented objects. But it happens that oneself (as representation) can be placed within that space and be observed from the limits of the container. Of course, that "oneself" can be represented in different ways: as a visual image, or as a sum total of non-visual registers. In the vigilic level the external world is observed as unincluded in the space of representation, and "oneself" is identified with the point of view that appears at the other extreme of the relationship, being excluded from the world whence the perceptions come, except in cases of hallucination while in vigil, in which the space of representation is modified and internal contents are "projected" to the external world, and are consequently taken to be perceptions coming from the external senses. And if this happens it is, in turn, because the reversibility mechanisms have blocked, altering the level of consciousness.

7. Impulses: Translation and Transformation

Morphology of the impulses: Signs, Symbols and Allegories

The impulses that arrive to the coordinator from the senses and the memory are transformed into representations, into images. The consciousness processes these structures of perception and reminiscence to elaborate effective responses in its work of equilibrating the external and internal environments. While a reverie is an image -response to the internal environment of the consciousness, a motor displacement is a movement-response to the psychism's external environment, and the displacement is also led by images. In the case of intellectual ideation carried to signical levels, we have another type of image -response that will fulfill communication functions, as is the case of language. But we also know there are certain signs and pure, abstract ideas that revert to the interior of the psychism.

On the other hand, any representation that arises in the coordinator's field of presence calls forth associative chains between the object presented and its copresence. Thus, while the object is captured in precise detail in the field of presence, in the field of copresence there are relationships with objects that are not present but are linked to it, and memory plays a fundamental role.

The theme of impulses is of importance because of the coordinator's particular way of working with representations, which it does through two pathways. Through the *abstractive pathway* it operates by reducing phenomenal multiplicity down to its essential characteristics. Whether the phenomena are from the external or internal world, there is abstractive activity, on the one hand, and *associative activity* on the other. The representations are structured on the basis of similarity, contiguity, contrast and other lesser forms, with different orderings established according to the level in which they operate.

Starting from these two pathways of abstraction and association, the consciousness organizes images within a space of representation. These images are connections between the consciousness that forms them, and the phenomena of the objectal world (internal or external) that they are referred to. There would be no communication between the objectal world and the consciousness if these phenomena did not exist, which have started out as impulses from some of the pathways that produce these images, which are emplaced in the level that corresponds to them on the space of representation, and fire their signal at the corresponding center so that the transformed signal can be manifested to the external or internal world.

The impulses will be powerfully translated and transformed before reaching the consciousness; before arriving to the abstractive. and associative apparatuses, according to the previous sensory conditions, and later, according to the work of the levels of consciousness. We are saying that the impulses that start out from the sensory apparatus and arrive to the consciousness, and in the consciousness open up the abstractive pathway or open up the associative pathway, even before arriving to the consciousness these impulses may be transformed or translated. Upon being transformed or translated, they open up the different pathways with information that does not exactly correspond to the datum that arrived to the sense. The same will occur with data coming from memory; they open up the associative or abstractive pathways in the consciousness, but before reaching it they have undergone translations and transformations.

Let's point out once more that impulses spring from each sense that are later translated into the corresponding images, although such images are not visual (except, of course, those of sight). All the senses fire off their sensory impulse, which will be translated into an image that corresponds to the sense: auditory images, tactile images, cenesthetic images, etc. In this way, the cenesthetic impulses will produce images, but the phenomena of translation and transformation phenomena will complicate things to the point where images will appear that correspond to one sense, when in reality such images have come from the impulses of another sense. Thus, for example, an internal cenesthetic datum arrives to consciousness and opens up an associative or abstractive pathway, but this datum, on arriving to the consciousness, appears or is configured as a visual image, when in reality its primary source was cenesthetic. Cenesthesia does not inform with visual images ; however there has been a transformation of the impulse and it has arrived to the consciousness. The primary datum was cenesthetic but now a representation appears that is visual, auditory, or of another type. It is very difficult to follow the impulse in question, precisely because of the transformations that take place along the way. This has prevented people who are concerned with these matters from comprehending how it is that the psychic apparatus functions, what the mobility that an impulse has is like, how it is transformed, how it is translated, and how its final expression takes place, that is so distanced from the conditions that originated it.

The problem of pain acquires another valuation when the comprehension is attained that what produces pain in one point can be illusorily transformed, translated, and new deformations experienced in the evocation. As for suffering—this time we do not refer to pain—the same considerations apply, since when the impulses are transformed into images that do not correspond to each other, they will mobilize responses that likewise do not correspond to the initial impulses of suffering. And so the problem of pain and suffering considered simply as sensations has its mechanics, but since the impulses arrive deformed and transformed in their representations, it is necessary to appeal to the work of the imagination in order to comprehend them in their totality. Consequently, it isn't enough to explain pain simply as sensation. It is necessary to comprehend that this painful or agonizing sensation is transformed and translated by the imagination and also by the data coming from the memory. Pain and suffering end up becoming powerfully deformed, translated and transformed by the imagination in general. And so many sufferings do not exist anywhere, except in the images that are translated and transformed by the mind

We will speak of the impulses produced in consciousness in a characteristic way, after having taken specific routes known to us as the abstractive. and the associative pathways. These impulses in the consciousness could open up other channels, but we will be concerned with just those two.

When the impulses reach the consciousness, they are structured in a characteristic way, that structuring depending, among other things, on the level of work that the consciousness is in at that moment. The images that will later be produced have been structured in a characteristic way. In general we call these structurings that are carried out with the impulses, "form." If forms are conceptualized as entities separate from the psychological process, they can finally be considered as having an existence in themselves, and it can be believed that the representations are meant to fill these forms. There a few ancients who thought like this, that such forms existed and that internal processes then arrived to fill up the forms. In reality, forms are mental ambits of internal register that make it possible to structure different phenomena. When we speak of the "form" of an internal phenomenon of consciousness, we are mentioning

the particular structure that the phenomenon has. We don't speak of independent "forms"; rather, we speak of how the phenomena are structured. Common language refers to this in a simple way: People say, "Things are organized in a special way." Or, "Things are done in such a way, in such a manner." This is what we refer to when we speak of form. And we can identify forms with images, once these images have left the associative or abstractive pathways.

We can speak of forms as structures of perception, for example. Each sense has its form of structuring the data. The consciousness will later structure the data with characteristic forms that correspond to the different pathways. For example, there can be different forms of one same object, according to the channels of sensation that are used, according to the perspective with respect to the object, and according to the type of structuring that the consciousness effects. All those forms that are had of the same object can make the object appear to us as different from itself, as if different objects were concerned, according to whether that object was perceived by the ear, for example, or by the eye. Apparently two different objects are being dealt with, because the data from the object is structured in different ways.

In learning there is somewhat of a problem, because in the measure that a total image of the object is being obtained, different perceptual forms must be made to agree. And thus, I am surprised upon hearing the sound of an object that does not coincide with its (auditory) image, that seemed to me was the corresponding one. I have held the object in my hands and I have taken note of its weight; I have observed it visually, but the object falls to the ground and emits a sound that it would not have occurred to me to represent. What shall I do then with data that is structured in such different ways—with auditory, tactile, olfactory sensory data, etc.—to make them match in my structure of consciousness? This is possible because this entire diverse system of perception is structured within a form of perception that is linked to internal registers. When I recognize an object, I say that it can use different signals, different signs that are codifications of register. When I have a codified register of an object and the object appears before my perception, I can consider it complete even if I only have one sector of its totality. Signs awaken codified registers in me. The signs of language are not just signs. I hear a word and, after I consider it conceptually, I can say about it that it is an expression with a meaning. But considered from the structure of the consciousness, the word that arrives is an impulse whose register—for me—is codified. And so a word sets diverse activities of my mind in motion because it releases the corresponding register, and another word releases another type of register, and so on. But it happens that these expressions that reach me are structured with a specific form. Many words articulate phrases, they articulate sentences, they articulate a grouping, and these groupings function at times as codified signs. It will no longer be a matter of my considering the word "house" as a sign, because it is codified as a register in me. Now there will be an entire grouping of words that is codified in a structured way, such that these structures, these forms of organizing language, also appear as codified in me.

The different levels of consciousness each provide their own formal ambits. This means that the different levels of consciousness structure the data that arrive to my consciousness in a different manner, a different form. Each level proceeds as the most general structure of ambit, and it (that level) is linked to characteristic forms. The forms that emerge in the consciousness will depend to a great extent on the level that is setting down its structuring ambit. The stimulus becomes converted into form—that is, the stimulus will be converted into an image when the consciousness structures it from its level of work. Thus, one same stimulus will be translated into different forms, into different images. And these images can be moved around in the consciousness.

Since the sign codified in me appears again, I recognize it and it appears in a characteristic form located on my space of representation. My consciousness can perfectly well transfer the image that has come from one sense into images that correspond to other senses, because, for the purposes of recognition, a single characteristic or band of perception can be enough to structure the whole object. Thus it could happen that a datum coming from the eye could be internally transferred to a datum coming from the ear. In other words, translation could operate in the consciousness of a perceptual datum as though that datum had come from another sense. Thus, though the sign may awaken different images, there is correspondence among themselves as to their location in the space of representation, and insofar as the function they will later fulfill as images when they are fired at the corresponding centers. In this case, in which I hear the crackle of fire nearby and I see the fire very close by, I smell the fire very close by—in all these cases, the perceptions that reach me through different channels are structured in a characteristic global representation, and all the perceptions are interchangeable, able to take each other's places. Replaceable among themselves, and therefore translatable. They are emplaced at the same level of representation, ready to trigger the same type of danger warning. And so if I hear, smell, or see the fire, these initial perceptions can be translated. The displacement of the external perceptual data sets my internal register in motion. If I observe a line in space and my eye follows the line in a direction, I will also note that displacement in my internal register. In this way, what is happening in the eye is happening in my internal space of representation. Therefore it won't be a matter of indifference what type of images appear outside, since the corresponding image will follow specific movements, it will be emplaced at different points and depths of my inner space. And so it would be enough to study what the eye does as it follows certain phenomena of perception to comprehend what is going on internally in my system of register.

Signs

There is what is conventionally called *"symbol"* and what is called *"allegory,"* even though neither of these representations has been defined with much precision. Internally, *a symbol is an image that arises from the abstractive channel, and an allegory is an image that arises from the associative channel.* The two differ as to their structuring and their general form. The images that have started out from the abstractive pathway are reductive, they are divested of secondary characteristics, they synthesize a number of characteristics or they reduce the most essential of all the characteristics present to an abstraction; whereas the images that correspond to the associative pathway are multiplicative images.

There are also representations that perform the function of encoding registers. We call them "signs." In this sense, the word, for example, is a sign that is codified, that summons up a type of register in me, and, besides, awakens an array of phenomena and processes. If you say to a person: "fire," they probably won't perceive anything more than the word 'fire,' but since that register is codified, a complex system of reactions will be activated inside them; and with each word that is launched, with each sign, that encoding and the codifications immediately associated to it are evoked.

Of course the signs come from different pathways. For example, I can establish a signical system of relations with another person by moving my arms, gesticulating in a certain way. If I gesticulate in a certain way in front of a person, the person receives that internally encoded datum. And what happens with that datum's internal codification? It activates in their interior the

same process that has given rise to the image in the other who had launched the sign. Thus, a phenomenon is produced of an unfolding, in which we finally arrive at same register. If the same register were not to arrive, there would be no possibility of communication between the two people. And if someone indicates something to me with a gesture, I must have the same internal register of that gesture as the other person, otherwise I would be unable to comprehend the significance of that operation for them. It is thanks to the codified registers that relationships can be established between people. Whether it is a matter of words, of gestures, of looks, or of general body postures, in every case we are talking about signs that establish communication because the same codification of register is had of them. With one sole gesture, for example, a complex system of codified registers can be triggered. With a single gesture, for example, it is possible to make another person feel very uneasy.

We can speak of *signics* and study it in the world of human communication. Expression and meaning form a structure and are inseparable. When the meaning of an expression is unknown, it loses its operativity. Expressions that allow for different meanings are understood by context. A sign can be the expression of a meaning, or it may signal through its associative character. Signal codes are implemented using signs that indicate objects, phenomena or activities. It is clear that both symbol and allegory can perform signical functions. In the first case, an inverted triangle on a signpost along a roadside can indicate road work by a public works entity. In the second, a lightning bolt drawn on a sign attached to a fence may indicate “Danger: Electric Hazard.”

Our interest is focused on the internal signs, or such signs as trigger registers codified in oneself. Just as a gesture is launched outwards as a sign that the other interprets, so too, numerous signs, symbols and allegories can be emplaced in the external world and interpreted by others.

Symbols

A point, in external space, will function in the same way as a point in the internal space of representation. We verify that perception of a point without references makes the eye move in all directions, since the eye searches for perceptual parameters in order to frame it. The same will happen to a point of representation. Before an imagined. point, parameters will be searched for, references, even if in reference to the borders of the space of representation. The point will go up, will go down, will go to one side or to the other; an effort can be made to maintain that point, but it will become apparent that the “internal eye” will search for references within the mental space. Hence, a point without references makes the eyes move in all directions.

A horizontal line leads the eye in that direction, in the horizontal direction, without much effort. But a vertical line provokes a certain type of tension. In the space of representation, the displacement of the image through “heights” and “depths” presents greater difficulty than horizontal displacements. Internally, a constant “horizontal” movement could be followed that would end up returning to the original position, whereas it would be more difficult to “go up” and, circularly, arrive from “below” back to the point of origin. So, too, the eye can move with greater ease in a horizontal direction.

Two lines that intersect lead the eye to move toward the center and stay framed.

The curve leads the eye to include space. It provokes the sensation of limit between what is internal and external to it, sliding the eye toward the area included inside the arc.

The intersection of two curves fixes the eye and makes the point arise again.

The intersection of a curve and a straight line fixes the central point and breaks the isolation between the spaces included and excluded in the arc.

A straight broken line breaks the inertia of the eye's displacement and demands increased tension in looking. The same occurs with discontinued arcs. If a horizontal line is observed in the space of representation and this horizontal line is broken and made to descend, the inertia that the phenomenon has been sustaining is broken, is halted, producing an increase of the tension. If the same thing is done with the horizontal, but it is broken upwards instead of downwards, another type of phenomenon will be produced. However, in any case the inertia will be broken.

The repetition of equal segments of discontinued straight or curved lines once again places the eye movement in a system of inertia; therefore, the tension in the act of looking diminishes and distension is produced. That is, the pleasure of the rhythm registered in the curves that repeat or in the segments of straight lines that are repeated, and that has been so important for decorative aims. Also in the case of the ear, the effect of rhythm is easily verified.

When straight lines and curves end up connecting together in a circuit, *the symbol of the frame and the field appears. In the space of representation*, *the major frame is given by the limits of said internal space; but, of course, it is variable. In any case, its limits are the major frame. What takes place inside that frame is in the field of representation. Taking, for example, a square and placing a point within its field, a different system of tensions will be noted, depending on whether the point is close to a discontinuous straight line (an angle of the square), or is equidistant to all the angles. In the second case, a kind of equilibrium is made evident. That point can be removed from the square and placed outside of it, verifying a tendency on the part of the eye to include it inside the field of the square. Surely this will be repeated in the internal representation.*

When straight lines and curves separate from the circuit, a symbol of expansion emerges (if their direction is toward aperture), or a symbol of contraction (if their direction is toward closure).

An elementary geometric figure acts as referential of manifest centers. There is a difference between manifest center (where lines cross) and tacit center (where the eye directs itself without direction from lines). Given a square, the tacit center arises in the crossing of its diagonals (even though the lines are not drawn), but it becomes manifest when a point is placed there. Manifest centers thus appear when curves or straight lines are cut and vision becomes stagnant. Tacit centers are those that appear as though they were placed there, operating as though the phenomenon existed. No such phenomenon exists, but the register of stagnant vision does.

In the circle there are no manifest centers. There is only a tacit center—that which provokes eye movements toward the center.

The point is the manifest center par excellence. Since there is neither frame nor tacit center, this center moves in any direction.

The void is the tacit center par excellence. Since there is neither frame nor manifest center, this center provokes a general movement toward itself.

When a symbol includes another symbol in its field, the second is the manifest center. Manifest centers attract the eye toward themselves. A manifest center placed in the space of representation attracts all of the psychism's tensions toward itself.

Two centers of tension provoke a void in the tacit center, displacing vision toward both poles, and, later, toward the center of the void, creating intermittent tensions.

Within the field of a frame-symbol, all the symbols are in relationship, and placing one of the symbols outside the frame establishes a tension between it and the set that is included. With the space of representation as the major encompasser, this same thing happens. All the images tend to be included presently in the space, and the copresent images will tend to express themselves in that space. The same thing occurs among levels in their relationship of images. And in the space of representation there could be a certain image (an obsessive image, for example) that prevented the approach of other representations. Moreover, this happens when the attention is actively trained on a content, thus preventing the interference of others. But there could be a great void that would allow deep contents that arrive to its field to easily manifest themselves.

Symbols external to the frame are related among themselves only by their reference to the frame.

Signs, allegories and symbols can mutually serve each other as a frame, or serve as a link between frames.

Curves concentrate vision toward the center, and points disperse the attention to outside the field.

Color does not modify the symbol's essence, though it gives it weight as psychological phenomenon.

The symbol's action of form is effected to the extent that said symbol is registered; that is, if someone is placed inside a room and does not know that it is cube shaped, spherical or pyramidal, then the action of form does not take place. But if someone knows or believes (for example, experimentally, with their eyes blindfolded) that they are included inside a pyramidal room, then they will experience very different registers than if they believe they are in a spherical room. The phenomenon of the "action of form" is effected, not by the form itself, but by the representation that corresponds to the form. These symbols that operate as containers will produce numerous tensions in other contents. They will give dynamic to some, they will include others, others will be excluded by them, etc. Summing up, a specific system of relationships will be established among the contents, in accordance with the type of symbolic containers that they configure.

Allegories

Allegories are agglutinations of diverse contents in a single representation. Due to the origins of each component, allegories are usually understood as representations of "imaginary" or fabulous beings—an example is a sphinx. These images, though fixed in one representation, fulfill a "narrative" function. If "Justice" were mentioned to someone, it could be an expression they had no register of, or it could have several meanings that would be presented in associative chains. If this were the case, "Justice" could be represented for that person as a scene where different people performed judicial activities, or perhaps as a blindfolded woman with a balance in one hand and a sword in the other. This allegory would have synthesized the diverse, presenting a sort of narrative in a single image.

In the space of representation, allegories have a curious aptitude for moving, modifying themselves so as to transform themselves. While symbols are fixed images, allegories are images that go about transforming themselves, that carry out a sequence of operations. It is enough for an image of that nature to be released for it to take on a life of its own and start performing operations divagationally, whereas a symbol located in the space of representation

goes against the current of the consciousness's dynamic, and an effort is required to try to sustain it without divagations that would transform it and make it lose its properties.

An allegory can be taken from the interiority and placed outside, for example, like a statue in a square. Allegories are transformed narratives in which the diverse is fixed, or multiplied by allusion; but also where the abstract is concretized. The allegory's multiplicative character is clearly linked to associative processes.

To comprehend the allegory, it is a good idea to review how ideas are associated to each other. In a first case it is said that *similarity* guides the mind when it searches for what is similar to a given object; *contiguity,* when it searches for what is proper to it, or for what is, was, or will be in contact with a given object; *contrast,* when it searches for what is in opposition or in a dialectical relationship with a given object.

We observe that the allegory is powerfully situational. It is dynamic and relates situations referred to the individual mind as happens in dreams, in some personal divagations, in pathologies and in mysticism. However, this also happens to the collective psychism, as in stories, art, folklore, myths and religion.

Allegories fulfill different functions. Allegories tell of situations, compensating difficulties of total grasp. When a phenomenon appears and is not adequately comprehended, it is allegorized and a story is told instead of making a precise description. If what happens when it thunders is not well understood, it is probable that a story will be told about someone running through the heavens; if it is not understood how the psychism functions, then stories and myths will come in order to explain what is happening in oneself.

By capturing situations allegorically, it is possible to operate over real situations in an indirect way, or at least, so the allegorizer believes.

In allegories the emotional factor does not depend on the representation. In dreams allegories arise which, if they had an exact correspondence with daily life, would trigger typical emotions. However, in dreams emotions are triggered that have nothing to do with the representations that are acting.

One example: the dreamer sees himself tied down over a railroad track. The roaring locomotive rushes toward him, but instead of feeling desperate, the dreamer starts laughing so hard that he even wakes up in surprise.

An internal state can be allegorized and one can say, for example: "It's as if I could feel myself falling down a tube." The inner sensation that is experienced and registered is a kind of desperation, an emptiness, etc., but it can be allegorized as "falling down a tube."

To understand an allegorical system it is necessary to bear in mind the climate accompanying the allegory, because the climate is what will point to the meaning. And when there is no agreement between image and climate, we must be guided by the climate and not by the image to understand the profound meanings. When the climate is perfectly intertwined with the corresponding image, there is no problem with following the image —which is easier to follow. But in case of discord, we would always be inclined in favor of the climate.

Allegorical images tend to displace energy toward the centers so as to effect a response. Of course, there is a system of tension and a system of discharge for these tensions; and the allegory goes about playing the role of "connective red blood cell" that carries charges along the stream—in this case, through the circuit of the consciousness. When there is a translation of these charges, of the allegory that acts over a center an energetic manifestation is produced. Such energetic manifestations can be recognized in intense expressions such as laughter, crying, the sexual act, aggressive confrontation, etc. These are the most adequate means for

the alleviation of internal tension, and when allegories arise they normally tend to fulfill the function of discharge.

Considering *allegorical composition*, one can prepare a type of inventory of the resources one can make use of. Thus we can speak of the “containers,” for example. The containers guard, protect or enclose what is in their interior. The “contents,” on the other hand, are those elements included within an ambit. The “connectives” are entities that facilitate or hinder the connection between contents, between ambits, or between ambits and contents. The “attributes,” which can be manifest or tacit (when they are concealed), refer to the properties of allegorical elements or of the total allegory. We also point out the “levels,” “textures,” “elements,” and “moments of process.” These moments of process are allegorized as ages, for example. Finally, we should mention the “transformisms” and the “inversions.”

On becoming interested in an allegory, upon attempting to comprehend an allegory, we try to establish certain *rules of interpretation* that can help us comprehend what the allegory means and what function it is fulfilling in the economy of the psychism.

1. When we want to carry out an allegorical interpretation, we reduce the allegory to a symbol in order to comprehend the system of tensions that the allegory is emplaced in. The symbol is the container of an allegory. Thus, if in an allegorical system several people appear who are arguing in a town square (square or oval shaped, for example), the square is the major container (with its special system of tensions, according to its symbolic conformation), and in its interior are the people arguing (contents of that symbol). Symbolic reduction considers the town square as a container that imposes its system of tensions on the situation (for example, bifocal tension if the town square is oval shaped), in which contents are deployed in a conflictive way (people arguing).

2. We try to understand the allegorical raw material; that is, what channels the main impulse comes from. Does it come from the senses (and from which sense or senses?), or from the memory? Does it come from a mix of senses and memory, or does it come from a characteristic state of the consciousness that tends to carry out these selective articulations?

3. We try to interpret on the basis of the associative laws, based on commonly- accepted patterns. Thus, when we interpret these associations, we must first ask ourselves what the allegory means, what it means for us. And if we want to interpret an allegory placed in the external world, such as a picture, for example, we should ask its producer what those allegories mean to him. But we could be separated by many hundreds of years from the allegorizer, and with our epochal or cultural meanings it would be difficult for us to interpret what it meant for the economy of the allegorizer’s psychism. However, we could come to intuit or have information on the meanings that were proper to that era. We therefore say that it is always good to interpret in accordance with associative laws and on the basis of commonly-accepted patterns. And if a social allegory is studied, one must investigate its meaning by consulting persons who are or have been agents of such allegorical system. They will be the ones who will clarify the significance and not us, since we are not, nor have we been, agents of that allegorical system; therefore we would “infiltrate” our contents (personal or cultural), into the meanings, deforming them. An example: Someone tells me about a portrait that an old lady comes out in. If upon my asking him what the old lady in the picture means to him, he replies, “Kindness,” I will have to accept it and it won’t be legitimate for me to provide a different interpretation by introducing my own contents and system of tensions. If I ask someone to tell me about the allegory of the kind old lady, I will have to accept what they tell me; otherwise I would dictatorially and illegitimately be ignoring the other person’s interpretation, preferring to explain everything according to what

happens to me. Therefore, if the allegorizer speaks to me of “kindness,” I have no reason to interpret that “kindness” as a repressed and deformed sexual content. My interlocutor isn’t living in a sexually repressed society like nineteenth-century Vienna; he isn’t a participant of the Neoclassical atmosphere of the Preciosists who read the tragedies of Sophocles—he is living in the twentieth century in Rio de Janeiro, a participant, in any case, in a neo-pagan cultural atmosphere. And so the best solution will be for me to accept the interpretation given me by the allegorizer, who lives and breathes the cultural climate of the city of Rio de Janeiro. We are well informed of where the interpretations of certain psychological and anthropological currents have ended up, which substituted the narratives and interpretations of people who were directly involved, with the researcher’s special devotions.

4. We try to comprehend the plot. We differentiate between plot and themes. A plot is the story, but within the story there are specific themes. Sometimes the themes remain and the plot changes; or the themes change but the plot is always the same. This occurs, for example, in a dream or in a sequence of dreams.

5. When the climate and image coincide, one follows the image.

6. When climate and image don’t coincide, the guiding thread is the climate.

7. We consider the reverie nucleus, which appears allegorized as an image or as a constant (fixed) climate, through different allegorizations and through the passage of time.

8. Anything that fulfills a function is the function itself and no other. If in a dream one kills with a word, that word is a weapon. If with a word one revives or cures someone, that word is an instrument for reviving or for curing—no something else.

9. It is a matter of interpreting color, recognizing that in allegorical representations, the space of representation goes from dark to light, such that as the representations climb up, the space itself grows lighter; and as they go down, the space darkens. In all planes of the space of representation, different colors with different gradations can appear.

10. When one comprehends the composition of the different elements that configure an allegorical system, when one understands the relationship between the components and when one can make a synthesis on the function that is fulfilled by the elements and their relationships, then a level of interpretation can be considered to be resolved. Of course one may study new levels of interpretation in greater depth if necessary.

11. To understand an allegorical system’s process and unfolding, various interpretative syntheses must be achieved over time. Thus, a complete interpretation at a given moment cannot suffice if one is unable to glimpse the process or the tendencies toward which the allegorical system in question could proceed. It may be necessary to have access to various interpretations through time.

8. Operative

This mental space, which exactly corresponds to my body, can be registered by me as the sum total of cenesthetic sensations.

This “second body” is a body of sensation, of memory and of imagination. It has no existence in and of itself, though on occasion some have tried to give it a separate existence from that of the body. It is a “body” that is formed by the sum total of sensations from the physical body; but depending on whether the energy of the representation goes to one point or to another, it mobilizes one part of the body or another. And so, if an image is concentrated in a

level of the space of representation —more internal or more external, at one height or at another—the relevant centers are set in motion, mobilizing energy toward the corresponding part of the body.

These images that arise do so, for example, because of a specific corporal tension, and then we will look for the tension in the body, in the corresponding point.

But what happens when there isn't that tension in the body, and yet a phenomenon of allegorization appears on the screen of representation? It may be that no such tension is present in the body. But it could be that a signal starting out from memory and that acts over consciousness, and in the consciousness sparkles as image, reveals that the impulse from memory had an influence over some part of the body. There was a contraction produced at that moment which launched the impulse that, registered in consciousness, appeared on the screen as allegorization; and this gives us to understand that the phenomenon is launching its pulsations from a point of the body. These phenomena [of memory] belong to the past, they are not present, there is no permanent tension acting; nevertheless, this tension (which is not a tension in and of itself, but rather is an impulse recorded in memory), sets a tension in motion with the corresponding cenesthetic register, and later will end up appearing as an image. As a specific "bit" in the system of register is evoked, a specific signal, and this signal is released toward the mechanism of consciousness, concomitant phenomena could appear of bodily contraction or inflammatory bodily phenomena.

I am investigating phenomena that do not exist in the present. Phenomena that I can register in my own body to the extent that they are evoked, but that do not exist constantly in the body—rather they exist in memory, and upon being evoked, are expressed in the body. And so this space of representation has the character of being an intermediary between some mechanisms and others, because it is conformed by the sum total of cenesthetic sensations. In it, transformed phenomena of external or internal sensations are manifested, and in it phenomena are expressed that had been produced a long time ago and that are emplaced in memory. Also in it, there appear phenomena that don't exist at that moment in the body, but that, as products of the imaginary work of the coordinator itself, they end up acting over the body.

This is a good time to carry out a review of activities that are oriented toward the modification of certain psychic behaviors.

The set of techniques that we call "Operative " enables us to operate over phenomena, to modify phenomena. Encompassed within Operative are several techniques: techniques we call *catharsis*, techniques we call *transference,* and various forms of *self-transference.*

In recent years the word "catharsis" has come back into use. Once again the gentleman appeared who sat in the presence of someone who had psychic problems, and once again said to him, just like thousands of years ago: "Now then, my friend, let the cat out of the bag and explain the problems that you have." And then they let the cat out of the bag and explained their problems, and a kind of inner cleansing (or internal "regurgitation") took place. That technique was called "catharsis."

Another technique of Operative was also called "transference." One took a person who'd already produced their catharsis and relieved their tensions, in order to begin a somewhat more complex work. That work consisted of making the person "transit" through different internal states. Upon transiting through these states, the person who no longer was suffering from important tensions could move around in their internal landscape, displacing, "transferring" problems or difficulties. The subject imaginarily transferred oppressive contents toward other

images —images that neither had affective charge nor compromised the subject biographically….

We had previously talked about the registers of tensions in the simple act of attending. You recognize this well. You can attend with tension or without it—there is a difference. You can sometimes loosen the tension and attend. Normally you believe that when you let go of the tension in order to attend, you lose interest in the theme. It does not happen like that. However, for a very long time you have associated a certain amount of muscular tension to the act of attending, and you believe that you attend when you are tense. But attention has nothing to do with this.

And, what happens with tensions in general—not just with the tensions of attention? In general we locate tensions in different parts of the body, especially in the muscles. We are talking about external muscular tensions. I voluntarily tense a muscle, and I have a register of that tension. I voluntarily tense my facial muscles; I have a register of that tension. I tense different muscles of my body, and I have a register of that tension. I go about familiarizing myself with this technique of artificial tension. I have great interest in obtaining as many registers as possible, tensing the different muscles of my body. And I am also interested in dissociating the tensions I had previously produced. I have observed that when one point tenses up, other points tense up. Later I try to distense the point, but sometimes the other muscles that accompanied the tension do not distense If you work with certain parts of the body, you verify that, upon wanting to tense one point, that point and other points tense up; and later, upon distensing that point, the point becomes distense, but not the others.

This happens not just with these types of voluntary works—it happens in everyday life as well. In front of a problem of daily confrontation, for example, a muscle system gets tense ; the confrontation with the object disappears, the muscles involved distense—but not the others that accompanied them at the moment of the tensing up. A little more time and everything ends up distensing. Sometimes it happens though that considerably more time passes, but the other points don't distense.

Who among you doesn't recognize more-or-less permanent muscle tensions? There are those who register these tensions sometimes in the neck, at times in some other part of their body. Right this minute, if you observe closely, you can discover unnecessary tensions that are operating in different parts of your body. You can register this. And as you can see, what you are registering in different parts of your body is not carrying out any function at all.

Now then, we distinguish between external muscular tensions of a situational type, and continual external muscular tensions. In the case of *situational tensions,* the subject tenses certain parts of his body, and when the difficulty disappears (in our example, the confrontation), the tension also disappears. These situational tensions surely fulfill very important functions, and it is understood that it isn't our intention to put an end to them. There are others—the continual ones, not the situational ones—and these continuous tensions involve the aggravating circumstance that, if a certain confrontational phenomenon is produced besides, they increase. Later they go down once more, but the continuous tension level is retained.

Using certain procedures I can distense continuous tensions, but this does not guarantee that different systems of tension won't remain inside me. I can work on my entire external musculature, do as many exercises as I like, but nevertheless, internally, the tensions will continue acting. What is the nature of these internal tensions? Occasionally, they are of a *deep muscular* type; and occasionally I register these tensions as *deep irritations*, as visceral irritations that emit impulses and that go about configuring a system of tensions.

When we refer to these profound tensions, we are talking of tensions that are not very different from the external ones, but that have a very important emotional component. We could consider these two phenomena as being gradations of one same type of operation. We now speak of these *emotionally-tinted internal tensions, and we define them as climates—not very different from tensions in general, but having a strong emotional component.*

What happens with some phenomena such as depression and *tensions*? A person feels bored (boredom is a relative of depression); one thing is the same to him as the other, he has no special preference—we would say he has no tensions. Perhaps he registers himself as lacking in vitality, but behind this it's quite possible that there's a strong emotional component. In the situation that he is in, we note that there are strong emotional currents of a negative type, and we think that if these emotional currents appear, it is because even without external muscular tensions, there are internal tensions that can be internal muscular tensions; or, on other occasions, phenomena of internal irritation. Sometimes it happens that there is no continuous system of tensions or continuous irritation, but due to the confrontation with a given situation, mnemic phenomena are released, phenomena of memory that effect their internal firings; and then the register of lack of vitality or boredom arises, or internal oppression, or the sensation of enclosure, etc.

Normally we can manage external muscular tensions voluntarily. On the other hand, we cannot manage climates voluntarily because they have a different characteristic: they follow the subject even when he has left the situation that motivated the climate. You will remember the phenomena of dragging, the ones that follow the subject around even though the situation has passed. These climates follow the subject to such an extent that he can change his entire situation, go through different situations over the years, and still continue having that climate that pursues him. These internal tensions are translated in a diffuse and totalizing way. This point also explains the characteristics of emotion in general, which operates by totalizing, synthesizing. It does not operate by referring to a specific point of bodily tension; neither is it referred to a point of pain in the intrabody— which could very well be localized—rather it is referred to a state of invasion that the consciousness is in. We are therefore dealing with non-localized cenesthetic impulses. This is clear

When the mechanism of translation of impulses contributes images that correspond to that diffuse climate, we speak of correspondence between *climate and theme* (a theme correctly corresponds to the climate). It is then very probable that the person who experiences a certain climate says that they "feel confined," for example. This "confinement" is a type of visual representation that coincides with the emotional register, and there are some who are more exaggerated and don't just talk about "confinement" in general, but they explain that they feel locked inside a specific kind of box with such-and-such characteristics. In vigil this isn't too clear for them, but as soon as their level of consciousness drops a little, that box that they are in does appear. Of course, when the translation mechanisms operate with force, when the cenesthetic registers are more intense and when the allegorical pathway is set in motion, it is easier to track these phenomena.

Sometimes images appear that *do not correspond to the climates.* Finally, there are cases in which a *climate without images* is registered. In reality there is a cenesthetic image acting in all cases, and the emplacement of this general, diffuse image in the space of representation disturbs the activity of all the centers, because it is from that space of representation that the images trigger their activity toward the centers

One lowers the potential of climates through cathartic discharges, through motor abreactions which are manifestations of that energy toward the outside of the body; but although on these occasions there is a reduction of the tension, its displacement, its elimination does not necessarily take place.

The techniques that correspond to the transformation and displacement of climates are the transferential techniques. Their objective is not the lowering of an internal tension's potential, but rather to transfer the charge of one image to another image.

It is only partial to say that climates are generated solely by the translation of signals of deep, involuntary contractions, and that such contractions, captured by cenesthesia, are transformed into diffuse images that occupy the space of representation. This is an incomplete statement. In the first place, because the register can be non-specific but generalized—as in the case of violent emotions—and these states correspond to discharges that circulate throughout the organism and are not referred to the specificity of a tension.

As for the origin of these phenomena, they may originate in internal senses or act from memory, or act from consciousness. When the impulse corresponds to a purely corporal phenomenon, cenesthesia takes this datum and sends the corresponding signal, which appears as a diffuse image —that is, one that cannot be visualized (i.e., it appears as a cenesthetic image, not as a visual image). Cenesthesia then sends the corresponding signal and the diffuse image appears, which in any case arises in the space of representation.

There are those who say that when they're angry they "see red," or that their space of representation is modified and they see the object that has provoked their anger as "smaller." Others say that it seems to "stand out more," and so on. We are not talking about the localized impulse, but about the diffused emotional state, which in any case has begun from the cenesthetic register and has been translated into a cenesthetic image that cannot be visualized. Sometimes it also has translations that can be visualized, but this is not the case here. This image emplacement that is non-visualizable takes place on the space of representation and basically mobilizes the instinctive centers. A register in memory is effected of everything that took place. If, on the other hand, the first impulse comes from external senses and at the end of the impulse circuit the instinctive centers are also mobilized, this is recorded in memory as associated to the external situation. This motivates a recording wherein the external impulse, that impulse that came from the exterior, now remains linked to an internal corporal state.

Returning to the first case, the one where an internal impulse is released due to a vegetative disorder, for example. In this case too there is an associated situational recording, if external senses for their part are working. But if this were to be produced while the external senses were not working or were working very slightly (as in the level of sleep), the situational recording could solely be referred to data from memory, since it would update itself at that moment, and at the end of the circuit a strange association of phenomena from Time 2 (i.e., the cenesthetic register) to phenomena from Time 1 (i.e., the datum from memory) would be left in memory.

We have seen cases where the point of departure of the impulse is the *intrabody*, and it is associated to situations of external perception; and cases of the same impulse but associated to *memory*, because at that moment the external senses are not working. We have also seen the case of the impulse *that starts out from external senses and ends up mobilizing cenesthetic internal registers*, it being possible from that moment on for the external situation and the internal register to be left recorded in memory.

Memory for its part can supply impulses, and upon mobilizing registers, unleash associative chains of images (not just visual images but images from any other sense, including the

cenesthesia), which in turn awaken new deliveries of data, configuring a climatic emotional state, but one which is associated this time to a new situation that is being perceived by external senses

Finally, *consciousness* itself, in its elaboration of images, can set in motion all the above, as well as add its own activity with the final recording in memory of external situations associated to imaginary elements. In any case, the enchainment between senses-memory-consciousness is indissoluble, non-linear and, of course, structural.

And therefore, if the first firing is one of physical pain, the final configuration could be one of moral suffering, and there could be the presence of true cenesthetic registers that are powerfully recorded in memory, but associated simply to the imagination. Physical pain often ends in moral suffering that is articulated with elements that are illusory but that can be registered. This fact teaches us that the illusory, though it may have no “real” existence, can be registered through several concomitances that possess unquestionable psychic reality. Not much is explained by saying that a phenomena is “illusory;” neither does it clarify much more to say that illusions are registered, just as the so-called non-illusory perceptions are registered. Illusory suffering has a register that is real for the consciousness. It is where transference has its best field of work—in illusory suffering. This is different from what happens with the basic painful impulses—whether translated or deformed—which can be divested of other illusory components, without necessarily making physical pain disappear as a result. But this does not lie within the theme of transference as such.

The automatic enchainment of suffering can be dissociated. This is the primary target of transference. We see *transference as one of Operative’s many tools, basically aimed at disarticulating suffering, liberating the consciousness of oppressive contents.* Just as catharsis liberates charges and produces instances of temporary—though at times necessary—relief, transference aims at the permanent transfer of these charges, at least in reference to a specific, existing problem

Let’s now examine some aspects of the compensatory functioning of the psychism’s apparatuses. The thresholds of the different senses vary in structure and the thresholds of the internal senses vary compensatorily with respect to the thresholds of the external senses. The phenomena of the cenesthetic threshold, upon the lowering the impulses from external senses, enter into perception and begin emitting signals. We are saying that, when the external impulse diminishes, the other internal phenomena that were operating at the [minimum] level of threshold and that we were not registering, appear in a mode that is possible to register. Therefore, with the lowering of level of consciousness, the arisal of phenomena of the intrabody that was not manifest in vigil becomes possible to perceive. Upon the disappearance of the noise from the external senses, those other phenomena become manifest. With the fall in level, the internal impulses appear that give signals to consciousness, taking the associative channels. When this associative pathway wakes up, the phenomena of translation operate with great force.

Let’s go back to the problems of the phenomena of translation and transformation of impulses. In front of an object that I perceive visually, I can recognize other, non-visual characteristics that I can perceive, depending on the situation. These different perceptions relative to the same object have been associated in my memory throughout my life experience. I have an articulated register of perceptions. We are now considering something more than the structuring of perception that a single sense carries out; we are considering the structuring that is performed in front of an object by the sum total of data from different senses, data which were

incorporated to the memory over time. I have at my disposal the articulation of the different characteristics of each object, such that when one of them is captured, the other characteristics associated to it are also released. This is already the basic mechanism of the translation of impulses. And what is it that is translated? Let's see an example. An auditory impulse awakens mnemic registers, registers in which the visual impulses at that time were associated to auditory impulses. Now only the external auditory impulse arrives, and the visual register appears in my space of representation. This is frequent in vigil, and it is thanks to this mechanism of association of senses, it is thanks to the structuring of the senses, that we can configure important sectors of the external world.

In the same way that the space of representation goes about being articulated from early infancy onwards, so too the objectal world is articulated from early infancy on. At this stage of learning, children do not seem to coherently articulate the different registers that they have of one same object. As we have commented on elsewhere, children do not distinguish well between their own body and their mother's body. Besides this, they are not so good at capturing the relationship between the type of stimulus reaching a sense and the function that the object performs. They also confuse the apparatus of register to the point that many times one sees a child putting something he wants to eat in his ear, and we observe him carrying out different kinds of substitutions. Children are unable to articulate the entire system of perception; they do not articulate it more-or-less coherently. Neither is their space of representation coherently articulated. A building that is far away is of course perceived as being smaller than when it is close, but they reach for it with their hands to grab a chimney, or perhaps a window, and eat it. There are children who do this with the Moon, which, as you know, is beyond the arm's reach—or *was*…. Stereoscopic vision, which gives us depth of field and allows the articulation of different distances in space, is configured gradually in a child. Also, the internal space of representation progressively acquires volume. It is clear that a child is not born with the same objectal articulation that adults have, but that the data that is supplied by the senses later allows the psychic apparatus to carry out its work, always basing itself on memory.

We are studying these first phenomena of *translation of impulses*. For example, a phenomenon that acts over a sense activates a chain in which images appear that correspond to other senses, but in relation to the same object. What happens in those strange cases of association of an object's characteristics, in which these are deposited in another object? Here we have a much more interesting translation, because now a gentleman hears the sound of a bell and doesn't evoke the image of the bell, but that of a relative. Now one is not relating the object that one is hearing, to the object that at another moment one saw, or to an object that at another moment one smelled—now one is associating the first object to other phenomena, to other images that accompanied the recording of a moment, but that are not referred to the object in question, but to another type of object. Primarily one makes associations between the different perceptual characteristics of a given object. But we are talking about something more—about an object to which not just its different characteristics are associated, but all those phenomena that in the past were related to it. And these phenomena compromise other objects, they compromise other people, they compromise entire situations. We then speak of the phenomenon of translation of impulses, which refers not just to the characteristics of one same object, but to those of other objects and situational structures that were associated to that given object. It therefore seems that *the structuring is effected by relating different perceptions of one same object, and in accordance with situational contexts.*

Something more. It so happens that since there is internal impulse, if that internal impulse has enough signal potential to reach the threshold of register, then upon perceiving the sound of the bell, the subject experiences a curious emotion. He is no longer translating impulses or associating impulses among the different characteristics of that object and other impulses that accompany it, or between structures of complete perception, but something more—he is translating between complete structures of perception and structures of the register that had accompanied him at that moment.

If we see that an impulse that corresponds to a sense can be translated and transferred to another, why shouldn't we also be able to translate impulses that are registered by external senses and that contiguously evoke impulses that have been recorded from internal senses? It isn't that difficult. It so happens that the phenomenon is somewhat amazing and takes on bizarre characteristics as the level of consciousness goes down. But its mechanics isn't that strange.

Let's remember that memory—studied in layers as ancient memory, mediate memory and recent memory—is in movement. The raw material that is closest is today's—that's where we have the newest data. But there are numerous associated phenomena that are referred to ancient memory and they cause us problems, since the register of an object which can be associated to recent phenomena is accompanied by phenomena from ancient memory in a translative way. This is quite extraordinary and happens particularly with a certain type of sense. Due to its structuring, the olfactory sense is the richest in this type of production. The sense of smell usually awakens very great associative chains of a situational type, and many of them very ancient. You know the example: the quality of a certain smell is perceived, and complete images from infancy are released. And how are those images released? Are you reminded of the same smell—simply the same smell—from twenty years ago? No, you remember a complete situation from long ago that has been triggered by the present perception of that smell.

The translation of impulses, which at first appears simple and easy to investigate, ends up becoming complex. Diverse sectors of memory, apparently incoherent structurings of perception, internal registers that are associated to externally perceived phenomena; productions that are imaginary, but that at the same time interfere in the external register and associate themselves to it; operations of memory that, as they are translated, take up, in a level of consciousness, the associative pathways—all of these make it difficult to comprehend the general scheme.

Up until here we have seen the impulses associating and translating themselves from one into the others. But there are also other, very curious phenomena: those of transformation. The image that was structured in one way, shortly after begins to acquire other configurations. This is a process that occurs in the associative pathways, in which the associated impulses that arise in the space of representation take on a life of their own and start to deform, transform themselves, showing us one mobility over another mobility. And with these problems we find ourselves before the techniques of transference. We must give fixedness to all this, we must be able to rely on general laws of some kind that enable us to operate in this moving chaos. We need some Operative laws, something that never fails to respond, under the same conditions, yielding the same results. And this exists because, fortunately, the body possesses a certain permanence that we will be able to operate. However if this were to happen exclusively in the psychic world, there would be no way of operating—there would be no reference.

The corporal objectal reference is what will enable us to say that, even if a pain in an area of the body is translated in different ways, evokes different contiguities of images, creates mixtures

of memories and of times—that phenomenon will be detected in a specific zone of the space of representation. And we will be able to comprehend many other curious phenomena and many functions, thanks to the fixedness of the body. This body is an old friend, a good companion that provides us with references for us to move around in the psychism. There is no other way we can do so.

Let’s see what happens with the space of representation and the phenomena that are triggered from it.

I imagine. a horizontal line in front of my eyes. I shut my eyes. Where do I imagine it? Well, I imagine. it ahead and outside. Now I imagine. my stomach. Where do I imagine. it? Below and inside. I now imagine. that line in the place where my stomach is and this creates a problem of location for me. Now I imagine the stomach ahead of me and outside, and this, too, creates a problem of location for me. When I imagine. my stomach below and inside, I don’t just imagine. my stomach, but also I have a cenesthetic register of it, and this is a second component of the representation. Now I can imagine. the stomach in front, above and outside, but I don’t have the same cenesthetic register. And so, when the image is emplaced in the correct place, it has the cenesthetic component of register, which provides us with an important reference. With a little effort, you will also be able to imagine. the stomach above and outside. But how will you imagine. it? Perhaps like a drawing, as you’ve seen it in books. But if instead, you imagine. it below and inside, what do you imagine. it as? As the drawing? No way. Do you have a visual image ? No way. You could have one that was associated, because of the translation phenomenon—but what is that about imagining it in the space of representation, below and inside? It is about working with another type of image —with a cenesthetic image.

So according to whether the image is emplaced on the space of representation in one point or another, and at a level of depth or at another, not only is there the register of the image, but there is also the proper cenesthetic representation at such space and at such depth. When the objects emplaced on the space of representation are observed "from the background" of that space, we say that we are working with vigilic articulation. That is, we see the phenomena that are external to us (or that are termed "external") as outside our head.

I now can imagine. faraway objects that are outside my head. From where do I register those images ? From inside my head—this is the sensation that I have. Nevertheless, I wouldn't say that those objects are inside my head. If I now take the object that I imagined. outside, and this time I imaginarily place it inside my head, I'll have a cenesthetic register-aside from the image that I've emplaced in the interior of my head.

Depending on the level of depth in the space of representation, we come to have a type of internal register, or a type of cenesthetic register. This is of considerable importance for comprehending the subsequent transferential phenomenon.

I can imagine., from the background of this screen of sorts, the phenomena that are outside my head, and also, upon imagining phenomena that are inside my head, I can have an emplacement inside that mental space. I can make a bigger effort and imagine. that object inside my head as if it were seen at the same time and from different places. It is possible to see the object from different points, as if “the one who represents” was surrounding the object; but normally one represents the object from a certain background.

There are quite a few difficulties with the mental space emplaced from the head backwards, not so from the head forwards. Almost all the external senses are located in the frontal zone of the head, and this is how one perceives the world and how the mental space that corresponds

to it is articulated; but from the ears toward the back, perception and representation grow more difficult

Behind you are the curtains of this room, and you can imagine them without seeing them. But when you observe the curtains behind you on the space of representation, you might be asked: “Where do you see the curtains from?” You see them from the same screen—except that, on the screen, an inversion of sorts has been produced. You don’t get behind the curtains—you position yourselves in the same point of internal emplacement. And now it seems to you that the curtains are outside of you, but to the rear. This creates problems for us; but in any case, we continue being emplaced in the background of the space of representation.

The space of representation creates a few problems of “topography.” I imagine. now, phenomena that are far from this room, that are outside this room. I cannot try to place my consciousness outside this room. Nonetheless, I insert those objects inside my space of representation. Those objects are emplaced in the interior of my space of representation. Where then is the space of representation, if it is referred to objects that are outside? This illusory phenomenon is extremely interesting, given the fact that the representation of objects can be extended beyond the space in the immediate proximity of my senses’ perception, but never outside my space of representation. And it turns out that my space of representation is precisely internal and is not external.

If one examines this incorrectly, one believes that the space of representation extends out from the body, toward the outside. In reality, the space of representation extends toward the interior of the body. This “screen” is configured thanks to the sum total of cenesthetic impulses that provide continuous references. This screen is internal, and it isn’t that the phenomena I imagine. outside flash onto this screen; in any case, I go about imagining them inside, but at different levels of that internal screen’s depth.

When we say that the images that appear in different points of the space of representation act over the centers, it becomes clear that they could not act over the centers if the screen were emplaced outward. The images act over the centers because the impulses go inward, even when the subject may believe that the phenomena are emplaced outside. And here it is good to clarify that I am not negating the existence of the external phenomena; rather I am questioning their configuration, given that they (the referenced phenomena) present themselves to me in front of my filters of perception and they are articulated on my screen of representation.

As the level of consciousness drops, the structuring of the space of representation is modified and the phenomena that previously were seen from inside, believing them to be outside, with the fall of the level of consciousness are seen outside, believing them to be inside; or they are seen inside, believing them to be outside. That background of the screen where I was emplaced when I referred to imagined. external phenomena—where is it now in my dreams, when “I” see myself placed outside of “that” which sees? And I see myself from above, from below, from a distance, closer in, etc. It turns out that now the space of representation truly adopts internal characteristics at its limits. The space of representation becomes internal when the level of consciousness falls, because the stimuli from external senses have disappeared and the work of the internal senses has been reinforced. With the reinforcing of the cenesthetic impulses, the internal space of representation has acquired fullness, and now we have these phenomena occurring in the “interior” of the space of representation as such. Images appear in which the space of representation takes on accentuated characteristics, according to the scanning performed by the cenesthetic impulses. In dreams, the space of representation appears as having boundaries that are wall-like, or like containers of all types, and occasionally

appears like one's own head, inside which the remanent oneiric phenomena arise. The largest of containers in the fall of the level of consciousness is, precisely, the space of representation 's borders.

The instinctive centers (vegetative and sexual) are mobilized powerfully with the fall in level of consciousness, though there may be some concomitances of an emotional type, and also some intellectual and almost no motor concomitances. When the emplacement of the phenomena occurs in the space of representation that corresponds to the low level of consciousness, the greatest firing-off of images goes to the vegetative center and to the sex—which are the most internal centers and the ones that work with the registers of cenesthetic sensations, while the other centers tend to be very closely linked to impulses from the external senses. On the other hand, images that in daily life do not mobilize important charges or discharges in the referenced centers, can turn out to be quite powerful when the level of consciousness falls. In turn, strong internal images are configured from the work of these two centers since a perception is had of the centers' work that is converted into an image. This phenomenon is reversible, and just as the space of representation is configured by the cenesthetic impulses, so too any image that is emplaced at a certain level of the space of representation in its inner layer, acts over the corporal level that corresponds to it.

Let's now reconsider what has been said regarding the objectal associations of different senses; regarding the translations of impulses with respect to one same object; objectal associations between objects and situations; and the translation of the impulses of an object with respect to the other objects around it. The objectal associations referred to external and internal situations (i.e., cenesthetic impulses), are complex registers that are recorded in memory. These recordings always exist as a background of each phenomenon of representation (i.e., of an image) and they are linked to precise zones and depths of the space of representation.

We already have a few elements at our disposal to enable us to comprehend what happens in the transit of images in the space of representation, in the levels of sleep and semisleep. We already comprehend the first steps of what we will call "techniques of transference." These techniques will be effective, they will fulfill their objectives, if in fact these phenomena that appear on the representation screen in the low levels of consciousness (upon being transformed) mobilize different parts of the body, different tensions in the body, or they displace mnemic phenomena that produce tensions expressed in corresponding images. When we act over these images, we modify the system of associations that have motivated the tensions.

Our problem will lie, in these transferential techniques, in associating or dissociating the climates from the images. In other words, separating the climates from the themes.

At times situations will arise in which we must associate an image to a climate, because without the image we will only find cenesthetic images that cannot be visualized, and because they cannot be visualized, neither can they be moved to different heights and different levels in the space of representation. We will then be obliged, in dealing with certain climates, to associate them to certain images in order to later mobilize these images in the space of representation, and, in so doing, "drag" the climates. If we don't proceed in this way, the diffuse climate will be distributed in the space of representation in such a way that we will be unable to work with it.

And at times, owing to another peculiar functioning of the phenomena in the levels of sleep, we encounter visual images to which charges that do not exactly correspond to them are

adhered; and therefore we will try to *dissociate these charges and transfer other, appropriate charges to the images*.

And so we will have to resolve numerous problems in the transference of charges, in the transference of images, in the displacement of images and in the transformation of images.

Psychology III

This material is a summary prepared by those who attended the explanations given by Silo in Las Palmas, Canary Islands, in early August, 1978.

1. Catharsis, Transference and Self-Transference: Action in the World as Transferential Form

We should consider two circuits of impulses, which finally give an internal register. One circuit corresponds to perception, representation, new capturing of the representation and internal sensation. And another circuit shows us that from every action that I launch towards the world, I also have an internal sensation. That intake of feedback is what allows us to learn as we do things. If there were no capturing of feedback taking place within me of the movements that I carried out, I would never be able to perfect them. I learn to type on my keyboard through repetition. That is, I record actions by trial and error. But I can record actions only if I carry them out.

From my doing, I have a register. A great bias exists that at times has invaded the field of pedagogy: a prejudice that says things are learned simply by thinking about them. Of course something is learned, because from thought one also has a reception of the datum. However, the mechanics of the centers tells us that they are mobilized when images reach them, and the mobilization of the centers is an overcharge that triggers their activity toward the world. There is a feedback intake of this triggering of activity that goes to memory and also goes to consciousness. This feedback intake is what allows us to say, for example, “I hit the wrong key.” In this way I register the sensation of accuracy and of error: thus I increasingly perfect the register of accuracy, and from there, the correct action of typing grows more fluid and automatic. We are talking about a second circuit that delivers to me the register of the action I perform.

On another occasion[1] we saw the differences that exist between acts that are called “cathartic” and “transferential” acts. The first referred, basically, to discharges of tensions. The second allowed the transfer of internal charges, the integration of contents, and the broadening of the possibilities for development of the psychic energy. It is well known that where there are “islands” of mental contents, of contents that do not communicate among themselves, difficulties occur for the consciousness If for example one thinks in one direction, feels in another and finally acts in still another, there is a register of “things not fitting together”, a register that is not one of fullness. It seems that only when we lay down bridges between the internal contents that the psychic functioning is integrated and we can advance a few more steps.

We are familiar with the transferential works among the techniques of Operative. By mobilizing certain images and traveling with said images to the points of resistance, we can overcome those resistances. Upon overcoming the resistances, we provoke distensions and we transfer the charges to new contents. These transferred charges (worked on in post-transferential elaborations), enable a subject to integrate some regions of his internal

landscape, of his internal world. We know about these transferential techniques and about others such as the self-transferential ones, in which the action of an external guide is not required; rather, one can guide oneself internally with certain images that are codified beforehand.

We know that action, and not just the work of images that we have been mentioning, can bring about transferential phenomena and self-transferential phenomena. One type of action will not be the same as another type. There will be actions that allow the integration of internal contents, and there will be tremendously disintegrative actions. Certain actions produce such a burden of grief, such regret and internal division, such profound anxiety, that one would wish never to repeat them ever again. And yet such actions have already remained strongly adhered to the past. Even if one were never to repeat such an action in the future, it would continue to pressure from the past without getting resolved, without allowing the consciousness to move, transfer, integrate its contents, and allow the subject that sensation of internal growth that is so stimulating and liberating.

It is clear that it isn't a matter of indifference what actions one carries out in the world. There are actions that give one a register of internal unity, and actions that give a register of disintegration. If one studies this question of acting in the world in the light of what we know about cathartic and transferential procedures, many things regarding the theme of integration and development of the contents of consciousness will be made considerably clearer. We will return to this after taking a quick look at the general scheme of our Psychology.

2. Scheme of the integrated Work of the Psychism

We *present the human psychism as a sort of integrated circuit of apparatuses and impulses* in which some apparatuses, called "external senses," are the receptors of the impulses from the external world. There are also apparatuses that receive impulses from the internal world—the intrabody—which we call "internal senses" These internal senses, very numerous, are of great importance for us and we should emphasize that they have been given very little thought by naïve Psychology. We also observe that there are other apparatuses, such as those of memory, that capture all signals that arrive from the exterior or from the interior of the subject. There are other apparatuses which regulate the levels of consciousness, and, lastly, there are apparatuses of response. All these apparatuses, in their work, at times make use of the direction of a central system that we call "consciousness." Consciousness relates and coordinates the functioning of the apparatuses, but it can do so thanks to a system of impulses. The impulses come and go from one apparatus to another. Impulses that travel through the circuit at tremendous speeds; impulses that are translated, deformed, transformed, and in each case give rise to highly differentiated productions, of phenomena of consciousness.

The senses, *which continually gather samples of what occurs in the external and internal environment, are in permanent activity.* Not a single sense stays still. Even when a person sleeps and their eyelids are shut, the eyes are collecting samples of that dark curtain; the ears are receiving impulses from the external world, and so it happens with the classic and elementary five senses. But internal senses are also taking samples of what is happening in the intrabody. Senses that gather data on the blood pH, alkalinity, salinity, acidity; senses that take readings of arterial pressure, that take readings of the bloodsugar, that take temperature readings. Thermoceptors, baroceptors and others continually receive information on what goes

on inside the body, while simultaneously the external senses also capture information on what goes on outside the body.

Every signal that is received by the intraceptors passes on to memory and arrives to consciousness. Better said, these intrabody signals unfold and all the samples gathered arrive simultaneously to memory and consciousness (to the different levels of consciousness that are regulated according to the quality and intensity of these impulses). There are impulses that are very weak, subliminal, at the limit of perception. There are impulses on the other hand that become intolerable, precisely because they reach the threshold of tolerance. Beyond that threshold, these impulses lose the quality of being the simple perceptions of a given sense, becoming converted into a homogeneous perception irregardless of the sense they come from, and delivering a painful perception.

There are other impulses that ought to reach the memory, the consciousness, and yet they don't arrive because there was an interruption in an external or internal sense. It also happens that other impulses do not reach the consciousness, not because of a break in the receptor, but because some unfortunate phenomenon has produced a blockage at some point in the circuit. This can be illustrated with some cases of blindness known as "somatizations." The eye is examined, the optical nerve is examined and the occipital location is examined, and so on. Everything in the circuit works fine and yet the subject is blind, and their blindness is not due to an organic problem but to a psychic problem that they were confronted with. Another subject goes dumb or deaf, and yet everything is working well in the circuit as far as its connections and localizations… but something has blocked the path of the impulses.

The same happens with the impulses that come from the intrabody, and this is not recognized very much but it is of utmost importance, because it happens that there exist numerous "anesthesias"—to give them a name—of impulses from the intrabody. The most frequent are the anesthesias that correspond to impulses from the sex, such that there are many people who, because of some type of psychic problem, do not adequately detect the signals that originate from that point**.** When a blockage has been produced and these signals are not detected, what should normally arrive to the consciousness (whether in its foremost attentional field or at subliminal levels), undergoes powerful distortions, or does not arrive.

When an impulse from the external or internal senses does not arrive to consciousness, the latter carries out work as though it were trying to reassemble that absence by "borrowing" impulses from memory, compensating for the lack of the stimulus it would need for its work of elaboration. When because of an external or internal sensorial defect, or simply due to a blockage, an impulse does not arrive from the external or internal world, then memory launches its sequence of impulses, trying to compensate. If this doesn't happen, the consciousness takes charge of capturing a register of itself. A strange job that the consciousness does is one in which it becomes like a video camera positioned in front of a mirror, and now one sees, onscreen, a mirror within a mirror and so on, in a process of multiplicative reproduction of images in which the consciousness re-elaborates its own contents and tortures itself, trying to obtain impulses from where there are none. These obsessive phenomena are a little like the video camera in front of a mirror.

Just as the consciousness compensates by taking impulses from another point, when the impulses from the exterior or from the intrabody are very powerful, the consciousness also defends itself by disconnecting the sense, as if the consciousness had its own safety valves. We also know that the senses are in continual movement. When one sleeps, for example, the senses that track the external noise reduce their threshold; then many things that would be

perceived in vigil no longer enter when the threshold closes, but just the same, signals are being captured. And normally, the senses are lowering and raising their thresholds according to the background of noise, that surrounds us at that moment. Of course, this is the normal work of the senses, but when the signals are irritating and the senses cannot eliminate the impulse no matter how low the threshold, the consciousness tends to globally disconnect the sense.

Let's imagine the case of a person subjected to sustained external sensory irritation. If the city noise increases, if visual stimulation increases, if that entire bundle of news from the external world increases, then a kind of reaction can be produced in the person. The subject tends to disconnect his external senses and "fall inward." He begins to be at the mercy of his intrabody impulses, to disconnect, his external world in a process of 'estrangement' of the consciousness. But what we refer to isn't so dramatic—it is about an entering inside oneself when one tries to avoid the external noise. In this case, the subject who wanted to reduce the sensory noise will encounter nothing less than the amplification of the intrabody's impulses; because, just as there exists a regulation of limits in each one of the external and internal senses, so too the system of internal senses compensates the system of external senses. We can say that, in general, when the level of consciousness drops (towards sleep), the external senses lower their thresholds, increasing the perception thresholds of the internal senses. Inversely, when the level of consciousness rises (towards waking), the subject begins to lower the perception threshold of the internal senses and the threshold of external perception opens up. But it happens that even in vigil, as in the previous example, the thresholds of the external senses can contract and the subject can enter into a situation of "escape" in front of the irritation that the world produces in him.

To continue with the description of the large blocks of apparatuses. We observe the operations performed by the memory upon receiving impulses. *Memory always captures data, and in this way a basic substratum has been formed since early infancy. On the basis of this substratum, all of the data of memory that progressively accumulate will be organized.* It seems that the first moments of life are the ones that determine, to a great extent, the subsequent processes. But the ancient memory becomes increasingly more distanced from accessibility by the consciousness in vigil. Over the substratum, the most recent data accumulate until arriving at today's immediate data. Imagine the difficulties that exist in this matter of recovering very ancient contents of memory that are at the base of the consciousness. It is difficult to get there. One has to send out "probes." Moreover, the probes that are launched are sometimes rejected by resistances. As a result, fairly complex techniques have to be employed so that these probes can collect their samples from memory, with the intention of rearranging the contents that in some unfortunate cases were poorly fitted together.

There are other apparatuses, such as the centers, that carry out a task that is considerably simpler. The centers work with images. The images are impulses, originating from consciousness, that are fired at the corresponding centers and these centers move the body in the direction of the world. You are familiar with the functioning of the intellectual, emotional, motor, sexual and vegetative centers, and you know that in order to mobilize any of them it will be necessary for the appropriate images to be triggered. It could also happen that the charge, the firing intensity is insufficient. In this case, the center in question would move weakly. It could also happen that the charge is excessive and then a disproportionate movement would be provoked in the center.

On the other hand, when these centers—which are also in continuous movement and working in structure with the rest—mobilize charges toward the world, they take energy from the

contiguous centers. An individual has some problems that are reflected in his intellectual motricity, but his problems are of an emotional nature. Thus, the images that are proper to the motricity of the intellect are contributing to the reorganization of contents; however, the emotional problem isn't remedied by that re-elaboration of unbridled images, or by a "churning around" of fantasy images. If instead of abandoning himself to his reveries this person were to get up and start moving his body, working with his motricity, it would suction the negative charges of the emotional center and the situation would change.

However, normally people try to manage all the centers from the intellectual center and this brings about numerous problems, because, as we have already studied elsewhere, the centers are managed from "below" (where there is more energy and speed) and not from "above" (whence the psychic energy is invested in intellectual tasks). In short, all the centers work in structure; all the centers, upon launching their energy toward the world, suction energy from the other centers. Sometimes one center is overcharged and when its potential overflows it also energizes the other centers. These spillovers are not always negative, because even though in one type of overflow one might become enraged and lash out with reprehensible actions, in another type of overflow one can become enthused, joyful, and this energetic overcharge of the emotional center can end up being very positively distributed throughout all the other centers.

On the other hand, sometimes a great deficiency is produced, a great emptiness, a great suction from the emotional center. The subject begins to work in the negative with the emotional center. To illustrate with an image, it is as though a "black hole" is produced in the emotional center that concentrates matter, contracts space and absorbs everything towards it. Our subject becomes depressed; his ideas become darkened and his motor potential—even his vegetative potential—goes down. Dramatizing a little, we add that even his vegetative defenses drop, and so a number of responses that his organism normally generates are now attenuated; his body is now more prone to illness.

All the apparatuses work at greater or lesser intensity in accordance with the level of consciousness. If our subject is in vigil, he is awake, very different things happen than if he is asleep. Of course there are many intermediate states and levels. There is an intermediate level of semisleep that results from a mixture between vigil and sleep. There are also different levels within sleep itself. Paradoxical sleep—sleep with images—is not the same as deep, vegetative sleep. In this deep vegetative sleep, the consciousness does not take in data—at least, not in its central field. It is a sleep similar to death, that can last quite some time, and if on awaking one did not pass through paradoxical sleep, one has the sensation of a contraction of time. It is as though time had not passed, because the time of consciousness is relative to the existence of phenomena in it; such that, there being no phenomena, for the consciousness there is no time. In this sleep where there are no images, things go too quickly. But it is not completely like this, because when one lies down to sleep and sleeps for a few hours, what has actually happened is that there have been many moments of cycles. Thus one has passed through paradoxical sleep, then through deep sleep, then through paradoxical, then through deep, and so on. If we wake the subject when he is in deep sleep without images (which we can verify from the outside thanks to EEG or REM), he may not remember anything from the streams of images that appeared in the stage of paradoxical sleep (where one observes from the outside, the Rapid Eye Movement beneath the sleeper's eyelids); whereas if we wake him at the moment he is dreaming with images, it is possible that he may remember his dream. On the other hand, to the one who woke up, it will seem that time got shorter because he doesn't remember everything that occurred in different cycles. of deep sleep.

It is in the low levels of consciousness, as in the levels of paradoxical sleep, where the impulses of the intrabody do their work with the greatest ease; it is also where memory works with great activity. It happens that when we sleep, the circuit restores itself—it takes advantage of sleep not just to eliminate toxins but also to transfer charges, charges of contents of consciousness, of things that were not properly assimilated during the day. The work of sleep is intense. The body is still, but there is intense work being carried out by the consciousness. Contents are reordered, the film is rewound and once more fast forwarded, classifying and putting in order the day's perceptual data in a different way. During the day a very great perceptual disorder accumulates because the stimuli are varied and discordant. Conversely, in sleep an extraordinary order is brought about. Things are classified in a very correct way.

Of course we get the impression that it is the other way around, that what we perceive during the day is very orderly and that in sleep there is great disorder. In reality things may be very well ordered, but the perceptions that we have of those things are tremendously fortuitous, very random, whereas the sleep state in its mechanics goes about re-elaborating and placing the data in their "card indexes." Sleep does not only perform this extraordinary task; besides this, it tries to reassemble psychic situations that have not been solved. Sleep tries to launch charges from one place to another, to produce cathartic discharges because there are excessive tensions. In sleep many problems with charges are resolved; profound distensions are produced.

But also in sleep, transferential phenomena are produced, of charges that are dispersed from some contents to others, and from these to still others, in a forthright process of energetic displacement. Many times, after a beautiful dream, people have experienced the sensation that something "fell into place," as though an empirical transference had been produced, as if the dream had carried out its transference. But there are also "heavy" dreams from which one awakens with the sensation that an internal process hasn't been properly assimilated. The dream is making its attempt to re-elaborate contents but is unsuccessful, and so the subject comes out of that level with a very bad sensation. Naturally, sleep is always at the service of restoring the psychism.

3. The Consciousness and the "I"

What does the consciousness do while the different apparatuses tirelessly work? *The consciousness has a sort of "director" of its diverse functions and activities, known as the "I".* Let's look at it like this: somehow I recognize myself, and this is thanks to the memory. My "I" is based on memory and the recognition of certain internal impulses. I have a notion of myself because I recognize some of my internal impulses that are always linked to a characteristic emotional tone. Not only do I recognize myself by my biography and my memory data; I recognize myself by my particular way of feeling, my particular way of comprehending. And if we were to take away the senses, where would the "I" be? The "I" is not an indivisible unit, but results from the sum total and the structuring of the data from the senses and the data from memory.

A few hundred years ago, a thinker observed that he could think about his own thought. He then discovered an interesting activity of the "I". It wasn't about remembering things, nor was it about the senses providing information. Moreover, this gentleman who noticed that problem very cautiously tried to separate the data from the senses and the data from memory; he tried to

carry out a reduction and be left with the thought of his thinking, and this had great consequences for the development of Philosophy.

But now we are concerned with understanding *the psychological functioning of the "I".* We ask: "Can the 'I' function then, even if we remove the data from memory and the data from the senses?" Let's look at this point carefully. The entirety of acts through which the consciousness thinks of itself depends on internal sensorial registers; the internal senses provide information on what occurs in the activity of the consciousness. That register of the consciousness's own identity is given by the data from the senses and the data from memory, plus a peculiar configuration that grants the consciousness the illusion of identity and permanence, despite the constant changes that take place in it. *That illusory configuration of identity and permanence is the "I".*

Let's comment on some tests performed in a sensory deprivation chamber. Someone has entered and immersed their body in water, let's say at a temperature of around 36°C (that is, he gets into a bath in which the ambient temperature is equivalent to skin temperature). The chamber is climate controlled to ensure that the parts of the body that are above water are kept moist and at the same temperature as the liquid. All ambient sounds, olfactory and luminous stimuli are suppressed, etc. The subject begins to float in the darkness, and soon begins experiencing some extraordinary phenomena: one hand seems to grow noticeably longer, and his body has lost the sensation of its limits.

But something curious is produced when we reduce the ambient temperature slightly inside the chamber. When we lower the temperature of the external environment in relation to that of the liquid by a couple of degrees, the subject begins to feel that he "exits" through the head and the chest. At certain moments, the subject begins to experience that his "I" is not in his body, but outside it. And this extraordinary rarefaction of the spatial location of his "I" is due, precisely, to the modification of the impulses from the skin at some specific points (i.e., on the face and chest), while the rest of them are totally undifferentiated. But if the temperature of the liquid and the chamber are made the same again, other phenomena begin to take place. In the absence of external sensory data, memory begins launching streams of data that compensate that absence, and very old memory data can begin to be gathered. Most notable is that these data from memory sometimes do not appear as they normally do when one remembers images from one's life—instead they appear "outside" the head. As if the memories were "seen over there, outside oneself," like hallucinations projected, on an external screen. Sure, one doesn't have much notion of where one's body ends; therefore neither does one have much of a reference of where the images are emplaced. It feels like the functions of the "I" are strongly altered A kind of alteration of the functions of the "I" is produced through the simple expedient of external sensory suppression.

4. Reversibility and Altered Phenomena of Consciousness

In this scheme that we are describing once again, *the apparatus of consciousness works with reversibility mechanisms.* In other words, just as I can perceive a sound—mechanically, involuntarily—I can also pay attention to the source of the stimulus, in which case my consciousness tends to lead the activity towards the sensorial source. It is not the same to perceive as to apperceive. Apperception is attention plus perception. It is not the same to memorize (wherein consciousness passively receives the data, and now something crosses my

mind, arriving from the memory), as to remember—wherein my consciousness goes to the memory source, and works with unique procedures of selection and discarding).

And so the consciousness is equipped with mechanisms of reversibility that work according to the state of lucidity that the consciousness is in at that moment. We know that as the level drops, it becomes increasingly more difficult to voluntarily go toward the sources of stimuli. The impulses impose themselves, the memories impose themselves, and all of this starts controlling the consciousness with great suggestive power, while the defenseless consciousness limits itself to receiving the impulses. The level of consciousness drops, critical sense diminishes, self-criticism diminishes, reversibility diminishes with all its consequences. Not only does this happen in a fall in level of consciousness, but also in altered states of consciousness.

It's clear that we do not confuse levels with states. For example, we can be in the level of vigilic consciousness but in a passive state in an attentive state, in an altered state, and so on. Each level of consciousness allows for different states. In the level of paradoxical sleep, the states of tranquil sleep, altered sleep and somnambulistic sleep are different from each other. *Reversibility can also fall in one of the apparatuses of consciousness due to altered states, and not because the level has dropped.*

It could happen that a person is in vigil and yet, because of a special circumstance, they suffer from powerful hallucinations. They would observe phenomena that for them would be from the external world, when in reality they are *externally* projecting some of their internal representations. Those contents, those hallucinations would be exerting great suggestive power over the person, just as a person in deep sleep is under the suggestive power of their oneiric contents. However, our subject would be awake, not asleep. Likewise, because of a high fever, the action of drugs or of alcohol, and without having lost the level of vigilic consciousness, a person would find herself in an altered state of consciousness, with the resulting arisal of abnormal phenomena.

The altered states are not so all-enveloping; rather, they can affect certain aspects of reversibility. We can say that any individual in full vigil can have a blockage in some apparatus of reversibility. Everything functions well, their daily activities are normal; they are an average person. Everything works wonderfully…except in one point. When that point is touched, the subject loses all control. There is a point of blockage of their reversibility. When that point is touched, their sense of criticism and self-criticism diminish, self-control is diminished, and strange internal phenomena take control of their consciousness. But this is not so dramatic, and it happens to us all. To a greater or lesser extent, we all have our problems with some aspect of the reversibility mechanisms. We do not manage all of our mechanisms quite at will. It can happen, then, that our famous orchestra director, the "I", may not be such a director when some aspects of reversibility are affected, when dysfunctions occur among the different apparatuses of the psychism. The example of the chamber of silence is very interesting; in it we comprehend that it is not a matter of a fall in the level of consciousness, but of the suppression of impulses that ought to reach the consciousness—and there the notion itself of the "I" is altered, is lost. Ranges of reversibility are also lost, ranges of critical sense, and compensatory hallucinations occur.

The sensory deprivation chamber shows us the case of the suppression of the external stimuli, and phenomena of interest seldom occur there if not all the sensory references have been eliminated. At times there is a lack or insufficiency of impulses coming from the internal senses. We give these phenomena the generic name "anesthesias." Due to some kind of blockage, the signals that should arrive do not. The subject enters a rarefied state their "I"

becomes distorted, some aspects of their reversibility are blocked. And so, *the "I" can become altered due to an excess of stimuli or from a lack of them. But in any case, if our director-"I" were to disintegrate, the activities of reversibility would disappear.* On the other hand, *the "I" directs operations by using a "space," and depending on the emplacement of this "I" in that "space," the direction of the impulses will change. We speak of the "space of representation" (different from the space of perception)*.[2] On this space of representation—which the "I" also takes samples of— impulses and images are continually being emplaced. According to whether an image is launched at a certain depth or level of the space of representation, a different response goes out to the world. If in order to move my hand I visually imagine it as though I were seeing it from the outside, I imagine it moving toward an object I want to reach for, not because of this will my hand really displace itself. That external visual image does not correspond to the type of image that must be fired in order for my hand to move. For this to happen I must use other types of images—a cenesthetic image (based on internal sensation) and a kinesthetic image (based on the muscular register and the register of the position of my hand when it moves).

It could happen that all of a sudden I make a mistake in the type and emplacement of the image towards the world. I might have suffered a certain "trauma" (as people liked to call it in other times); and then, when I want to get up from the chair I'm sitting in, I make an error in the emplacement of the image in my space of representation, or I get confused and choose another type of image What would be happening to me? I would be sending out signals, I would be seeing myself get up from the chair, but it could happen that I was not triggering the correct cenesthetic and kinesthetic images, which are the ones that move my body. If I were to make a mistake with the type of image or its emplacement, my body might not respond and remain immobile.

Inversely, it could happen that this person who has been paralyzed ever since the famous "trauma" and can't emplace his image correctly, might receive a powerful emotional impact from a shaman healer or from a religious image, and as a result of this phenomenon of faith (a powerful emotional cenesthetic register), he reconnects the correct emplacement or correctly discerns the appropriate (cenesthetic) image. And it would be quite an impressive event for someone in front of these strange external stimuli to end their paralysis and come out walking. It could happen, if they were able to correctly reconnect the image. And just as there are many somatizations, there can also be many de-somatizations, according to the play of images that we have been discussing. Empirically, this has happened many times and numerous and diverse cases have been duly recorded.

This subject of the images is not a minor question. There's our "I", firing off images, and each time an image goes out, a center is mobilized and a response goes out to the world. The center mobilizes an activity, whether towards the external world or towards the intrabody. The vegetative center, for example, mobilizes firing activities towards the intrabody and not towards the external motricity. But the interesting thing about this mechanism is that, once the center mobilizes an activity, the internal senses take samplings of the activity that was triggered toward the intrabody or toward the external world. Then if I move my arm, I have a notion of what I'm doing. This notion of my movement is not given by an idea, but by cenesthetic registers proper to the intrabody and by kinesthetic registers of bodily position delivered by different types of introceptors. It happens that as I move my arm, I have a register of my movement. It is thanks to this that I can go about correcting my movements until I reach the right object. I can correct them with greater ease than a child, because a child still doesn't have the memory, the motor

experience, to perform such controlled movements. I can correct my movements because I receive the corresponding signal for each movement I make. Of course this happens at great speed and I have a signal of each movement I produce in a continuous feedback circuit, that allows for correcting as well as for learning the movement. Thus, I have a feedback intake from each action that a center mobilizes towards the world, that returns to the circuit, mobilizing in turn different functions of the other apparatuses of consciousness.

We know there are forms of motor memory. For example; when some people study, they can do it better walking than sitting down. In another example, someone interrupts their dialogue with another person they were conversing with as they were walking, because they've forgotten what they were about to say. However, when they return to the place where they lost the thread of the conversation, they can recall it completely. And to conclude, you know that when you have forgotten something, if you repeat the bodily movements previous to the moment of forgetting you can recover the forgotten sequence. In reality there is a complex feedback of the outgoing action: samples are taken of the internal register, it is re-injected into the circuit, goes to memory, circulates, is associated, transformed and translated.

For many people, above all for Classical Psychology, everything ends when an act is carried out. And it seems that everything is just beginning when one carries out an act; because this act is re-injected, and the re-injection awakens a long chain of internal processes. Thus we work with our apparatuses, interconnecting them by means of complex systems of impulses. These impulses are deformed, transformed and substituted, some by others. In this way then, and according to the examples previously given, this ant that's crawling up my arm is quickly recognized. But an ant that crawls up my arm while I'm sleeping isn't easily recognized; instead that impulse is deformed, transformed and sometimes translated, giving rise to numerous associative chains, depending on the mental line that is working at that moment. To complicate things a bit more, when my arm is in a bad position, I realize it and shift my body. But when I'm sleeping and my arm is in a bad position, the sum total of the arriving impulses is captured by the consciousness, translated, deformed and associated in a unique way. It happens that I imagine an army of wasps attacking my arm, then these images will carry a charge to my arm and the arm will move in a defensive action (which will get me into a better position), and I'll continue sleeping. These images will be useful, precisely, for sleep to continue. These translations, and deformations of impulses will be at the service of the level's inertia. These images of the dream will be serving to defend their level itself.

There are very many internal stimuli that give out signals during sleep. Then, at the moment of paradoxical sleep, these impulses appear as image. It happens that, for example, there is a deep, visceral tension. What will happen? The same thing that happened with the arm, but inside. That deep visceral tension sends a signal and it is translated as image Let's suppose something easier: a visceral irritation sends the signal that is translated as image. The dreamer now sees herself in a fire, and if the signal is too intense, the "fire" will end up breaking the inertia of the level; then the subject will wake up and take an anti-acid, this sort of thing. Otherwise, the level's inertia will be maintained and other elements will be associated to the fire that will contribute to diluting the situation, because the same image can work by firing inward and provoking distensions. In dreams, impulses from different internal tensions are continually being received, the corresponding images are being translated, and these images that mobilize centers also mobilize the vegetative center, which gives responses of internal distension. Thus the deep tensions emit their signals and the images rebound inward, provoking the distensions that are equivalent to the tensions that had been triggered.

When the subject was a small boy, he received a strong shock. He was deeply affected by something he saw. Many of his external muscles contracted. Some deeper muscular zones contracted as well. And every time he remembers that scene, the same type of contraction is produced. Now it happens that the scene is associated (by similarity, contiguity, contrast, etc.) to other images that are apparently unrelated. Then when these images are evoked, the original images appear and the contractions are produced. Finally it happens that with the passing of time, the first image that was the one that produced the tension has already been lost in ancient memory. And now, inexplicably, upon receiving an impulse followed by the release of an image, the contractions are produced. It happens that when he is in front of certain objects or situations or persons, powerful contractions awaken in the subject, and a strange fear that he is unable to relate to what happened in his childhood. One part has been erased and the other images have remained. Each time that in his dreams, images are released that trigger the contractions, and samples are taken of them that once again are translated into images, an attempt is being made in the consciousness to distense and to transfer the charges that are fixed to an unresolved situation. In the dream an attempt is being made, with the triggered images to resolve the oppressive tensions; and besides, an attempt is being made to displace the charges of certain contents to others of a lesser potential, with the aim of separating or redistributing the original, painful charge.

Keeping in mind the empirical cathartic and transferential work that is carried out during sleep, the techniques of Operative can follow the process of capturing impulses and firing images at the points of resistance. However, a few brief digressions are necessary here concerning the classification of the techniques of Operative, the general procedures and the objective of such works.

We group the different techniques of Operative[3] *in the following way: (1) Cathartic Techniques: Cathartic Probe, Feedback Catharsis, Catharsis of Climates and Catharsis of Images. (2) Transferential Techniques: Guided Experiences,*[4] *Transferences and Exploratory Transferences. (3) Self-Transference Techniques.*

In transferences, the subject emplaces himself in a specific level and state of consciousness, in a level of active semisleep in which he descends and ascends in his internal landscape; advances or retreats; expands or contracts; and in doing so, our subject encounters resistances at certain points. For the person guiding the transference, these resistances that the subject encounters are important indicators of blockage, fixation or contraction. The guide will do what he can so that the subject's images may gently reach the resistances and overcome them. And we say that when a resistance can be overcome, a distension is produced or a transference of charge is produced. Sometimes these resistances are very great and cannot be tackled head-on because they produce reactions, or rebounds, and the subject will not feel encouraged to undertake new works if he has gone through a failure upon attempting to overcome his difficulties. Therefore, in cases of big resistances the guide does not advance frontally, but rather retreats, and "in a roundabout way" approaches them again, but reconciling internal contents and not acting with violence. The guide always orients herself based on the resistances, in the procedure of the work with images. He works in semisleep on the part of the subject, so that the latter can present a series of familiar and manageable allegories. Working with allegories in the level of active semisleep, the guide can mobilize images, overcome resistances and liberate overcharges.

The final objective of the works of Operative is that of integrating contents that are separated, such that this vital incoherence that one perceives in oneself may be overcome.

These mosaics of contents which do not fit together well; these systems of ideas wherein one recognizes contradictory tendencies; these desires that one wishes one didn't have; these things that have happened and that one would not want to repeat; this tremendous complication of unintegrated contents; this continual contradiction, is what we mean to gradually overcome with the support of the transferential techniques of integration of contents. And once familiar with the transferential techniques, our interest is to venture into diverse types of self-transferential work, in which one can already do without an external guide, using a codified system of images to orient one's own process. In self-transferences, unreconciled biographical contents are retrieved and it is possible to work on imaginary fears and sufferings located in a psychological present or future. The sufferings that are introduced into consciousness through its different times and different pathways can be modified by using self-transferential images that are fired at the appropriate level and ambit of the space of representation.

We have oriented our works in the direction of overcoming suffering. We have also said that the human being suffers because of what he believes happened in his life, because of what he believes is happening, and because of what he believes will happen. And we know that the suffering that the human being undergoes because of what he believes is real, even if what he believes is not real. By working on oneself, one can access these painful beliefs and re-orient the direction of the psychic energy.

5. The System of Representation in Altered States of Consciousness

In our displacements through the space of representation, we reach its limits. As the representations descend, the space tends to darken; and inversely, as they go upwards, the clarity grows. These differences of luminosity between the "depths" and the "heights" surely have to do with the information from memory, which since earliest infancy associates the recording of luminosity to the high spaces. One can also verify the increased luminosity of any visual image emplaced at eye level, whereas its definition diminishes as it is located away from that level. Logically, the field of vision opens up with greater ease in front of and upwards from the eyes (towards the top of the head), more than forwards and downwards (towards the trunk, legs and feet). Despite the above, some painters from cold and foggy lands show us, in the lower planes of their canvasses, a special lighting where there are often snow-covered fields, as well as a growing darkness towards the high spaces, which often appear as covered with clouds.

In the depths or in the heights, objects appear that are more or less luminous; but upon representing such objects, there is no modification in the general tone of the light that may be found at the different levels of the space of representation.

On the other hand, and only under specific conditions of altered consciousness, a curious phenomenon is produced that irrupts, illuminating the entire space of representation. This phenomenon accompanies powerful psychic commotions that deliver a very profound emotional cenesthetic register. This light that illuminates the entire space of representation manifests in such a way that, even if the subject goes up or down, the space of representation remains illuminated, without depending on any particularly luminous object; rather, the entire "environment" now appears to be affected. It is as if the TV screen were set to maximum brightness. In such a case, it is not a matter of some objects that are more illuminated than others, but of a generalized brightness. In some transferential processes, and after registering

this phenomenon}, some subjects return to vigil with an apparent modification of their perception of the external world. Thus, objects are brighter, sharper and have more volume, according to the descriptions usually given in these cases. When this curious phenomenon of illumination of the space is produced, something has happened to the system of structuring of the consciousness, that now interprets habitual external perception in a different way. It isn't that "the doors of perception have been purified," but that the representation that accompanies perception has been modified.

Empirically and by means of diverse mystical practices, the devotees of some religions try to make contact with a phenomenon that transcends perception and that seems to irrupt in the consciousness as "light." Through different ascetic or ritual procedures, through fasting, prayer or repetition [chanting], they seek to make contact with a kind of light source. In transferential and self-transferential processes, whether by accident in the first case or in a directed manner in the second, one has experiences of these curious psychic events. It is known that they can be produced when the subject has received a strong psychic commotion; that is, his state is approximately an altered state of consciousness. Universal religious literature is full of numerous accounts regarding these phenomena. It is also interesting to note that, on occasions, this light "communicates" and even "dialogues" with the subject, just as is occurring in these times with lights that are seen in the sky and that, when they reach the fearful observers, give them their "messages from other worlds."

There are many other cases of variations in color, luminous quality and intensity, as occurs with certain hallucinogens, but such cases are unrelated to what is commented on above.

According to descriptions in many texts, some people who apparently died and returned to life had the experience of leaving their bodies and directing themselves towards an ever-brighter light, without being able to describe very well whether they were moving towards the light or it was moving towards them. The fact is that the protagonists have an encounter with such a light that has the property of communicating and even of giving instructions. But in order to be able to tell these stories, one has to be given an electric shock in the heart, or something of the kind, and then our heroes will feel that they are retreating and moving away from the famous light that they were about to make interesting contact with.

There are numerous explanations concerning these phenomena, explanations along the lines of anoxia, the accumulation of carbon dioxide, alterations in certain brain enzymes. But for us, as usual, it is not so much the explanations that are of interest—they can say one thing today and something else tomorrow—but rather the system of register, the affective emplacement that the subject undergoes, and a kind of great "meaning" that seems to erupt unexpectedly. Those who believe they have returned from death experience a great change due to the fact of having registered a "contact" with an extraordinary phenomenon, that suddenly emerges and whose nature they cannot quite comprehend—i.e., whether it is a phenomenon of perception, or of representation—but which appears to be of great importance since it has the ability to suddenly change the meaning of human life.

Furthermore, it is known that *altered states of consciousness can occur in different levels, and, of course, in the level of vigil*. When one is enraged, an altered state is produced in vigil. When one suddenly feels euphoria and a great joy, one is also brushing against an altered state of consciousness. But when people talk about an "altered state," they tend to think of something infra-vigilic. However, altered states are frequent, they manifest in varying degree and quality. Altered states always imply the blockage of reversibility in one of its aspects. There are altered states of consciousness even in vigil, such as the states produced by suggestion. Everyone is

more-or-less easily influenced by the objects shown in advertisements or magnified by media commentators. Many people in the world believe in the bounties of products promoted over and over again through different marketing campaigns. These products can be consumer commodities, values, points of view on different topics, etc. The decrease of reversibility in altered states of consciousness is present in each one of us and at every moment. In more profound cases of susceptibility we are already in the presence of the hypnotic trance. The hypnotic trance works at the level of vigilic consciousness, even if the one who coined the word "hypnosis" thought it was a type of sleep. The hypnotized subject walks, comes, goes, moves around with their eyes open, carries out operations, and also, during the post-hypnotic effect, continues to act in vigil, but obeying the mandate given them during the hypnosis session. We are dealing here with a powerfully altered state of consciousness.

There are the pathological altered states, in which important functions of the consciousness are dissociated. There are also non-pathological states, where it is possible to provisionally split, divide the functions. For example, in certain sessions of spiritism, a person can be talking and at the same time his hand begins writing automatically and starts passing on "messages" without the subject's being aware of what is happening.

A very extensive list of altered states could be drawn up with the cases of functional divisions and splits in the personality. Many altered states accompany defensive phenomena that are activated when adrenaline is triggered in front of danger, and this produces serious modifications in the normal economy of the consciousness. And of course, just as there are very useful phenomena in the alteration of consciousness, there are also very negative ones.

Altered states of consciousness can be produced through chemical action (gas, drugs and alcohol), through mechanical action (whirling, forced breathing, pressure on the arteries) and through sensory suppression. Also through ritual procedures and a 'placing-in-a-situation' thanks to special conditions using music, dances and devotional operations.

There exist the so-called *crepuscular states of consciousness*, in which there is a blockage of overall reversibility and a subsequent register of internal disintegration. We also distinguish some states that may be occasional and can well be called "*superior states of consciousness*." These can be classified as: "ecstasy," "rapture," and "recognition." The states of ecstasy tend to be accompanied by gentle motor concomitances and by a certain generalized agitation. *States of rapture* are rather more marked by powerful and ineffable emotional registers. *States of recognition* can be characterized as intellectual phenomena, in the sense that the subject believes, in an instant, that he "comprehends all;" in one instant he believes there is no difference between what he is and what the world is—as though the "I" had disappeared. Who hasn't suddenly experienced a great joy for no reason: a sudden, growing and strange joy? Who hasn't experienced—without any apparent cause—a realization of profound meaning in which it became evident that "this is how things are"?

It is also possible to penetrate into a curious *altered state of consciousness through the "suspension of the 'I'*." This presents itself as a paradoxical situation, because in order to silence the "I" it is necessary to keep watch over its activity in a voluntary way, which requires an important action of reversibility that reinforces, once again, what one wishes to annul. And so suspension is only achieved through indirect routes, by progressively displacing the "I" from its central location as object of meditation. This "I"—a sum of sensation and memory—suddenly begins to silence itself, to de-structure. Such a thing is possible because the memory can stop delivering data and the senses (at least the external ones) can also cease supplying data. *The consciousness is then in a situation of finding itself divested of that "I" —in a kind of void. In such a situation, a mental activity that is very different from the habitual one can be*

experienced. Just as the consciousness nourishes itself with the impulses that arrive from the intrabody, from outside the body and from the memory, it also nourishes itself with the impulses from responses that it gives to the world (external and internal), and that once again feed the reentry into the circuit. And through this secondary path, we detect phenomena that are produced when *the consciousness is capable of internalizing towards "the profound" in the space of representation.* "The profound" (also called "the Self" in one contemporary psychological current), is not exactly a content of consciousness. The consciousness can reach "the profound" through a special work of internalization. In this internalization, that which is always hidden, covered by the "noise" of the consciousness, erupts. It is in "the profound" where the experiences of sacred spaces and times are encountered. In other words, in "the profound" one finds the root of all mysticism and all religious sentiment.

Notes to Psychology

Psychology I

1 This phrase justifies the addition at the end of this summary of the Appendix, "Physiological Bases of the Psychism." The author stated verbatim: "In order to achieve an integrated vision of the work of the human psychism, we will present its different functions in a metaphor of 'apparatuses' that may be possible to localize physiologically."

2 For the application of these studies on apparatuses of the psychism, consciousness, impulses and behavior see Ammann, L. *Self Liberation*. York Beach, Maine. USA: Samuel Weiser,1981.

3 For a presentation on the theme of impulses see Caballero, J. *Morfología: Símbolos, signos y alegorías*. Madrid: Ed. Antares, 1997.

Psychology II

1 Refers to explanations given in Corfu in the year 1975 and published as *Psychology I*.

2 See *Appendix* on the physiological basis of the psychism in *Psychology I*.

3 On the space of representation, see *Silo. Collected Works. Vol. I.* "Psychology of the image".

Psychology III

1 Refers to Point 8 in *Psychology II*.

2 To expand on this point, the reader may refer to the conference entitled: "About the Riddle of Perception," *Silo Speaks. Collected Works*. Vol. I.

3 See Ammann, L. *Self Liberation. Second Part. Operative*. York Beach, Maine. USA: Samuel Weiser,1981.

4 To comprehend and use this technique, see *Guided Experiences*, especially the introductory lecture of this book's presentation in *Silo Speaks*. *Collected Works*. Vol. I.

Notes

Reverie and Action

Madrid, Columbus Square. Amid trees, water and flowers, two hieratic, distanced protagonists assert their counterpoint. Whereas the Monument to the Discovery of America is set centrally, the statue of Christopher Columbus occupies a lateral space. And at night, when the urban noise has been muted, a world of calculated labyrinths, of scarcely-traced contradictions acquires high relief. Lit by powerful beams of white light, the monument's massive weight is imposing, while the celebrated navigator's silhouette rises, erect, faraway and ghostly. Thus the observer is caught in a dream-like situation in which the objects take on an appearance of strangeness. The statue, standing on a corner of the square, cannot be fully appreciated because its back is to the observer. Neither can one get to the monument, because it is surrounded by a pond. One must leave the square and, going roundabout, reenter it from the street. But from there one is too close to the blocks, and it is impossible, as one backs up, to regulate the distances necessary to enable one to observe the details and the whole. Finally, when one tries a different perspective, some trees block the line of vision. And so one can only view the complex one aspect at a time—just one aspect, step by step. Two stern cypresses are outlined between the blocks of the monument, while olive and magnolia trees alternate in the gardens. Small lampposts with yellow lights and a few stone benches frame the calm, compacted, disconcerting ambiance.

The square was inaugurated toward 1841. At present a fine, twenty-meter Neo-Gothic column rises up from the gardens, above which the figure of the great Genovese[1] is emplaced. It holds in its right hand a folded banner with a cross atop its staff, seems to be stepping forward. There are no decisive dates to read on the scene of stone. One does not see the names, embroidered on the flag, of the King and Queen of Spain. There are no caravels or natives from America. Absent are the figures of the Pinzón brothers accompanying the landing at Guanahaní. This is because it was not the sculptor's intention to show the reality of an extraordinary adventure; rather he materialized the image the mariner had of himself when he felt himself embodying Saint Christopher of legend. The artist rendered visible the reverie that impelled Christopher Columbus to replace his civil name with a fictitious one. It is thus that one comprehends that the word stamped on numerous documents from that era is not a pseudonym, but the author's representation[2]—it is his signature that says "*Cristo ferens*," and it means "the bearer of Christ."[3]

The Monument to the Discovery of America[4] is set in the central space over a tiered platform equipped with ramps. Over that floor rise enormous walls of reinforced concrete. The monument consists of four volumes, the tallest of which is 17 meters high. Large, cut-up drawings and massive texts occupy the 2,000 meters of decorated surface on the segmented murals. The light plays over the walls' flat or curved faces, composed with the arid reds of Alicante. The grand construction impresses with its astonishing features.[5]

On the monument's two central volumes are engraved the principal dates, places and names in the history previous to the discovery. One sees Columbus with his son

Diego and can make out the interview with the Spanish monarchs. Further on are the bars, castles and lions of Castile and Aragon, together with the bars and eagles of Sicily. This is the heraldic stamp on the flag that was carried to the lands of Guanahaní.

On the enormous final block, called "The Discovery," the names of the crewmembers and the circumstances of the adventure can be read in bas-relief:

> …The Admiral went ashore on the armed barge, and Martín Alonso Pinzón and his brother, Vicente Yáñez, who was the captain of the La Niña. The Admiral took out the royal flag and the two captains the two flags of the green cross with an 'F' and a 'Y,' each letter bearing its crown. Standing on land they saw very green trees, and many waters, and fruits of diverse kinds … later many people of the island gathered there.

A seven-meter figure of Columbus in the style of the Saint Christophers of the cathedrals, his feet in the water and the great staff in his hand, dominates the whole of the ensemble.

The disquieting first block, which the architect of the works called "The Prophecies:," shows several inscriptions. One is of the chorus of Seneca's "Medea," exactly as it was translated from the Latin into Castilian by Columbus to support his arguments before the Court:. In the free translation of the verses written by the Roman from Cordoba, one reads: *"There will come, in the late years of the world, certain times when the ocean sea will loosen the bindings of things, and a great land will open up, and a new mariner, like the one who was guide to Jason and whose name was Typhis, shall discover a new world, and the island of Thule will no longer be the hindermost of lands."* Actually a very different phrase from the one written by Seneca: *"Times will come, with the passing of the years, when the ocean will let loose the barriers of the world, and the earth open up in all its breadth, and Tethys shall disclose to us new worlds, and the end of the earth will no longer beThule".*[6]

Another writing, this time by Saint Isidore of Seville, accompanies Seneca's words on the wall. Eight centuries before the Discovery the author of *Etymologies* asserts: "*Aside from the three parts of the world, there exists another continent beyond the ocean."* This rather suggestive inscription contains little of prophecy, and, in any case, approximates Raymundo Lulio's perception, in which he speaks of the existence of a great land *"where the ocean must lie to the west."*

Also brought to the walls are the words that Columbus wrote on the margin of a page of Pierre d'Ailly's *Ymago Mundi*:[7] "*Beyond the Tropic of Capricorn is found the most beautiful dwelling place, since it is the highest and noblest part of the world—that is, Earthly Paradise."* The theme of paradise on earth is pondered by the Navigator especially on his third voyage, and this creates some problems with regard to the reliability of the documents and the language used. But once the difficulty is overcome, an extraordinary mythic geography appears that aids in the comprehension of certain motivations for the new travels and discoveries.[8] *"The Holy Scripture testifies that Our Lord created Earthly Paradise and in it placed the tree of life, and from it a fountain flows, from which derive in this world the four principal rivers."* That place is found in the highest point of the world, and crossing the sea it rises higher, as it advances toward the south. *"And it seems that Aristotle was of the opinion that the Antarctic or the land that is*

below it, is the highest part of the world and the closest to the sky." And farther on he comments that the world *"…is in the shape of a pear that is very round, except there where it has the stem, where it is most prominent, or like a very round ball, and in one part of it there was a prominence like a woman's breast, and that the part of the nipple would be the highest and the nearest to the sky."*[9] Of course, Columbus's idea (that there is a place higher than all the rest on the world's sphere and that also in that zone the water is also higher), corresponds to beliefs that had already been proven wrong for centuries. In this respect, one should remember what Dante wrote in 1320: *"The water does not have any hump at all protruding from its regular circumference,"*[10] and also: *"This argument originates from a fallacious imagination, for sailors at sea imagine that they cannot sight the land from the ship because the ship is higher than the land; but this is not so; rather the exact contrary happens, since they would make out a much broader vista than the one that they do see. The cause consists of the fact that the direct ray from the visible object breaks between the object and the eye, due to the water's convexity; since, given that the water necessarily, in all places, has a circular form around its center; therefore, from a certain distance, the water forms a barrier for the sight with its own* convexity."[11] Although Dante refutes the ideas regarding the highest parts of the waters in the globe, he sustains that in the southern hemisphere there is a gigantic mountain over which Earthly Paradise is situated. These images mixed with Ptolemy's geocentric conception will continue to inflame navigators' imaginations until well into the seventeenth century.[12]

On this first block one reads a prophecy that seems to have been born in the lands of America before the arrival of the Europeans. The inscription says: *"They are already a shout away, a day away, Oh, Father! Receive your guests, the bearded men, those from the east, the ones who bring the sign of Ku, the deity."* The quote is attributed to the Mayan book *Chilam Balam de Chumayel*,[13] one of the cornerstones of indigenous American literature.[14] But the phrase is composed of two different paragraphs: The 11 Ahau says: "…They came from the east when they arrived in this land, the bearded ones, the messengers of the sign of the divinity, the foreigners of the earth, the reddish-blond men." The 12 Ahau says: *"…Receive your guests; one day away, one shout away, they are already coming."* All this is better understood when we read the 13 Ahau, which says: *"The Ah Kines, Priests-of-the-Sun-Worship, prophesied because they understood how the Spanish foreigners would arrive; they read them in the signs of their papers and for this reason they began to say: 'Truly we will make them our friends and we will not wage war on them," saying besides: 'To them tribute will be paid.'"* By the way, these texts are subsequent to the conquest. The matter is already very clear from the 1 Ahau, in which "prophecies" are made after the events have happened: *"…At the end of the katun, from the Heart of the Mount, Augustus Caesar (Charles V) will receive his alms, his share, in deaths from starvation, in vultures in the houses."*

From 1930 on, materials of the Mayan culture began to circulate, translated into the different European languages. The specific case of the prophecies is still a topic of discussion among philologists and historians, and has served as inspiration for writers and artists, as is left very clear in this first block of the monument.[15]

On the other hand, the sequence of blocks leads us to reflect on the fantasies that Columbus elaborated, and that did not merely remain in his mind, but ended up acting in the interpretations of some authors who devoted themselves to recreating his life. Many

of these images influenced those who adopted the Navigator as the model of an extraordinary discoverer, as a kind of ever-contemporary adventurer, notwithstanding the passing of the centuries. Even today we can discern this in a cinematographic creation where the director (and producer) did not come from the field of the arts, but from astronautics.[16]

Through the monument of Columbus Square, one intuits the universe of images that impelled the Navigator throughout his life. His projects were above all grand flights of imagination and his actions turned out to be consistent with those ecstatic visions. After all, there are cases in which a few unlikely reveries end up orienting the protagonist's life, and, the interplay of historical forces, become converted into decisive factors. Something of this took place in a few of Christopher Columbus's projects. He himself dismissed various plans as being unattainable,[17] and others, whose basic conceptions were erroneous, nonetheless hit the mark.

And now one reaches the point of comprehending why a separation—one would say a clash—has been produced between the statue of Columbus and the Monument to the Discovery. Everything that appears as surprising and contradictory in the square is, in reality, a reflection of what was the world divided, of the dreamer and the man of action.

Notes to Reverie and Action

1 There are statues dedicated to Columbus in many squares and promenades [in Madrid, Spain]. One of them, in Barcelona, is especially significant. The one we are concerned with, three meters in height, we owe to A. Mélida and J. Suñol, who finished it in 1885. In 1892, it was set atop a column seventeen meters high, in the center of [Paseo de] La Castellana. Once finished, the Monument to the Discovery of America was placed in its current location in the square. Another three meters were added to the column after a restoration.

2 In the Municipal Palace of Genoa, a letter dated March 21, 1502 in Seville and addressed to Nicoló Oderigo, Ambassador of Genoa to Spain, has been preserved. Columbus signed it: “Cristo ferens.”

3 According to a third-century Syrian legend, there was a man whose occupation was to help travelers across a swiftly-flowing river. To carry out his task he would place the traveler on his shoulders, and, walking across the riverbed, would put them down on the opposite bank. He often walked leaning on a piece of wood as if it were a cane. One day a boy appeared who asked for his services. Halfway across the river, the boy had become so heavy that the man’s strength began to fail. In the midst of the danger the child revealed that he was Jesus Christ, whereupon the man, amazed at the miracle, converted to Christianity, taking the name *Christóforos* (Lat. *Christus*, Christ; and Gr. *Foros*, bearer). Christopher went on to become the patron saint of travelers. The Middle Ages saw the development of colossal Saint Christopher statues which can still be found in numerous cathedrals. At the beginning of the fifteenth century, in Germany and the Netherlands, stamps were printed that circulated throughout Europe and that had the power to give protection in misfortune. During Columbus’s time the legend was well known among the common folk. A little later, in 1584, in the cathedral of Seville, Mateo Pérez de Alesio painted a Saint Christopher that was over nine meters high. In religious paintings and statues, Saint Christopher is shown crossing a river while carrying Jesus on his shoulders. The child, in turn, carries in his right hand the globe of the world topped by a cross. On the basis of this representation, people have been telling an ironic riddle in Austria for various centuries: “If Christopher carried Christ, and Christ carried the world -- where was Christopher standing?”

4 It was inaugurated by the mayor of Madrid on May15, 1977, in the presence of the king and twenty mayors from the capital cities of the countries of America.

5 The eminent Italian architect A. Sartoris says, *“Vaquero Turcios has created a sculptured architecture, divided into segments with concavities, and articulations of volumes.… Over these volumes, over the bold and powerful corbels leaping into the void, the figures have been excavated and the texts of the inscriptions fitted in graphically, in the manner of great drawings and graffiti. Flying forms of a monolithic character. Narrative monument. First constructed work of art realized at an urban scale.”* As for O. Guayasamin, this is his opinion of the work: *“From the aesthetic point of view it attains the levels of high poetry. The architectural masses, which might at first appear too static, acquire great lightness and balance. The monument is at the same time the Andes Mountains and the ships’ sails. By this I mean that it is as solid as a rock and as light as a ship’s sail. It is, finally, the most wide-reaching monument realized in Europe in recent times, and the*

most solid." Sartoris, A. *Vaquero Turcios y el Arte Construido. Monumento al Descubrimiento de América.* Madrid: Abaco,1977.

6 Seneca. *Medea*. Act II: 375 par. Madrid: Gredos, 1997. [Also: *Seneca VIII Tragedies*: Loeb Classical Library. Vol. 62 Ed. and trans. J.G. Fitch. Cambridge: Harvard UP, 2002.] The text that Columbus possibly used was that of the *Editio Priceps* of Ferrara, 1484, and not—as was presumed until recently—the editions by Martinus Herbipolensis in Leipzig, or by Carolus Fernandus in Paris. These editions have no recorded years of publication and only became known in 1492, and they appear as dating from the same year as *Tragoediae Senecae cum duobus commentaries* by Marmita, published by the latter in Venice in 1493. As for the text that concerns us, the translator and commentator of Seneca's works, Jesús Luque Moreno, says: *"For centuries (by Abraham Oertel, for example), this passage has been interpreted as the prophetic announcement made by a Spaniard about the discovery of the New World, which would later be carried out by Spain."* Ferdinand (Hernand) Columbus, the discoverer's son, noted beside this passage, in his copy of Seneca's theater play: *"haec prophetia expleta est per patrem meum Christoforum Colon almirantem anno 1492"* (This prophecy was fulfilled by my father, Admiral Christopher Columbus, in the year 1492).

7 Biblioteca Colombina, Seville.

8 Colón, C. *Diario. Relaciones de viajes.* Madrid: Sarpe,1985. In this book's introductory note it is sustained that *"relatively few documents from the author have survived; and, in any case, a good portion of them have come to us thanks to copies made by Fray Bartolomé De Las Casas who maintained a close friendship with Diego Columbus, enabling him to have direct access to the discoverer's books and archives. In this way, thanks to a handwritten copy by De Las Casas, the summaries of the Diaries of the first and third voyages have been preserved. This leads to the thought that the Diaries' original text has been altered considerably. Nevertheless, subsequent researchers have gone about polishing the copies, [correcting] imprecisions and alterations, and the current versions are highly trustworthy. Another difficulty is posed by the Columbian works, in addition to the absence of originals: the debated problem of the language that the author used…Columbus is above all a seaman—and in consequence, this mariner was accustomed to jabbering in a thousand languages without expressing himself well in any one. Day after day, and during the years of his youth, the Admiral had to be able to communicate with his companions in the jargon then known as 'Levantine'—that is, from the Levant, from the Mediterranean."* [Columbus, Christopher. *Writing of Christopher Columbus, The Discovery and Occupation of the New World.* Ed. Paul Leicester Ford. New York: Charles L. Webster / Co., 1892. 133.]

9 *"I always read that the world, land and water, was spherical, in the authorities and experiments that Ptolemy and others who wrote about this place gave and demonstrated to that end, through the eclipses of the moon, and other demonstrations that they carry out from the Orient to the Occident, as well as through the elevation of the North pole in the South. Now I saw so much irregularity, as I have already said, and for this reason I set myself to study this matter of the world, and I decided that it is not round, in the way that they write it as being, but that it is in the form of a pear that is very round, except there where it has the stem, where it is most prominent; or like a very round ball, and in one part of it there was a prominence like a woman's breast, and that the part of the*

nipple would be the highest and nearest to the sky, and it would be below the equinoctial line, and in this sea Occeana, at the end of Orient (I call 'end of Orient' where all land and islands end). And for this I postulate all the reasons written above, regarding the line which passes to the Occident of the Azores one hundred leagues from North to South, which upon passing from there to the West, the ships already go rising gently toward the sky…" Op. cit. *Relación del tercer viaje.*

10 Alighieri, Dante. *Disputa sobre el agua y la tierra*. O. C. Madrid: BAC, 1973: 8 par. *La Quaestio de situ aquae et terrae* denies the theory sustained by Pliny, Seneca and Saint Basil, according to which the sea occupies a higher place than the earth [See also: *The Latin Works of Dante Alighieri Quaestio/De Aqua et Terra*. 1904. New York: Greenwood Press Publishers,1969].

11 Op. Cit.: 82 par.

12 What in Dante is poetry, for many of his readers ends up being the description of a physical reality that is found in the southern seas. The bard narrates: *"I'mi volsi a man destra, e posi mente a l'altro polo, e vidi quattro stelle non vista mai fuor ch'a la prima gente. Goder pareva il ciel di lor fiammelle: oh settentrional vedovo sito, poi che privato se'di mirar quelle!"* [*"I turned to the right and set my mind on the other pole, and I saw four stars never seen before but by the first people; the sky seemed to rejoice in their flames. O widowed region of the north, since thou art denied that sight!"*] *The Divine Comedy.* Purgatory, Canto I. For Dante, the Earth, according to Ptolemy's system, is motionless. Around it revolve the celestial spheres and, with them, the Sun, the planets and the stars. In the poem these are the cardinal points of the world: to the north, Jerusalem, above the infernal abyss; to the south, in the antipodes of Jerusalem, the mountain of Purgatory; to the east, the Ganges; to the west, the Strait of Gibraltar. Hell and Purgatory are on Earth, one in the form of an abyss, the other in the form of a mountain, Earthly Paradise on its summit. Moreover, the Ptolemaic image would prevail even after the publication in 1543 of *Revolutionibus orbium coelestium* by Copernicus. Because the latter denied that the Earth was the center of the universe, his concept was vigorously resisted. In 1609, Galileo introduced the astronomic lens and confirmed Copernicus's heliocentric theory, but several decades still had to pass before the new vision of reality would be established.

13 "*El Chilam Balam de Chumayel*. Comes from the people of Chumayel, Yucatán. It was the property of Bishop Crescencio Carrillo y Ancona. In 1868, when it was already in his ownership, it was copied by hand by Dr. Berendt and in 1887 photographed by Teoberto Maler. George B. Gordon, Director of the Museum of the University of Pennsylvania, photographed and published it in facsimile form in 1913. It passed on to the Cepeda Library of Mérida in 1915, from where it was stolen together with other manuscripts, before 1918. In 1938, it resurfaced for sale in the United States for the sum of seven thousand dollars. It was later offered once more for sale to Dr. Sylvanus G. Morley for the sum of five thousand dollars. Parts of it have been translated and published since 1882, but the first complete translation was published in 1930 by Antonio Médiz Bolio in Costa Rica, in Spanish. The second translation, into English, was by Ralph L. Roys, who published it in 1933." *El Libro de los Libros de Chilam Balam*. México: Fondo de Cultura Económica. 1963.13.

[14] "The so-called Books of Chilam Balam make up one of the most important sections of indigenous American literature. They were written after the Spanish conquest; therefore their written form and material format are European. That is to say, their written form is the Spanish friars' adaptation of the phonology of the Mayan language of Yucatán, and the paper used—at least in the copies now in existence—is also European, in the form of notebooks. Some, if not all, had cowhide covers…. As can be seen, the diversity of their content encompasses all the cultural phases that the Mayan people of Yucatán went through until they ceased to be compiled…. Undoubtedly a large part of their purely native religious and historical texts come from the ancient hieroglyphic books…. They came to be called the Books of Chilam Balam, from what date we do not know. Today this name is not recorded as the original title of any of them, although Pío Pérez notes down in one of his transcriptions that: 'Here ends the book entitled Chilambalam, which was preserved in the town of Maní.…' Pérez Codex. Ms. 137. In any case, the name is already an accepted technical reference for this type of Yucatec book…. As to how the Books of Chilam Balam came to be organized and multiplied, our assumption is as follows: Some priest (or various priests simultaneously) could have received instruction from the friars and learned to read and write in his own language. Taking advantage of this new acquisition of his culture, he may have transcribed religious and historical texts contained in their hieroglyphic books, including the predictions of Chilam Balam. From one or several sources, copies may have been produced that passed on to the hands of native priests from other villages, and the names of their places of origin became included in their titles: Chumayel, Maní, Tizimín, etc. Time destroyed the books materially, and destroyed in turn the understanding that their curators should have had of their content, upon modifying their own culture. Thus, the copies that exist today are not the originals from the sixteenth century in their fundamental texts, but are copies made from copies from much later, some from the seventeenth century and others even from the present century. A large part of these texts that we call "fundamental" are repeated one or more times in the Books, but on each occasion the versions are not identical, for the reasons noted." Op. cit. 9 +.

[15] The scholars, thinkers and scientists who found inspiration in the teachings of history are legion. This has been particularly notable among science fiction writers. One example suffices: Ray Bradbury. Surely this author was influenced by various writers of fantasy stories when he wrote his *Martian Chronicles*. The impact on him of the great maritime and terrestrial discoveries are also very clear. In his book Bradbury endeavored to show the harmful consequences of the encounter between cultures (in his case, between Martian and Terrestrial cultures), inspiring himself in facts such as the events in Guatemala following the arrival of the Europeans, when a smallpox epidemic decimated the Mayan groups in a considerable area. The novelist recreates this situation as the chickenpox plague that is carried by the earthlings and that annihilates the Martians (in contrasting to the terrestrial disease that kills the Martian invaders in H.G. Wells's *War of Worlds*). The first edition of *The Martian Chronicles* is from the year 1946, later by thirteen years than the complete translation into English of the books of *Chilam Balam*. The prophetic dream related by one of the Martians, announcing the arrival of the first human beings, brings to mind the quibblings of the Mayan prophecies, supposedly recorded before the Europeans' discovery of America. The Mayans as well as the

Martians announce in their prophecies that the foreigners are very near, at a distance of one day; also, in both cases, the invaders' physical characteristics are described. The strange sound books that are "read" by the Martians bring to mind the "painted" or hieroglyphic books of the Mayans. Finally, the masks of which the members of both cultures are so fond, confirm Bradbury's play on images as inspired by Mayan literature.

[16] Reference to the film, "Christopher Columbus, The Discovery," produced and directed in 1992 by John Glen.

[17] Columbus had imagined that it was possible to raise an army of 50,000 foot soldiers and 5,000 horses, to rescue the Holy Sepulcher, even going so far as to request permission from the Spain monarchs to launch a crusade that would expel the Muslims from Jerusalem. As time went by, he gradually gave up this idea in order to concentrate on the final stage of his career of discoveries. On May 9, 1502, he set sail from Cadiz on his fourth and last voyage to America.

The Bomarzo Woods

Bomarzo:[1] The Opera[2] , the opera

Before the curtain rises, the voice of the Shepherd Boy fills the theater:

> "Poor though I am,
> I would not trade places
> with the Duke of Bomarzo.
> He has a herd of rocks
> and my herd is of sheep.
> I am content with what is mine
> with this peace of Bomarzo,
> the sweet voice of the stream,
> the cicadas' song…"

There is an Act I, Scene III, called "The Horoscope." Later, the scene of "The Alchemy," and finally, "The Park of the Monsters," in which an enormous and grotesque face, carved in stone, appears. Then a baritone defines the situation with this stanza:

> "It is a night for loving, like no other.
> For dying as well, for everything trembles
> with the mystery of unique hours.
> And the enormous monsters that my brother
> orders sculpted on taciturn stones[3]
> lie in wait for those who dare
> to walk along the thicket."

Information on The Park

Near Viterbo, a hundred kilometers from Rome, there is a wood publicized today as "Parco dei Mostri" [The Park of Monsters . It is visited by tourists of various kinds. There are always some who are drawn by the site's mystique, having heard a rumor passed on by word of mouth, newspaper articles and television programs. The basic idea is more or less like this:

> The sacred wood of Bomarzo was created by a gentleman named Orsini in the sixteenth century. The park's concept is purely esoteric, and anyone who knows how to walk in an orderly manner among its monuments achieves an inner transformation similar to what the alchemists effected in their laboratories.

In 1645, Vicino Orsini's *Sacro Bosco* of becomes the property of the Della Rovere family. Only a few drawings without commentaries[4] remain from this period. After a silence that lasts until 1845, the park resurfaces in the hands of the Borghese family. In 1953, a newspaper article[5] calls attention to the Wood. In 1955, various studies ıare published.[6]

In 1954, Giovanni Bettini acquires the property and makes significant changes, removing the bordering walls, outlining interior paths, and modifying the positions of the monuments (sphinxes, obelisks and others). After the restoration of some sculptures, the park is opened to the public.[7] In 1955, a group of professors from the *Facoltà di Architettura di Roma* carries out an investigation on the archives and field work, including mapping. In 1958, Mujica Lainez visits the site,[8] and in 1962 publishes his novel *Bomarzo*, which leads to the libretto of the opera of the same name, written in collaboration with Ginastera and premiered in 1967. From that moment on, numerous articles, books and films begin to diffuse a stereotypical image of the *Sacro Bosco*. Of course, apart from the works approached with scientific sobriety, fanciful works appear, inspired by the *Bomarzo* novel and opera, that force interpretations based a type of deep psychology that was popular in the 1970s.

The Place

The *Sacro Bosco* is located at the foot of the town of Bomarzo. Entering a gate, one comes upon a wood preserved in its “wild” state, interspersed with some conifers and a few cultivated species. No doubt during the time of Orsini this wood looked quite similar to the Nemi Wood , also quite close by, where stood the sanctuary to Diana Nemorensis, or Diana of the Forest . Like the Nemi wood, Bomarzo featured numerous oaks, dotted here and there with the sacred mistletoe, from which Aeneas broke off a golden bough so as to be able to enter Hell.[9] But there is more than arboreal variety, streams, stone walls, constructions and sculpted rocks. There is, above all, an ambience ruled by the Mannerist aesthetici , in which the depersonalized Renaissance garden has lost its place. Here personal experience is now highlighted.[10] In this wood, visual unity and spatial coherence have vanished. Places that occupy opposing positions in the imagery of the times are placed at the same level of importance. In this way, heavens and hells can coexist with all naturalness. This is made manifest in the statuary, which derives from figures sculpted *in situ*, taking advantage of the rocks already found there. The artist will use the elements at hand and take advantage of the topographical conditions to design his garden. A continual allegorization will become manifest, inspired by myths and legends that produce “wonder” and amazement in the spectator. Here the system of thought that was so fond of geometry, equilibrium and rationality, that a few years before had reigned over the paths, gardens and villas of cultivated Europe, has already changed.[11]

For anyone interested in comprehending the formation and process of profound mythic images that originated with Western Humanism and continues into our times, this forest will be paradigmatic. It will be necessary to revisit the springs of inspiration that Vicino Orsini and the artists who worked in Bomarzo drank from, in order to comprehend the meanings of the sphinxes, ogres, demigods and fabled animals that populate the site.

Bibliographic References

The earliest bibliographic note reports on the letters exchanged by Pierfrancesco Orsini and the French alchemist Jean Drouet . The correspondents were connoisseurs of Bernardo Tasso’s *Amadigi* and Ariosto’s *Orlando Furioso*; however, these men hold in esteem, above all other literature, that strange book entitled *Hypnerotomachia Poliphili*

,[12] also one of the most important sources of a profusion of literary, pictorial and sculptural productions. Furthermore, its influence will make itself felt in numerous architectural productions, and even in landscape design.[13] We should take into consideration the first Venetian edition of 1499, an in-folio illustrated with 171 wood engravings, in which one can observe the plastic representation of the text descriptions. Taking the first chapter of *Poliphilo's Dream* ("The struggle of love in the dreams of Poliphilo"), illustrated by the first woodcut**,** we see the figure of the protagonist entering the wood. The text comes to our aid: *"…hard wild holm oaks, strong black and holm oaks laden with acorns and such an abundance of branches that they did not allow the sun's pleasant rays to completely reach the dew-drenched ground."* The book's dense descriptions continue thus, until they lead to interminable encounters (illustrated by the engravings) with abandoned buildings, Egyptian-style pyramids, domes**,** towers and pantheons, temples and obelisks. Large amphorae and gigantic vases also appear, marvelous trees, incomprehensible machines and devices. Of course elephants, winged horses, and dragons are unfailingly present. Processions, ceremonies and rituals follow in succession, showing beautiful maidens and youths in readiness for the practice of pagan religiosity and the dramas of love. And there are, of course, the transformisms of Poliphilo's dream, which present his beloved Polia in opposing facets of mysticism and criminality.

The hieroglyphics, extravagantly commented on, also play an important role. Here is an example*:*

> When I finally returned to the square, I saw a pedestal of porphyry, carved around it were these majestic hieroglyphs: first, a bull's cranium with two farming tools tied to its horns; and an altar supported over the two hooves of a billy goat, with a burning flame above it, and on its forehead, an eye and a vulture; later a wash bowl and a washstand… these hieroglyphs were writings rendered in superb sculpture. I meditated on these ancient and sacred scriptures and interpreted them thus: EX LABORE DEO NATVRAE SACRIFICA LIBERALITER, PAVLATIM REDVCES ANIMVM DEO SVBIECTUM. FIRMAM CVSTODIAM VITAE TVAE MISERICORDITER GVBERNANDO TENEBIT, INCOLVMENQVE SERVABIT.[14]

Although *Poliphilo's Dream* is the immediate bibliographic source that serves as inspiration for the artisans of the Bomarzo Woods, the book's imagery has, in turn, very remote origins. With respect to the hieroglyphs commented on above, we must point out that by 1422, the *Hieroglyphica*[15] - had already begun to circulate, and it had become fashionable to write, paint and sculpt in this style, overladen with allegories and signs that in many cases were indecipherable. Perhaps one of the best expressions of hieroglyphic art can be found in *"Maximillian's Triumphal Arch,"* engraved in wood by Dürer in 1515.[16] And so it was that in *Poliphilo's Dream* , as well as in so many works until the early nineteenth century (and even today in occultist texts), the hieroglyphic interpretations based on the *Hieroglyphica* were considered authoritative, until they lost all credibility when the Egyptian language was effectively deciphered in 1822.[17]

The inspirational bibliography of the *Sacro Bosco* artisans is very extensive, and is of course by no means limited to *Poliphilo's Dream*, but is indissolubly linked to the productions of the fifteenth century humanists, influenced by Byzantine thought and by

the rediscovery of the Alexandrian rigor of the third century.[18] On the other hand, not only is there a concurrence of an abundant literature here, but of an oral tradition as well, that is transmitted through architects, designers and sculptors.

The Woods

We have in our hands a catalog —almost an inventory—that gives an account of the "marvelous" objects in the Wood. It mentions some sphinxes, the monument to the Triple Light , the Gigantomachy [Wrestling between Giants] , the harpies**,** the giant turtle, the dog Cerberus **,** the elephant topped by a tower , Pegasus and the dragon confronting a wild beast. The sacred places are also mentioned: Neptune's fountain , the leaning tower of meditation , the nymphs' cavern, the fountain of life. This material, prepared as a guide for tourists as to the order in which they should take pictures, also elaborates on the ambient light of the place, the vegetation, streams, the ascending and descending planes, the stairways, artificial grottos, the footpaths with the aligned amphorae…. It is well worth devoting a morning to careful observation of this endeavor, carried out over four hundred years ago. It will also be interesting to follow a group of visitors as they listen to the guide dissertate on the ceremonies of magic held here; on the alchemists who, after following an initiatory circuit , finally acquired an ineffable knowledge.
We shall reach the wood by walking along a brook. A river, a bridge and a gate with battlements that bears the Orsini coat of arms will come into view. We shall enter the space that Pierfrancesco referred to in several of his letters as "*El Sacro Bosco*" (The Sacred Woods) .

The visitor is received by two "gynocephalic [female-headed] sphinxes " that face one another. These fabled creatures, reposing over their pedestals, present their riddles, written in stone. But here is our first surprise. These monsters do not ask the classical riddles. They are not models of profundity, but are rather like advertising signs with slogans written in the taste and style of the day. A sphinx invites us to respond to her exacting challenge: "TU CH'ENTRI QUI CON MENTE PARTE A PARTE ET DIMMI POI SE TANTE MARAVIGLIE SIEN FATTE PER INGANNO O PUR PER ARTE."[19] The inscription on the other sphinx says: "CHI CON CIGLIA INARCATE ET LABRA STRETTE NON VA PER QUESTO LOCO MANCO AMMIRA LE FAMOSE DEL MONDO MOLI SETTE".[20] This is a reproach, and a demand for "seriousness." The Seven Wonders of the World are mentioned in passing, letting us make a mental association with the eighth. We breathe more easily upon realizing that there is a careless humor in the statement, not entirely without impudence, but removed from any ponderous solemnity. Seeing this, nothing better than to continue searching for the messages that we may be given by the craftsmen of the Wood, directly and without the intermediation of interpretative theories.[21]

When we come upon the "battle between giants ," on a stone stele to the left of the monument we read: "SE RODI ALTIER GIA FU DEL SUO COLOSSO PUR DE QUEST IL MIO BOSCO ANCO SI GLORIA E PER PIU NON POTER FO QUANTO POSSO".[22] One more instance of self-glorification.

In the so-called *ninfeo* [nymphs' cavern], we find an inscription, unfortunately quite worn by the passage of time. We can only make out these words: "L'ANTRO LA FONTE IL LI … D'OGNI OSCUR PENSIER...".[23]

And searching for new inscriptions, we come to the “theatre ,” which, as in any important Roman garden, could not be left out. In the proscenium one can read with difficulty: “PER SIMIL VANITA MI SON AC… (CORDA)… TO D’ONORARE…”.[24] At the foot of this stage, portions of two recently-unearthed obelisks have been placed. One of them says: “VICINO ORSINO NEL MDLII.”[25] The other announces: “SOL PER SFOGARE IL CORE.”[26]

On an urn near “Neptune’s fountain,” an inscription reads: “NOTTE ET GIORNO NOI SIAM VIGILI ET PRONTE A GUARDAR DOGNI INGIURIA QUESTA FONTE”.[27] And on another: “FONTE NON FU TRA CHINGUARDIA SIA DELLE PIU STRANE BELVE”.[28]

Coming to the “Orco”—the ogre—we see this legend on the monster’s upper lip: “OGNI PENSIERO VOLA”.[29]

Nearby is an “Etruscan bench ” whose backrest says: “VOI CHE PEL MONDO GITE ERRANDO. VAGHI DI VEDER MARAVIGLIE ALTE ED STUPENDE VENITE QUA, DOVE SON FACCIE HORRENDE ELEFANTI, LEONI, ORSI, ORCHI ET DRAGHI”. [30] It is an invitation to see an amusement park.

An inscription on the “rotunda ,” or circle, reiterates the undisguised promotion of the Wood: “CEDAN ET MEMPHI E OGNI ALTRA MARAVIGLIA CH EBBE GIAL MONDO IN PREGIO AL SACRO BOSCO CHE SOL SE STESSO ET NULL ALTRO SOMIGLIA”.[31] The inscriptions have enabled us to understand the intentions of Bomarzo’s creators; at least, we’ve understood the direct messages of Pierfrancesco Orsini . But with this disclosure of the interest of this visit, we find ourselves before a hollowness of meaning…

We have not gone into the imagery of this Woods because it is not its exclusive patrimony, but has to do with the common landscape wherein the mystique of the Renaissance is expressed—a mystique at times barely delineated, and at others—as in this case—roundly presented.

Whether because of epochal necessity or in order to accentuate the ingenious personality of the lord of the place, the architects, designers and sculptors called on alchemical, astrological and mystery themes, we cannot presume that the artisans had full knowledge of what sorts of meanings they were dealing with . In any case, the expressions of that mystique are there before our eyes, and—as can happen in some abandoned attics—valuable materials accumulate amidst the many absurdities. Surely the information (or, better said, the disinformation) on the Bomarzo Woods will multiply. We’ll be able to consult virtual libraries, leaf through books that will talk in a disorganized way about the stars, the philosopher’s stone, and even about the collective unconscious; but none of it will ease the access to a complex cultural ambience that began to be forged in the Hellenic syncretism of ancient Alexandria.

Notes to The Bomarzo Woods

1 At the foot of the town of Bomarzo lies the *Sacro Bosco* created by Duke Pierfrancesco Orsini (1523-1585) , nicknamed 'Vicino'. 'Bomarzo' means, more or less: "Good Mars." The name "Sacro Bosco" [Sacred Wood] was coined after Orsini's death.

2 The opera "Bomarzo" , the operaby Alberto Ginastera], based on texts by Manuel Mujica Lainez , premiered on May 19, 1967 in Washington's Lisner Auditorium. In consequence, on July 18, 1967, the Municipality of Buenos Aires issued a decree that excluded the opera from the repertoire of Teatro Colón, where it was scheduled to open a few days later. The decree declared: "This Municipal Office recently obtained full information on the characteristic features of the referenced show. In its fifteen scenes there are continual, obsessive references to sex, violence and visions, accentuated by the staging, chorus, decoration, choreography and the rest of its accompanying elements. The plot and staging of the piece are manifestly in conflict with basic moral principles in matters of sexual decorum." The singular decree was celebrated by humorists from various countries and helped spread the work's fame. These municipal initiatives—such as, for example, the resolution in 1910 of the Municipality of Florence, which decided to dress Michaelangelo's *David* with a grape leaf—tend to be received afterwards with much merriment. In 1970, the opera was presented in the Opera Houses of Kiel and of Zurich, conducted by the eminent Ferdinan Leitner. From these dates on, interest in Bomarzo Park begins to grow.

3 This is the song of Girolamo, the older brother of Pierfrancesco Orsini, . As for "the enormous monsters that my brother ordered sculpted," it is known who took part in the two phases of sculptural work that began in 1552 and were later interrupted, to be resumed in 1564 until their conclusion in 1573. It has not yet been sufficiently clarified who the park's general designer was. In any case, a commission was given to the architect Pirro Ligorio (remembered for his project in 1550 of the Villa d'Este Gardens in Tivoli).

4 Two ink drawings have survived, one known as "Buon Martio" (Vienna. Graphische Albertina. Portale e Uran. Cat. No. 27), and the other, "Vue du Jardin de Bomarzo" (attributed to Breenberg, Louvre, Inventory No. 23373). These are the oldest references .

5 Praz, Mario. "I Mostri di Bomarzo." L'Illustrazione Italiana, 1953, No. 8.

6 *Quaderni dell' Istituto di Storia dell'Architettura* (April 1955, special fascicle dedicated to the Villa Orsini). Several works, among them: Arnaldo Bruschi, *L'Abitato di Bomarzo e la Villa Orsini*; Giuseppe Zander, *Gli Elemmento Documentari del Sacro Bosco*, and Leonardo Benevolo, *Saggio d'Interpretazione del Sacro Bosco* .

7 By comparing the photographs in the first edition of the brochure, "Bomarzo Parco dei Mostri" (in black and white), to those in the second edition (in color), one can observe important modifications in the monuments. See, for example, "Pegasus," totally restored. These brochures, undated, are sold at the park entrance.

8 As read in the dedication in *Bomarzo*. Buenos Aires: Ed. Sudamericana, 1962.

9 See Frazer, J.G. *La Rama Dorada*. Fondo de Cultura Sudamericana: Buenos Aires, 1962 [Also: Frazer, J.G. *The Golden Bough*. First ed. 1890. London: Chancellor Press, 1994.]. The relationship to the sacred woods of the oak and the mistletoe is explored in Chapter LXV ("Balder y el muérdago" [Balder and the Mistletoe]). To grasp the mythic significance of this tree and its parasite, see: Virgilio. *Libro VI, Eneide*. Ed. Losada: Buenos Aires, 1984 (112). On page 112 one reads: *"...Bajo la opaca copa de un árbol se oculta un ramo, cuyas hojas y*

flexible tallo son de oro, el cual está consagrado a la Juno infernal; todo el bosque lo oculta y las sombras lo encierran entre tenebrosos *valles y no es dado penetrar en las entrañas de la tierra sino al que haya desgajado del árbol la áurea rama; Prosérpina tiene dispuesto que ese sea el tributo que se lleve*...". ["In the neighb'ring grove /There stands a tree; the queen of Stygian Jove /Claims it her own; thick woods and gloomy night /Conceal the happy plant from human sight. /One bough it bears; but (wondrous to behold!) /The ductile rind and leaves of radiant gold: /This from the vulgar branches must be torn, /And to fair Proserpine the present borne, /Ere leave be giv'n to tempt the nether skies." From John Dryden's English translation of *The Aeneid*, Internet Classics Archive edition, <classics.mit.edu>.]

10 "Through the animation of the human figure, Gothic art took the first great step forward in the evolution of modern expressive art. The second was made by Mannerism with its dissolution of Renaissance objectivism, the accentuation of the artist's personal point of view and of the spectator's personal experience." Hauser, A. *Historia social de la literatura y el arte*. *Debate.* Vol. I. Madrid, 1998. 426.

11 See *El Sacro Bosco de Bomarzo*. *Un Jardín Alquímico* [The Sacred Woods of Bomarzo. An Alchemical Garden]. Roquero, L. Madrid: Ed. Celeste, 1999. 22.

12 Colonna, F. *Sueño de Polifilo*. Barcelona: El Acantilado, 1999. In the book's Introduction it says: "*Hypnerotomachia Poliphili* (Venice, 1499) is one of the most curious and enigmatic books ever to come out of a printing press. Gnolli refers to it as 'the greatest work of fantasy, the only poem of the fifteenth century' while Croce condemns it with these words: 'If the book were not so serious, long and ponderous, it could be interpreted as a caricature of Humanism'."

13 In the Introduction cited above , Pedraza comments that *Poliphilo's Dream* aroused interest in the most diverse fields—in the literature of the précieux, satire and alchemy, architectural theory, heraldry, and landscape design. It influenced French précieux literature, Romanticism, the pre-Raphaelites and Symbolism. From *Francisco I* to *Rodolfo I* it was very highly considered in royal courts and palaces. Even in Gargantua by Rabelais it is cited as a book of interest.

14 Op. cit., Chapter IV. "Sacrifice to God with generosity the bounty of nature obtained through your work. In this way, little by little, you will fashion your spirit after his own. He will firmly guard your life, governing it with mercy, and will keep you from harm." The hieroglyph is composed ideographically, with each object in the drawing corresponding to one or more Latin words: bucraneum="ex labore", eye="deo", bird ="naturae", altar="sacrifica", etc.

15 "When he said 'Horus,' Marsilio Ficino was referring to Horus Apollo or Horapollo, the author of the *Hieroglyphica*, alleged to be the Greek translation of an Egyptian work discovered in 1419 by a Florentine monk, Cristoforo Buondelmonti on the Greek island of Andros. Purchased by Buondelmonti on behalf of Cosimo de Medici, the manuscript of the *Hieroglyphica* eventually reached Florence in 1422, where it caused a sensation. For there, at last, was a work explaining the hidden meaning of the mysterious Egyptian hieroglyphs. Its text was widely circulated and eagerly commented upon, despite its many shortcomings; and it is responsible for the Renaissance view of hieroglyphs." Klossowski de Rola, S. *The Golden Game*. London: Thames and Hudson Ltd., 1988. 9. [Klossovsky de Rola, S. *El Juego Aureo*. Madrid, 1988. 12.]

16 "The gigantic *Arch of Triumph of Maximillian* , the largest wood engraving in history, is a set of images measuring 350 x 279 cm. Exactly on the upper portion of the monument there is a

panel (described by Stabius, Maximillian's historiographer, as 'a mystery in sacred Egyptian letters') showing the emperor on his throne surrounded by elongated symbols, from among the illustrations that Dürer made for Horapolo's book. Following R. Wittkower, I now refer to Erwin Panofsky's translation of the German text by Stabius and the Latin text by Pirckheimer, which allows us to decipher the image (interpolations are Panofsky's): 'Maximillian (the emperor in person)—prince (dog covered with a stole) of great piety (star atop the emperor's crown), magnanimity, strength and courage (lion), ennobled by an eternal and imperishable glory (basilisk over the emperor's crown), descendant of an ancient lineage (the bundle of papyri on which he is seated)…etc." Op. cit.. 13.

17 "The Rosetta Stone is a stele found by a French officer in 1799 in Rosetta, a locality near the Mediterranean Egyptian coast. It is currently housed in the British Museum of London. The text, written in two languages and three scripts (hieroglyphics, demotic and Greek), was used by Jean-Francois Champollion as the basis for deciphering the hieroglyphs in 1822. The decree that it contains reproduces the decisions adopted by a synod of Egyptian priests held in 196 B.C.E., on the honors to be given to Ptolemy V and Cleopatra I." Schulz, R., and Seidel, M. *Egipto El Mundo de los Faraones*. Colonia: Könemann, 1997. 519.

18 "In 1439, under pressure from the Turks in Constantinople (seat of the Patriarchate of the Orthodox Church), a Council is called in Florence. For Florentine intellectual circles, the Oriental delegations' stay in their city entails a rediscovery of Greek culture in the Hellenic period. The taking of Constantinople in 1453 by the Turks will provoke a massive arrival of Byzantines in the Italian Peninsula . With the help of the Byzantine scholars, the Greek texts of the classical and Hellenistic eras are translated. These translations, together with the publication of numerous compendia and commentaries, will bring the Florentine Academia unprecedented prestige. This Academy was founded by the multifaceted Marsilio Ficino of *Philosophus platonicus, Theologus et Medicus*…. The recovery of Hellenic culture through the Byzantines presupposes an upheaval in Quattrocento Italy. Cosimo de Medici mobilizes agents to locate manuscripts, and in 1460, a copy of *Corpus Hermeticum* arrives from Macedonia. Marsilio Ficino is charged with its translation, with an order to postpone the translation of Plato's texts and assign priority to the great Hermes , because he is more venerable and more ancient. An error of historical perspective is produced: what was the late fruit of a Platonism contaminated by eclectic interference from other cultures is considered as being the originating doctrine that was spread from Egypt in very remote times throughout the entire ancient world, influencing Plato himself…. The translations revitalize the hermetic-alchemical tradition and stimulate a renewed interest in astrology. Hermetic fever seizes the Italian courts. Not a single Renaissance court was without its resident astrologers and alchemists, nor was there any library that did not collect works of traditional alchemy." Roquero, L. *El Sacro Bosco di Bomarzo*. Un jardín alquímico. Madrid: Ed. Celeste, 1999. 11.

19 "You who enter with the idea of carefully observing everything, tell me afterwards whether so many marvels were made for deception, or rather for art."

20 "Whoever does not walk through this place with eyebrows arched and lips pressed together, will neither know how to admire the famous seven wonders of the world."

21 The embarrassing rubbish heap of interpretations has obscured the reality of Bomarzo Wood. For a sampling, see Kretzulesco-Quaranta , *Los Jardines del Sueño* [(The Dream Gardens) Chapter on Bomarzo: "The Sacred Wood." Madrid: Ed. Siruela, 1996]—although this book

should be given credit for the good research work it contains on the mystique of the Renaissance.

22 "If Rhodes was famous for its Colossus , my wood is also cause for glory, and even more, because I cannot do more than I have done."

23 *"La caverna, la fuente, el li...de todo obscuro pensamiento...."* [The cavern, the fountain, the li...of all dark thoughts....] Perhaps it can be completed like this: *"L'antro, la fonte, il lieto cielo. Libero l'animo d'ogni oscur pensiero."* That is, "The cavern, the fountain, the contented sky. The soul free of all dark thought"—keeping in mind that the shrine of the nymphs includes the urns of the nymphs who inspire the five senses ; namely: a mirror, for sight (Horatia) ; a musical instrument, for hearing (Aloe) ; a perfume flask, for smell (Ophrasia) ; a bunch of grapes, for taste (Geussia) ; the resting hand, for touch (Aphae) . See *El Sueño de Polifilo*, Chapter VII: "Poliphilo speaks of the pleasantness of the land where his journey ended, how as he wandered through it, he found an exquisite and very remarkable fountain, and how he saw five charming maidens coming towards him…." The nymphs, before saying their names and reciting their attributes, point out to Poliphilo: "Our appearance and our presence ought not to frighten you; don't be afraid, because it is not the custom to do any harm here, nor will you encounter anything unpleasant." The situation narrated in Poliphilo's Dream (the inspirer of many of the Bomarzo allegories), justifies the completion of the faded inscription of the nymphs' cavern as we have done above ("…The cavern, the fountain, the contented sky. The soul free of all dark thoughts").

24 Which could be dubiously translated as: "Before such vanity, I am in agreement with honoring…."

25 "Vicino Orsini in 1552." Interpreted as meaning that the work was completed in 1552.

26 "Only to unburden the heart." Explains that his intention has been to "unburden his heart," and not, for instance, "to create an alchemic forest intention of] where an initiatory circuit [Bomarzo Woods] can be followed," as some tourist agencies announce, and certain esoteric advocates of the psychology of the collective unconscious.

27 "Night and day, we are vigilant and ready to save the fountain from any harm."

28 "The fountain was (is) not for those who are on guard in front of the strangest beasts."

29 "All thought flies."

30 "You who wander aimlessly through the world in search of noble and splendid marvels—come here where there are horrible faces, elephants, lions, ogres and dragons."

31 "Memphis , and any other wonder that may already exist in the world, yield in appreciation of the Sacro Bosco, which only itself and no other resembles."

Dictionary of New Humanism

A

ACTION

(L. *actionem*). In the sphere of human relations, every manifestation of intention or expression of interest capable of influencing a given situation. For example, *social **a.*** (strikes, public protest, declarations in the mass media), *political **a.*** (participation in elections, political demonstrations, negotiations, participation in elected bodies), *diplomatic **a.**, military **a.**,* etc.

The existence of extreme or diametrically opposed positions does not invalidate the broad gamut of possibilities that constitute **a.** in general. While anarchists place absolute priority on direct **a.**, Buddhists tend to overvalue passivity.

In one's personal life, a combination of more or less codified actions called "conduct" or "behavior" can be observed. *Humanist psychology* (*) discovers in the image the direction of the consciousness toward the world, and understands this as intentional activity and not at all as passivity, simple reflection, or deformation of perception.

N.H. postulates: 1) the recognition of freedom of **a.** within a matrix of situational conditions and responsibility toward oneself and others; 2) the evaluation of ends and forms of **a.** in relation to their correspondence with the values of humanism.

In conformity with the previous postulates we can speak of the coherence or incoherence of an **a.**

ACTION FRONT

Activist organization that unites members of a given social sector in the struggle to defend their interests. Today, grassroots organizations are able to develop thanks to the expansion of different **a. f.** considered as "converging diversities" in their objective of producing progressive changes or changes by *demonstration effect* (*) in the present power structure. In this sense, organized labor cannot confine itself to the limits proposed by the existing system of unions and guilds, removed as these are from the social base and progressively tending towards isolated hierarchies. Grassroots labor associations that join together to form autonomous **a. f.** with multiple ties to other fronts constitute a new form of organization and action that corresponds to the process of *destructuring* (*) and decentralization that can be observed today in all fields.

ACTIVE NON-VIOLENCE

The strategy for struggle of **N.H.**, which consists of the systematic denunciation of all forms of violence exercised by the System. Also, a tactic for struggle applied in specific situations where discrimination of any type is occurring.

ADAPTATION

(From adapt and from the *L. adaptare*). A characteristic of living beings through which they are able to survive when their environment changes. Compatibility between a structure and its environment. Without entering into the debate concerning the meaning of the terms *structure* (*) and *environment* (*), we note in passing that: 1) the development of a structure in interaction with its environment is termed *growing **a.**;* 2) in *stable **a.*** a structure may remain more or less

invariant, but will tend to destructure (**destructuring*) as the environment changes; 3) in *decreasing **a.***, the structure tends to become isolated from its environment and, correlatively, the differentiation of its internal elements increases; 4) in cases where *non-adaptation* occurs, two variants can be observed: a) situations of *decreasing **a.*** either through isolation from or deterioration of the environment; and b) situations of surpassing an environment that has become insufficient for maintaining interactive relationships. Every *growing **a.*** leads to a progressive modification of both the structure and its environment and, in that sense, entails the *new surpassing the old* (*). Finally, in a closed system, the disarticulation of structure and environment is produced.

In general terms, **N.H.** favors personal and social conducts of *growing **a.***, while questioning conformity and non-adaptation.

ADMINISTRATION

(From administer and from the L. *administrare*. Also from the L. *gestio*: the act of administering). Management, direction. Professional activity of establishing objectives and the means to realize them, designing the organization of systems, preparing the strategies for development and managing personnel.

Important distinctions: *direct **a.,*** through command, and *indirect **a.,*** through incentives and penalties. Additionally, three styles can be observed: democratic, with the participation of the collectivity; authoritarian, with power held by a single individual; and liberal, which allows compromises and lessens rigidity in the implementation of decisions. These methods are used in different combinations in different systems. The modus operandi of the Armed Forces, of businesses, teaching centers and social organizations will all differ from each other due to the nature of each of these institutions. In different circumstances and times, the methods of **a.** cannot be the same.

No State can function without an administrative apparatus. Any group or institution requires management, the development of goals and means to reach those goals, the mobilization of resources to fulfill them, the expression of the collective will, etc. Without guidance, any system loses its direction. While administrative cadres need to be developed through democratic procedures, their training requires specialization, instruction in appropriate educational centers, and the understanding and practice of social activities.

AGGRESSION

(L. *aggressio,* from *aggredi,* to attack. The use of the adjective “aggressive” to refer to something dynamic, active and resolute is an Anglicism). Action and effect of attacking, an act contrary to the rights of another. Armed attack of one nation against another in violation of international law.

A. is expressed not only in the form of physical actions but also in words, gestures, or attitudes (moral **a.**). **A.** is the initiative behind every act of *violence* (*).

ALIENATION

(From alienate and from the L. *alienare,* estrange). Distortion in the balance of the factors of individual and social activity in favor of the reification or objectifying of values, and to the detriment of other intangible psychological factors that contribute to the development of the human being.

The word “alienation” as used by Hegel in his *Phenomenology of Spirit* can also be translated as dis-possession, as a moving-away-from or estrangement. **A.** is described by this author as embodying an “unhappy consciousness,” a “consciousness of self as divided nature.” This philosopher considers that consciousness may be experienced as separated from the reality to which it belongs, which produces a register of the consciousness feeling “torn” from itself. The popularity of this idea grew when Feurbach developed its “natural-social” aspect, influencing Marx’s interpretation of **a.** in *Economic and Philosophical Manuscripts* in 1844.

With the development of the State and greater complexity in the organization of social life, individuals are more and more overwhelmed by the “*socium*”, especially through the sacrifice of their own freedom and interest to the authority and power of others. As civil society evolves, however, there is also an expansion of the sector made up of citizens who participate in different ways in social and state affairs, in decision-making and the management of society, until the advent of *worker ownership* (*) of resources and means of production. The boundaries of democracy, initially narrow, have widened to include the majority of the adult population, even though such democracy has been, up until now, more-or-less formal in character. Finally, foreigners and stateless individuals, formerly deprived of civil rights, have acquired certain nationally- and internationally-recognized rights. On the other hand, the development of technology has increasingly subordinated human beings to machines, changing the rhythm of life and constraining many organic functions. Progress in the scientific-technical sphere assures persons of an ever-expanding dominion over the forces of nature, providing them with unprecedented mobility in space and accelerating the pace of social life, generating a greater variety of communications, enabling travel to the cosmos, allowing them to create artificial environments that correspond to their needs. However, all these achievements have generated new dangers that threaten the existence of life on Earth. The development of culture and especially the increasing flow of and control over information in general, attests to human intellectual progress, but at the same time shows an increase in subjective control over individual existence as this existence is subordinated to others’ impulses and thoughts. In the sphere of culture and art, the human being moves toward the creation of a new world with characteristics that do not exist in nature. There has been enormous growth in diversity, but hand-in-hand with this broadening of human cultural boundaries, a dangerous tendency towards uniformity is revealed, which can lead to the obstructing of civilization in the form of a closed system.

The increasing division of labor, the expansion of markets and the growth of technology and communications correspond to a general destructuring of earlier institutional forms and modes of social relations, that is also shown in changes in collective and personal behavior that threaten our capacity for *growing adaptation* (*) to new circumstances. The social inertia of institutions and obsolete modes of interaction are of no help in navigating the moment of change through which we are now passing; meanwhile, the demands of progress do not in themselves provide us with any clear direction for development. We experience this predicament as just one of many kinds of alienation now buffeting the gates of civilization. These disturbances find

expression in growing aggressiveness, neurosis, suicide, etc. The fetishism of social and technological mechanisms occurs to the detriment not only of appropriately human interpersonal relations but of the moral and spiritual improvement of human beings as well. Power, culture, spiritual life – these are now increasingly concentrated in the hands of narrow elites, so that individuals are placed in a situation of dependence as a consequence of their separation from vital goods and values. The personality becomes an object of manipulation and exploitation, isolation and loneliness grow, and each individual feels increasingly unnecessary, abandoned, and powerless. All of this facilitates the manipulation of the consciousness and conduct of whole peoples.

N.H. sees in **a.** not so much an economic problem as an existential, vital, and moral problem, and consequently proposes as an objective the reduction of the level of **a.** as a dangerous condition that deforms the personality. The crisis of contemporary civilization is engendered in large part by the hypertrophy of alteration and *violence* (*) on one hand, and the search for ways to overcome them, on the other. Humanity aspires to ensure progress in new directions, but without an increase in **a.** The future will not be lacking in alienating factors, but human beings are capable of acting on society and on themselves in a conscious way and in a chosen direction in order to harmonize the external and internal factors of their life. In this sense, **N.H.** represents an important movement against the danger posed by increasing **a.**

ALTRUISM

(Fr. *altruisme*). Concern for and satisfaction in the well being of others, even at one's own expense, and out of purely humane motives. Refers to service for others' welfare and the willingness to sacrifice personal interest for others' benefit.

The term was introduced into scientific and philosophical language by Comte, who used it in formulating the moral doctrine of Positivism. In the experience of **a.** Comte saw, moreover, a criterion of experience capable of counteracting ordinary selfishness as well as the selfishness defended by Liberalism as a factor of progress. **A.**, along with *solidarity* (*) and *reciprocity* (*), is proper to the humanist ethic, because these attitudes contribute to the progress of humankind and to the favorable and just resolution of interpersonal and social conflicts.

ANARCHISM

Sociopolitical movement whose fundamental principle is the negation of the State, which is considered to be an organ of *violence* (*). In general, **a.** also rejects private property and religion, which it regards as factors that threaten the absolute freedom of the human being.

From the theoretical point of view, **a.** is eclectic, admitting from the most violent formulations to Stirner's anarcho-individualism, Kropotkin's anarcho-communism, and anarcho-syndicalism, so profoundly influenced by Kropotkin.

Anarcho-syndicalism denies any validity to political struggle or a leading role in the workers movement by any political party, attributing to the anarchist union the highest revolutionary status.

Bakunin maintains that the new order will spring spontaneously from anarchy, a thesis conflicting with that of Proudhon, which conceives the new society as an organization based on

exchange of services and mutualism, involving cooperatives and the principle of *self-governance*. (*)

Some specialists have seen in Nietzsche an axiological **a.** and in Tolstoy and Gandhi practical expressions of an ethical, socialist, and non-violent **a.**

ANTHROPOCENTRIC HUMANISM

A position based on the centrality of the human being and generally excluding any theistic proposal. Additionally, **a. h.** rejects the domination of one human being by another, displacing action towards the control of nature, defined as the medium over which humanity should exert unrestricted power. There are differences with *New Humanism* (*) in that the latter starts with the centrality of the human being but does not reject theistic positions. Moreover, **N.H.** considers nature not as a passive medium but as an active force operating in interaction with the human phenomenon. Consequently, the impulse toward individual and social improvement must bear in mind the human impact on nature, something that imposes limitations that are not only moral but must be reflected in the legal system, and ecological planning.

ANTI-HUMANISM

Any practical and/or theoretical position that tends to support a structure of power based on the anti-values of *discrimination* (*) and *violence* (*).

ANTI-HUMANIST ATTITUDE

This is not a doctrinal position but a behavior that is in practice the inverted image of the *humanist attitude* (*). It does not refer to particular situations or to the commission of specific acts that may well be reprehensible from the perspective of humanist ethics. In concrete terms, the **a.-h.a.** is a personal emplacement or stance in the world, an “objectifying” mode of relationship characterized by the negation of the intentionality and liberty of other human beings.

ANTI-WAR MOVEMENT

Movement against wars in general and any specific war, whether present or future. In antiquity, universal religions and ethical systems began to condemn warfare as an institution contrary to divine will and harmful to society in that it corrupts the human being and dissolves society. In the Middle Ages, various popular religious movements had an antiwar component, and gave expression to popular protest, especially among serfs and peasants, against the kind of devastation commonly produced in the warfare between fiefdoms.

The modern international **a.m.** arose in the nineteenth century and gained strength on the eve of the First World War. At national and international conferences and conventions, antiwar organizations were formed to forestall the outbreak of a world war and to condemn what were called colonial wars that involved the pillaging of less developed countries. These movements forced international diplomacy to develop a series of standards and to approve documents on specific procedures to limit the scope of international conflicts and the effects of military actions on civilian populations, to issue rules for providing medical aid to the wounded and treatment of prisoners of war, etc. In spite of these efforts, the **a.m.** was not able to prevent either of the two world wars.

Following the Second World War, the **a.m.** grew larger and put forward the necessity of disarmament, above all the prohibition and elimination of nuclear, biological, and chemical weapons, as well as conventional weapons; the dissolution of military blocs and alliances; the closing of military bases on foreign soil and withdrawal of troops. The **a.m.** did achieve its objectives, even if only partially. The end of the Cold War caused a crisis for the **a.m.**

ARMY

(ME. armye, armeye; OFr. *armee;* It. *armata;* L. *armata,* army, fleet; f. of *armatus,* pp. of *armare,* to arm; *arma,* arms. The body of military forces of a state, especially the land forces.)

One of the military institutions of the State, which contributes to the external function of defense. However, national states utilize the **a.** not only for the defense of the country but also to attack and subjugate other countries and peoples, i.e., to expand their borders; this is considered a violation of international law (**aggression*).

Another improper use of the **a.** consists of employing it to resolve internal conflicts through armed force. There are national states that do not have armed forces and fulfill their defense needs through other methods.

In some countries, the **a.** is professional and behaves like a corporation; its members are hired by contract, their duties and rights spelled out in a contract with the State. In other countries, citizens of certain ages are required to perform compulsory military service. There are also mixed systems.

N.H. condemns the use of *violence* (*) in all its forms, including armed force. However, to achieve the full realization of the principle of *non-violence* (*) requires appropriate external and internal conditions for eliminating violence from daily life and social practice, national as well as international. In the meantime, to make progress in this direction it is necessary to increasingly limit the use of the **a.**, to democratize its operation and relations with civil society, to ensure that it is under public control, and to discuss fully in the communications media its internal life, its relations, the military budget, and the military doctrine of the State. From the humanist point of view, any intervention by the **a.** in political life is inadmissible, and military personnel on active duty should not have electoral rights or make public statements concerning state policy. They recover this right upon leaving the military service and becoming ordinary citizens.

ATHEISM

(from Gr.; *a* without; and *theos,* god). Literally, negation of divinity. Hence, rejection of religion and negation of any kind of supernatural or unknown powers. Generally, **a.** rejects the landscapes proposed by religions (heaven, hell, etc.) as well as the existence of psychic entities independent of the body (angels, spirits, etc.).

A. admits various beliefs concerning the origin and functioning of nature, but in all cases excludes the participation of an intelligence, reason, or logos in the development of the Universe.

There is a theoretical **a.**, based on convictions corresponding to the state of development of science at any given moment; there is also an empirical **a.**, which needs no theoretical development or justification. There is sincere **a.** and apparent **a.**

Over the course of human development, religion and **a.** have developed along parallel lines in different cultures. It is also true that devotees of each of these positions have been subjected to persecution and massacres by those of the other faction.

As with any other faith, **a.** must be protected, as must the right to publicize and teach it without subjecting it to any comprehensively applicable requirement for uniformity.

Those who are partisans of **N.H.** are well-disposed to maintaining an amicable dialogue with adherents of the many forms of **a.,** as well as those of confessions and organizations of religious inspiration, whether social institutions, political parties, unions, etc., with the aim of acting in broad solidarity and cooperation on behalf of the human being and social progress, freedom, and peace.

AUTHORITARIANISM

(From authority: L. *auctoritatem*: power, force, order, dignity). 1) Irrational faith in and obedience to the person, institution, or social group that is considered the source of authority. 2) Anti-democratic political regime based on the unlimited power of a single person, institution, or social group, which sustains itself through manipulation and violence. 3) A form of dogmatism that considers authority the only or supreme source of wisdom or ethics.

N.H. condemns all forms and manifestations of **a.** as incompatible with the freedom of people, and it points out a path and method of struggle for replacing **a.** through the democratization and modernization of society.

B

BELIEF

A structure of pre-predicative ideation upon which other apparently “rational” structures are erected. **B.** determines the field or perspective chosen, from which an idea or a system of ideas is developed. In the case of dialogue, even the most rational, the parties take for granted certain undemonstrated propositions, and make use of them without examination. We call such assumptions “pre-dialogal.” Beliefs determine practices and customs as well as the organization of language, or the illusion of a world that is accepted as “real” but is observed from the limited parameters determined by a particular historical perspective. Any such perspective typically tends to exclude others.

As the historical “level” of the *generations* (*) changes, so does the system of beliefs, which also involves a change in the perspective, the “point from which” one is able or willing to observe the world (personal, social, scientific, historical, etc.). This change of perspective is what allows the emergence of new ideas. These new ideas take root in the new historical level, and copresently establish new pre-predicates, new propositions that then become incontestable and in turn give rise to new beliefs. As an example we can consider a behavior common in the West until only recently: the affirmation that certain knowledge or information was “scientific” was all that was

required to defend a given position and to discredit an opposing one as “unscientific” (*_science_). Several generations remained mired in this dispute, until the **b.** on which their scientistic artifices were based itself became subject to debate. When it came to be understood that every scientific theory was, at bottom, a construction of approximation to reality and not reality itself, this rigidly scientistic perspective began to change. However, this change in turn opened the way for the emergence of neo-irrationalist currents of thought.

BOURGEOISIE

(French; OFr. *Burgeis).* The dominant class in capitalist society, having ownership (*_property, worker ownership_) of the primary means of production in industry**,** the economy, the financial sphere, and transport. The modern **b.** also owns the land (landed bourgeoisie) and what is contained in the soil below the surface. The **b.** accumulates wealth and, consequently, the power to exploit the wage labor of the workers and employees.

There are different levels of **b.**: upper, middle, and petty. The largest numerically is the level of small entrepreneurs and merchants. The upper level, multimillionaires and billionaires, is few in number but possesses enormous business-financial power, and the power of the State is frequently subordinated to its interests: it controls the domestic and foreign policy of the State, imposing its will on the whole of society. On the international level, the upper **b.** of the different countries controls the multi-national corporations and multi-national banks, which divide the world into zones of influence.

In its time, the **b.** has played a progressive historical role (the English Revolution, the great French Revolution, the War for Independence of the United States, the reforms of the nineteenth and twentieth centuries). Today, however, only the petty and to some degree the middle **b.** are capable of operating from democratic and progressive positions. The upper **b.** is now accelerating the process of computer and information technology, the development of new technologies and, in general, *globalization* (*). Nevertheless, it acts as an obstacle on the road to the humanization of social life, distorting the direction of individual and collective liberty, while preaching ideas of violence, elitism and discrimination.

N.H. actively promotes measures for society to control the **b.** through the introduction of proportional taxation on property and wealth and through the implementation of anti-monopolistic legislation.

BUREAUCRACY

(French; *bureaucratie*). The level of professional functionaries who serve the State and, in consequence, are direct participants in the administration of society. In principle, the State cannot function without such an apparatus. In general, the corporation of bureaucrats and administrators focuses not on organizing social prosperity but on defending the interests of the dominant groups, first and foremost their own, while acting as if they were attending to the social interests of all citizens.

The **b.** is opposed to real democracy, placing in its stead the power of the employees of the government apparatus (cabinet departments and ministries, other government offices, etc.) and bureaucrats (officials and administrators). In today’s world, power cannot exist without the **b.**,

since it holds the necessary information, administrative experience, and legal instruments. Bureaucrats identify civil society with the State or with the corporation for which they work.

The principal danger posed by the **b.** consists in the monopoly that bureaucrats hold on ideology, the media, culture, and technology, and in their aspiration to manipulate society in favor of the interests of the dominant groups, parties, or sectors.

The **b.** has a hierarchical structure and, with the exception of upper-level bureaucrats, belongs to the middle class. Administration is a crucial political function, and so everywhere the political bureaucracy plays a principal role, often imposing its will on governments. The **b.** contributes to the alienation of the State from civil society by imposing itself between them. The **b.** is responsible for interpreting the functions of power. In principle, it is exempt from any moral orientation and places the State, the department or ministry, the corporation above everything else, subjecting society to its formal power and its own professional will. In some cases, bureaucrats in public administration play the role of a new political class, which actually participates in the administration of the State, property, production, and social relations.

The primary instrument in the struggle against **b.** is the development of direct democracy, control of power by the people, participation by citizens in all spheres and levels of administration, and the development of “glasnost” (transparency and public communication of bureaucratic activities by the broadcast media).

C

CAPITALISM

Nineteenth and twentieth-century Sociology applies this term to the socioeconomic system whose motivating force is the accumulation of capital.

Different schools of sociology give different interpretations to the content and historical role of this economic system. Positivist sociologists find such regimes not only in modern times but in antiquity and the Middle Ages as well. Marxists see in **c.** a “socioeconomic formation,” a necessary and inevitable stage in universal historical evolution. Sociologists of the economic neo-liberal school consider the capitalist system the goal and final stage of world history. All of these perspectives suffer from an economic reductionism, viewing the crisis of contemporary society as limited to the crisis of specific socioeconomic systems. The socioeconomic regime is part of a far more complex social structure that comprises the concrete historical sociocultural system of a given time.

The economic base of **c.** is the private ownership of the means of production and the exploitation of wage labor. The principal classes are the *bourgeoisie* (*) and the proletariat (the working class), although over time both have undergone radical changes in composition.

N.H. strongly condemns the amoral and exploitative character of this system. Humanists support the interests of workers who are struggling against the direction of present-day **c.** Contemporary **c.** is responsible for generating growing unemployment and marginalizing wide sectors of society across vast regions of the world.

CASTE

(L. *castus,* pure, chaste). Social and religious class in despotic societies of the ancient Orient and pre-Columbian America (priests, warriors, farmers, artisans, etc.). In general, castes are divided into higher and lower levels. The position of each human being is determined by heredity, passed on from parents to children, with all mobility between levels prohibited.

Remnants of the **c.** system still exist in some states in India, Japan, and some other Asian countries. The government of India has granted members of the lower castes opportunities for access to educational institutions, employment, and land in order to support their integration into society and to erase the remnants of the **c.** system.

CENTERS FOR HUMANIST COMMUNICATION

Humanist meeting centers in communities and neighborhoods which serve as gathering places for activities of grassroots organizations and various *action fronts* (*). Before such a center is opened, usually there is at least a modest local publication to announce community events, disseminate proposals, etc.

CENTERS OF CULTURES

Humanist organizations targeted to coordinate actions in defense of ethnic and cultural minorities in a given country. Such organizations work principally with immigrants and refugees helping them to defend their interests, providing legal and medical advice, working with appropriate governmental and private organizations, and publicizing the needs and demands of such groups in order to inform national and international public opinion regarding violations of their human rights. Such centers frequently work in cooperation with *Humanist Clubs* (*) in these immigrants' countries of origin, from where they have been forced to emigrate.

CENTRISM

A specific political or ideological current, more or less equidistant from the "extremes" or more radicalized positions. As a rule, **c.** prefers the path of compromise, reduction in conflict, pacification, appeasement. With some frequency **c.** is accused of sacrificing principles, being too soft, or cowardice. In reality, this current always plays an important role, occupying a central space between movements of the "right" and "left". Within any given party or movement there may exist centrist or moderate groups located between opposing flanks or wings. In most cases, traditional orientations of non-confrontation and dialogue are part of **c.**, though in some instances **c.** can play a reactionary role.

CHARITY

(L. caritas). For some philosophical and religious currents **c.** is synonymous with "compassion". Distinguished from *tolerance* (*).

A moral quality involving the practice of an active love directed toward all beings in need, especially human beings. Includes experiencing the pain of the other as one's own pain, and the intention to offer appropriate help and cooperation. It is part of the ethical foundation of all universal religions. **C.** permits the overcoming of tribal, state, and class hostility and intolerance. It requires moving beyond the habit of dividing human beings into "us" and "them," and is a characteristic proper to the humanist personality.

Various activities of *humanitarianism* (*) are also inspired by feelings of **c.**

CHAUVINISM

A radical, extremist form of nationalism, characteristic of powers seeking to justify before public opinion wars of occupation, conquest, plunder, as well as "ethnic cleansing" and other such crimes. **C.** proclaims the superiority of the victor over the vanquished, the strong over the weak, the exploiter over the exploited, etc. More often than not, **c.** displays a racist face, proclaiming the superiority of one race over others. This phenomenon's name is owed to Nicholas Chovin, a sergeant in the First Empire's Napoleonic army at the beginning of the nineteenth century.

Contemporary humanism unmasks and condemns **c.** as an anti-humanist ideology and practice that values nation and race above the human being, incites one group against another, and glorifies violence as a method for resolving conflicts.

CHOICE

(OFr '*choix*.', meaning 'choice') [Option: L. *optionem*: liberty or faculty to choose]**.** 1) Related to the human capacity to make free decisions with knowledge of the circumstances, the goals for action and appropriate means for achieving them. Reflects the degree of freedom or liberty of human beings and of the society to which they belong. Accordingly, it determines the authenticity or falseness of an action. **N.H.** contributes to the development of practical life habits that allow making and implementing choices among options in a conscious manner, independent of external pressures. 2) System of political and social laws introduced by the Humanist Party in a number of countries (plebiscitary **c**., optional military service, women's reproductive **c**.; sexual **c**., etc.). 3) Right to a craft or trade.

CHRISTIAN DEMOCRACY

Ideological and political movement of the late nineteenth and twentieth centuries. It arose at the seat of Catholicism, stemming from Pope Leo XIII's famous 1891 encyclical *Rerum Novarum* (although at the beginning of the twentieth century the ecclesiastical hierarchy preferred to use the term "Christian Socialism" or social-Christianity).

Only in the course of the struggle against fascism, especially during and after the Second World War, did the Holy See put its seal of approval on official use of the term "**C.D.**", allowing its supporters to unite politically and form Christian Democrat parties in many countries of Europe and Latin America, and subsequently in some countries of Africa and Asia. In the 1950s these parties affiliated in the Christian Democrat International. These parties came to power in many countries including Germany, Italy, Chile, Costa Rica, Panama, Venezuela, and other countries of both Europe and the Americas. The collapse of the Christian Democrat party in Italy in the early 1990s seriously accentuated the crisis in the Christian Democratic movement. The theoretical basis of **C.D.** rests on the social doctrine of the Catholic Church and on ecumenicalism, which allows the **C.D.** movement to extend its influence into those sectors of the population that adhere to Protestantism in its various manifestations. The philosophical work of the French neo-Thomist philosopher Jacques Maritain, especially his doctrine of *integral humanism* (**Christian Humanism*, have exerted great influence on the political concepts of **C.D.**

CHRISTIAN HUMANISM

A form of *philosophical humanism* (*). The following exposition of **C.H.** is excerpted from the section “Christian Humanism” in the book *On Being Human: Interpretations of Humanism from the Renaissance to the Present* by Salvatore Puledda:

> “The reinterpretation of Christianity as a humanism developed in the first half of this century as part of a vast and wide-ranging process, which began in the nineteenth century and continues even today, of revising Christian doctrines to adapt them to the modern world – a world toward which the Catholic Church has held since the Counter Reformation a position of clear rejection if not outright condemnation. It is commonly thought that the Church begins to change its attitude following the *Rerum Novarum* encyclical of Pope Leo XIII (1891)... With this encyclical the Church adopted a social doctrine that could be set against liberalism and socialism... authorizing the formation of mass-scale Christian Democratic or Christian Socialist parties... and presented itself as the bearer of a vision, a faith, and a moral system able to answer to the most profound needs of the modern person.
>
> It was out of this attempt to redefine and reintroduce Christian values (appropriately updated for the modern world) that “Christian Humanism” emerged, a current whose first important proponent is often considered to be the French thinker Jacques Maritain (1882-1973).
>
> Maritain was first a follower of Henri Bergson and then espoused the ideas of revolutionary socialism. Dissatisfied with both philosophies, in 1906 he converted to Catholicism. He was one of the most notable exponents of what was called “neo-Thomism” – that current of modern Catholic thought that could be traced directly back to Saint Thomas Aquinas and through him to Aristotle, whose philosophy Aquinas had attempted to reconcile with Christian dogmas.
>
> Maritain, whose position was radically opposed to the general tendency of modern thought, took a great leap backward, as it were, past the Renaissance, to reconnect with the philosophical thought of the Middle Ages. This was necessary, he believed, because it was within the humanism of the Renaissance that he identified the seeds that had grown into the crisis, indeed the breakdown, of modern society – a crisis of which Nazism and Stalinism were the most terrible expressions. Maritain did not of course explicitly propose to reestablish the values of the Middle Ages and the Christian world view associated with that time; his objective was to reestablish, after all the difficulties experienced in the Middle Ages, the continuation of Christianity’s historical evolution, which, in Maritain’s view, had been interrupted and blocked by modern secular and lay thought.
>
> In his 1936 book *Integral Humanism: Temporal and Spiritual Problems of a New Christendom,* Maritain examines the evolution of modern thought from the crisis of medieval Christianity to the bourgeois individualism of the nineteenth century and the totalitarianism of the twentieth. In this evolution he sees the tragedy of “anthropocentric humanism” (as he calls it), which has taken shape since the Renaissance. This humanism, which has led to a progressive de-Christianization of the West, is, according to Maritain, a metaphysics of “freedom without grace.”...
>
> These are the stages of this progressive decay:

As regards man, one can note that in the beginnings of the modern age, with Descartes first and then with Rousseau and Kant, rationalism had raised up a proud and splendid image of the *personality* of man, inviolable, jealous of his immanence and his autonomy and, last of all, good in essence. (*Integral,* 28).

But this rationalist pride, this arrogance, which first eliminated all traditional and transcendent values and then, with idealism, absorbed into itself even objective reality, bore within it the seeds of its own destruction. First Darwin and then Freud dealt mortal blows to the optimistic vision of perpetual progress of anthropocentric humanism. With Darwin (1809–1882), humanity discovered that no biological disjuncture exists between itself and the ape. Even more, no real *metaphysical* discontinuity exists between humanity and the ape – that is, there is no radical difference of essence, no true qualitative leap. With Freud (1856–1939), humankind discovered that its deepest motivations are actually dictated by "a radically sexual libido and an instinct for death" (*Integral,* 29). At the end of this destructive dialectical process, Maritain concluded, the doors had been opened to the modern totalitarianisms of fascism and Stalinism:

After all the dissociations and dualisms in the age of anthropocentric humanism… we are now witnessing a dispersion, a final decomposition. This does not prevent man from claiming sovereignty more than ever. But this claim is no longer made for the individual person, for he no longer knows where to find himself, he sees himself only as torn apart from society and fragmentized. Individual man is ripe for abdication … in favor of collective man, in favor of that great historic image of humanity which for Hegel, who gave us the theology of it, consisted in the State with its perfect juridical structure, and which for Marx will consist in Communist society with its immanent dynamism (*Integral,* 30).

Against an anthropocentric humanism that he describes in this way, Maritain sets a **c. h.**, which he defines as "integral" or "theocentric." He says:

We are thus led to distinguish two kinds of humanism: a truly Christian or *theocentric humanism* (*); and an anthropocentric humanism, for which the spirit of the Renaissance and that of the Reformation are primarily responsible...

The first kind of humanism recognizes that God is the center of man; it implies the Christian conception of man, sinner and redeemed, and the Christian conception of grace and freedom... The second kind... believes that man himself is the center of man, and therefore of all things. It implies a naturalistic conception of man and of freedom... [O]ne understands [why] anthropocentric humanism merits the name of inhuman humanism, and that its dialectic must be regarded as the tragedy of humanism (*Integral,* 27–28).

To theocentric humanism understood in this way Maritain entrusts the task of constructing a "new Christianity" that will be able to return modern secular society to the values and spirit of the Gospel. Maritain's Christian interpretation of humanism was enthusiastically embraced by certain segments of the Church as well as by various lay groups. It inspired a number of Catholic movements committed to social action and political life and thus turned out to be an effective ideological weapon, especially against Marxism. But this interpretation also received witheringly effective criticism from nonconfessional philosophical spheres. The first difficulty to be pointed out was that the rationalist tendency

that had appeared in post-Renaissance philosophy and that Maritain had denounced in Descartes, Kant, and Hegel could in fact be traced to the thought of Saint Thomas Aquinas himself. This tendency, which had led to the crisis and eventual defeat of Reason, was not the product of Renaissance humanism but of Thomism and late Scholasticism; the rationalism of the Cartesian philosophy that lies at the foundation of modern thought is much more closely connected to Saint Thomas than to the Neoplatonism and mystical Hermeticism of the Renaissance. The roots of modern philosophy's "arrogance of Reason" should be sought instead, these critics pointed out, in the attempt by Thomism to construct an intellectualist and abstract form of theology. In their view, Maritain had carried out a massive work of mystification and camouflage, almost a game of philosophical prestidigitation, attributing to the Renaissance the historical responsibility that in actuality belonged to late-medieval thought. In the second place, the crisis of values, the existential vacuum that had appeared in European thought with Darwin, Nietzsche, and Freud, was not, argued Maritain's critics, a consequence of Renaissance humanism, but —on the contrary— derived from the persistence of medieval Christian ideas within modern society. The tendency toward dualism and dogmatism, the sense of guilt, the rejection of the body and sexuality, the devaluation of women, the fear of death and Hell — all these things are the remnants of medieval Christianity, which long after the Renaissance continue to exert a powerful influence on Western thought. In fact, critics argued, it was these tendencies, strongly reaffirmed in the Reformation and the Counter Reformation, that have determined the sociocultural environment in which modern thought took shape. The schizophrenia of the present-day world (a schizophrenia upon which Maritain insisted) derived, these critics argued, from the simultaneous coexistence of both *human* and *anti-human* values. The "destructive dialectic" of the West could best be explained, then, as a painful and frustrated attempt to free itself from the conflict between these warring values." (*On Being Human,* 61-69).

CIVIL WAR

(German *werra*: quarrel). Armed struggle between factions or groups within the same country that breaks out in crisis as the result of irreconcilable conflicts: political, social, inter-ethnic, interfaith, etc. This is the cruelest and most abhorrent form of war, and imposes the greatest sacrifices on defenseless groups within the population: women, children, the elderly, the disabled. **c.w.** is also disastrous ecologically because of the extent of the destruction it generates.

C.W. is a consequence of divisions in society that form opposing sides, and the attempt to resolve serious contradictions by means of violence imposed by armed minorities on all of society. In many cases it is difficult to distinguish **c.w.** from revolution when the latter is carried out in the form of an armed struggle and accompanied by mass terror. **C.W.** is bloody and leads to great loss of life. Frequently it is provoked by foreign intervention in the internal affairs of another country.

At the present time there are civil wars in Cambodia, the Sudan, Iraq, Somalia, and Tajikistan.

Humanists take a position against civil wars and in favor of the resolution of internal conflicts in each country by means of negotiations and compromises that acknowledge the legitimate interests of all contending parties and thus avoid the shedding of blood and public catastrophe.

CLASS

More or less large groups of people distinguished among themselves by their relationship to the means of production: (some possess it: bourgeoisie, landowners, bankers, etc.; others have nothing except the strength of their labor: employees, laborers, agricultural workers, etc.) by the different positions they hold in the system of division of labor (some organize and manage, others produce and follow orders); by their different forms of income (investment income, land rent, salary) and by the differing amounts of their wealth and income (wealthy, middle income, poor); by their different forms of interaction with power and the State (dominant classes and exploited classes). Classes are also differentiated by their level of education and culture, although these differences are secondary.

Society is divided not only into classes but also into different levels or strata, and groups. In today's world, the working class, agricultural workers, and the middle strata are, for now, the most numerous. The upper bourgeoisie and the landowners are the wealthiest. People are not always capable of properly evaluating their social status, tending to overestimate it. Thus, many of the poor or working class consider themselves "middle class".

Marxists regarded the working **c.** as the most revolutionary and progressive. The history of the international workers movement is rich in fiery revolutionary battles and great strikes. Today, the class struggle has moved beyond the old forms of radicalism and taken on a character of more or less peaceful struggle. The ideas of social harmony and compromise prevail over the idea of revolution and open class confrontation.

New modes of distribution of property and power as well as changes in social status and standard of living are the principal objectives of the relationship between classes at the present moment.

COALITION

1) Political or military alliance of two or more states against a common enemy (e.g., the Triple Entente of the First World War; the anti-Hitler alliance or **c.** of the Second World War). 2) Agreement for common action among parties and public figures.

The politics of **c.** produces advantages for each participant, is frequently based on compromise and mutual concessions, but can also have serious disadvantages if one power seeks to dominate the alliance.

A **c.** can be an official union of several individuals, political groups, or states against others in order to achieve a common objective. **C.** members maintain their autonomy and act based on the coincidence of their interests. A **c.** is formed on the basis of mutual compromise and has a temporary character. With the achievement of the objective or a change of circumstances, the **c.** ceases to exist or collapses. In other cases, the development of the **c.** can lead to the organic fusion of its members.

A **c.** of states can have an economic, political, or military character, and the union may vary in scope: bilateral, subregional, regional, or international. Thus, the United Nations, was born as a **c.** of states struggling against fascism during the Second World War. The OAS (Organization of American States) was formed as a **c.** to avert the danger of extra-continental aggression.

COLD WAR

Military and ideological confrontation between the USSR along with its satellites on one side, and the Western bloc led by the United States, on the other. The **c.w.** lasted from the end of the Second World War until the annulment of the Warsaw Pact and the collapse of the USSR. The **c.w.** with its arms race was considered by both sides a preparation for a possible third world war, and it involved continuous actions taken to weaken the position of the other side, most of them initiated in the Third World. The **c.w.** was manifested in the militarization of the economy and politics; in psychological warfare and diplomatic pressure; in continual local conflicts and wars such as the Soviet invasions of Hungary in 1956, of Czechoslovakia in 1968, of Afghanistan in 1979; in the Cuban missile crisis in 1961; in the US interventions in Central America; in the Anglo-French intervention in Egypt in 1956, etc.

The **c.w.** ultimately overwhelmed the economy of the USSR and contributed to its collapse, but also weakened the economy of the United States and accelerated the moral crisis of Western society, aggravating the world environmental crisis and provoking other global disasters.

In the mid-1990s, we are experiencing a resurgence of certain political and psychological aspects of the **c.w.** in the regional conflicts in the Balkans, the Far East, and some zones of the European Common Market. All of this demands a renewed intensity on the part of the anti-war movement. Humanists condemn the mentality of the **c.w.**, as well as the wars disguised as "local conflicts."

COLLECTIVISM

(From collective: L. *collectivum*). Pertaining to any association or group of individuals. A doctrine, social system, and political movement, whose ideals are the holding of goods and services in common and which seeks to transfer to the State the control of the distribution of wealth.

This is a highly contradictory movement, which contributed to the rise of the socialist, communist, and anarchist movements as well as to a number of nationalist movements. It starts by opposing the social to the individual, giving priority to the collective. Framing things through such a dilemma presents difficulties, because society cannot be reduced to a biological organism or species, nor the human being to an animal. Historically, **c.** represented a reaction against an exacerbated individualism. Historical experience has shown, however, the theoretical and practical inconsistency of the postulates of both **c.** and individualism, demonstrating their limitations and negative consequences when either pole of this dilemma is chosen to the exclusion of the other. In reality, the interests of the human being as a personality are not and can never be antagonistic to the necessities of social progress. The integral development of the person, of each person's capabilities, is an inalienable condition of the evolution of society. If, on the contrary, the human being is reduced to the condition of being merely a cog in a collective machine, ultimately this will lead to the death of the civilization.

C. proceeds from moral principles and feelings of solidarity among people in their work, their community life, their political struggle, and their cultural pursuits. It is antithetical to individualism and selfishness. The traditions of **c.** largely determine the actions of the person toward society, toward other persons, and orient social conduct, contributing to the formation of certain

humanist values (mutual aid, mutual respect, solidarity). In some cases the acceptance of the priority of collective and more broadly viewed social interests (including those of the state) can end up crushing the freedom and existential interests and needs of the individual. Such a characteristic is typical of totalitarian societies. In principle, the traditions of healthy **c.** are the true foundation of human coexistence and of the humanization of personal and social life. There is no humanism without **c.**, although not every manifestation of **c.** has a genuinely humanist character.

N.H. views the essence of real **c.** as a conscious and sincere solidarity among free persons and the organizations that express their vital interests.

COLONIALISM

(From colony: L. *coloniam*). A doctrine, that tends to legitimize the political and economic domination of a territory or nation, by the government of a foreign state. This is the term normally applied to the process initiated in the fifteenth century with the European conquest, settlement, and exploitation of territories in the Americas, the Orient, and Africa. Colonial activities originated with Spain, Portugal, England, France, and the Netherlands. From 1880 to the beginning of the twentieth century, the search for new markets and raw materials provoked the resurgence of **c.** and the partition of Africa among the great European powers, especially England and France (**Neo-colonialism and Imperialism*).

COMMUNISM

Social system in which property is the common possession of all the people in accordance with the principle: “From each according to his abilities, to each according to his need.” During a large part of the nineteenth century **c.** was synonymous with socialism, but following “*The Communist Manifesto”* of 1848 and other works by Karl Marx and Friederich Engels, these two terms gradually diverged. In Marx’s theory, *socialism* (*) represents a stage that will be succeeded by the communist society. *Marxism* (*) interpreted as *Marxism-Leninism* (*) posits a strong distinction between socialist and communist parties.

COMMUNITY FOR HUMAN DEVELOPMENT

A **N.H.** social and cultural organization founded by Silo (**Siloism*), emerging in Argentina and Chile during the period of military dictatorships. Initial organization began in the 1970s, although the founding documents were published on January 8, 1981. Outspoken criticism of violence, discrimination, and authoritarianism by this organization earned it frequent persecution. Simply for belonging to it, members were dismissed from their jobs, jailed, or exiled. The institution will continue to remember the assassination of some of its militants at the hands of paramilitary gangs, among them the nefarious “Triple A” (Argentine Anticommunist Association). Following numerous incidents of harassment and detention, its founder was the target of several assassination attempts, among them one on August 12, 1981. Many participants and sympathizers of this organization were exiled to countries in Europe, where they continued their activities. Persecution of **N.H.** organizations has continued, but now that the social context has changed, they can no longer be falsely accused of “guerrilla tactics” or “subversion” as they were in decades past. Today, the most reactionary sectors of the right and religious fundamentalists of various kinds limit themselves to defamatory rhetoric, attempts to manipulate

the communications media and to censor and remove from circulation the writings, declarations, and documents of this movement (**Centers for Humanist Communication; World Center for Humanist Studies; Humanist Centers of Cultures; Humanist Associations and Clubs; Humanist Forum; Humanist International; Humanist Movement*).

COMPANY–SOCIETY

In "*Company and Society: Foundations of a Humanist Economy"* ("Empresa y Sociedad: Bases de una Economía Humanista"), and in diverse articles and seminars, José L. Montero de Burgos explains the humanist position, which is opposed to the concept of *ownership* (*) of things. Ownership of things (in this case, the company) has given *power* (*) over people. Inverting this, the power of the people should give ownership of access to the company income, and under no circumstances should such power be exercised over people. But where does this power originate? Power is accorded by the risk assumed by capital, as well as by labor; therefore neither can be the company's sole owner; rather, power over it must be held on the basis of who is responsible for its management, for making the decisions.

The power is linked to "the entrepreneur who puts up the money," to the company owner, or, in the absence of such, to the property owner. A more recent trend is for this power to be transferred to a team of executives. But if this team of executives does not satisfy Capital with the rate of return produced, it runs the serious risk that Capital will replace it with another team more capable of attaining the objective, which is solely to make a profit. In any case, power remains with Capital. Moreover, given that the modern company is conceived dynamically, its growth and its capacity to compete are linked to financial resources, which it cannot always raise on its own. The current trend in the evolution of power — only incidentally held by the technical management — is to shift to the financial power, to the power of money, since the future of the company depends on it. A bank can ruin a prosperous company by denying it credit. And it can do it, because it is not accountable to anyone for the decision. Here we have what may be termed, using an astronomical metaphor, the "great attractor" of power. The growing power of *money* is linked to the constant loss of power of labor. In general, workers have pressured in the direction of improving their wages and working conditions, and company owners in the direction of reverting benefits back to the company, for its expansion and/or to strengthen it, or to allocate benefits to . But today, in this confrontation, workers are giving increasingly more importance to job security; technology multiplies productivity and fewer and fewer workers are needed. In addition, the constant changes in the marketplace demand rapid adaptation, such that owners continue to press for the elimination of obstacles to firing or laying-off workers. On the other hand, industrial and commercial reorganization downsizes many companies that end up in bankruptcy, leaving their workers jobless. The monstrous growth of speculative activity is also exerting influence. Speculative activities produce no benefits for society. They are possible because of capital's exclusive power in the companies. It is already known that speculation consists of buying assets (stocks, companies, land, currency, products) to be later sold at a higher price, and the benefit is produced by the difference between the purchase and sale price, but without the goods in question undergoing any change in the process that is useful to society. Only its price is transformed. When the object of speculation is the national currency, we see the State itself making use of a fund that belongs to all citizens, so that speculators can distribute it among themselves.

If it is accepted that *things* cannot be sources of power over *people,* then corporate power, as it is conceived today, loses its foundations. Therefore another basis of power must be found that allows the free creation of enterprises. This is congruent with Part I of the *Humanist Statement* (*), in which power is based on *risk* — in this case, the entrepreneurial risk assumed by the members of the company. We may then inquire about these risks:

The investors run a risk. They can lose everything — or, at least, a part of the capital invested. Therefore they have the right to participate in decisions, the right to manage the company, because of this human situation of risk — not because capital gives them power. Otherwise, if the investment were not at risk of being lost, its contributor would lack grounds for claiming any power of management. Their real risk gives grounds for their power.

The workers run a risk. If the company fails, they lose their jobs. And this risk cannot be downplayed. When workers lose their jobs, they lose their employment stability. They must look for new employment. They also lose their financial stability, since unemployment insurance, where it exists, neither equals their former income nor guarantees it indefinitely. They lose their social stability because, under such circumstances, their social relationships deteriorate. They lose their moral stability because they cease to do work that is useful to society and that justifies their earnings. Their own human dignity compels them to not be social parasites; and if they accept this situation passively, the risk of moral degradation that goes with being unemployed becomes a reality. Therefore, workers lose if the company fails. Workers also assume entrepreneurial risk, and therefore have a right of self-management, because of their own human situation, and without any need to buy company shares to justify their power. They, like capital, run economic risk, and thus have a right to self-management, to control their own human situation without any need to buy shares to justify their power.

The foregoing discussion is not without significance from the conceptual point of view. It represents a “turning upside down” of the current rationale of ownership, which says: “Ownership (of things), hence power (over people).” If power is based on risk, the above is inverted and now becomes: “Power, hence ownership.” That is to say: power (linked to entrepreneurial risk), hence ownership of things (i.e., access to ownership of the company’s profits, and not access to power over people).

In today’s world there are three entrepreneurial alternatives: 1) Capitalism*,* based on private enterprise, in which the ideological structure is nourished by present-day neo-liberalism. It requires a market economy, of which work forms a part, and favors accumulations of capital, which for the most part end up flowing into the hands of the few: the rich. The union system is free to organize. 2) Socialism*,* based on state ownership of the means of production. It borrows its ideological structure from Marxism; it favors a planned economy, controlled by the state apparatus; it eliminates the market for labor, replacing it with bureaucratic measures; and it allows accumulation of capital by only one entity: the State. In theory, implementing this proposal is a first step toward the development of self-management in business enterprise, which is congruent with the principles of socialism. There is a single union, controlled by the state apparatus. 3) Cooperativism, which favors cooperation in enterprise and is equally suited to capitalist and socialist environments, but lacks its own socioeconomic ideology. It offers no satisfactory solution to the situation of workers who do not enjoy co-ownership, and does not ordinarily provide effective ways to accumulate capital; such enterprises have to rely on “soft”

credit, dependent indirectly on the State and in practice provided by banking or non-banking institutions connected to the official apparatus. It does not have its own system of unionism.

Another recent alternative is *social democracy,* a compromise between socialist and capitalist postures. But the existing social democracies are not applicable to the developing countries because they require stable unionization; nor are they humanly acceptable, requiring as they do the existence of a powerful social class that accumulates capital.

If we contemplate the social problem from a biological perspective, it seems logical to assume that the appropriation of resources by human beings must be coherent with nature, and also with their own specific conditions. All living beings acquire resources to carry out their vital functions through appropriations of two types: one type might be called “private” or individual, and the second are forms “in common,” such as might be observed in ants. Even within a single biological community, both types can coexist. But nature has also developed, in addition to these two kinds of appropriation, what Montero de Burgos calls “generic appropriation,” under which all resources are potentially available to any life form and form of appropriation, private or common, and in which resources are thus subordinated to a higher level of appropriation, and open, therefore, to a redistribution of these resources that permits the continuity of life. Humankind, for its part, has rationalized both forms of appropriation, converting them into private or common property, respectively. But it has yet to develop *generic property,* which encompasses both forms, giving flexibility to them and, of course, removing from them the kind of permanence that each of the two previously discussed modes now possesses. In short, the resources of the planet are neither the private property of those who have access to them nor the common property of humankind, but rather generic property. That is: all human beings ought to have ownership of all things. A paradigmatic example of generic property is air, which is not of course the private property of anyone, but neither is it the common property of humanity. All living beings who need it must have access to air, and human beings cannot appropriate something that does not belong to them exclusively, but rather is open to each and every member of the species, and to each and every living being by virtue of their need to breathe. Air is the generic property of all living beings. Let us see now to what property type that very specialized form of property we call the human body corresponds. Of course, it could well be affirmed that the human body is not the common property of humanity, much less of the State. The initial subjective tendency is to designate it the private property of the subject of that body. But in reality, and in accordance with the notion of generic property, I am not the owner of my body, although for obvious reasons of emotional attachment I have the right to decide all matters concerning my body or, to put it another way, I have the right to manage my body, at least in principle. To clarify this point, let us suppose that I come upon a person who is injured and thus incapable of taking care of himself. If there is no one else, this wounded person requires that my body assist him in surviving that situation. By reason of need, the wounded person activates the principle of generic property on his own behalf, and assumes the right of management of my body. Of course, I can refuse to let my body be of assistance, but in that case I am “stealing” something, denying the person what is theirs. On the other hand, if I decide to help, taking the person to a hospital for example, once the person is there, all needs satisfied, I recover the right to manage my body. Thus, the human body is but another resource of generic property of human beings, although one over which the subject of that body has priority. In reality, it is a property shared with the persons whom the activity of my body affects (e.g. my family), although normally their management is minor. To be able to resolve this same

hypothetical problem in the case of private property, we would need to introduce some moral or legal obligation that is separate from the concept of *ownership*. Generic property, on the other hand, has the virtue that in and of itself resolves satisfactorily the hypothetical case we have been considering.

Certainly, Nature does not assign access to resources by the same rational process as in the currently prevailing rules used by human beings: *ownership, hence power;* quite the contrary, in Nature: *power, hence ownership.* That power, in levels inferior to the human species, is physical strength in its broadest sense. *Strength, hence ownership,* is the instrument that Nature constantly and continually uses in the struggle for life. That strength or power is what maintains appropriation, which declines as that strength declines. In the case of humankind, that strength has to be not natural but human strength, and the dialectic becomes: *human power, hence ownership.* What this would mean is: a) *Need, hence ownership,* so that every human need attains satisfaction; b) *work, hence ownership,* so that work is the normal way by which human beings gain access to resources; c) *risk, hence ownership,* so that the one who runs the risk will have not only the power necessary to overcome any difficulties that arise but also sufficient stimulus to incur the risk, if that is what society needs. In the relation company-society, this proposal is coherent with a way of understanding power that, as the source of resources, is linked to the human value of economic risk.

CONFORMITY

(From conform: L. *conformo*). 1) Characteristic feature in social behavior of uncritical or blind acceptance of the existing order and the dominant ideology, values, and norms. 2) Psychological trait of individuals who subordinate themselves to group pressure, adapting to the opinions of the majority. Inability to form a position of one's own or to make independent decisions.

The social behavior of **c.** has great importance for the State *bureaucracy* (*) because, of course, **c.** reinforces its power, paving the way for manipulation.

For **N.H.,** an appropriate formation of the personality implies the overcoming of **c.**, education for learning to choose for oneself beyond the prejudices that prevail in contemporary society.

CONSENSUS

(From consent: L. *consentio,* to be in agreement). Unanimous acceptance by all those who make up a corporation or group. A contract formed by agreement of all parties. This coincidence of opinions regarding a problem of mutual interest allows the undertaking of common action.

A certain level of **c.** of opinion and actions is necessary to any form of social relations. In the broadest sense, **c.** represents the degree of harmony and conscious solidarity, the overcoming of conflicts, differences, and enmity. **C.** is also a way of achieving objectives; it reflects compromise, reaching agreement, a desire for mutual understanding, and a minimizing of contradictions among the parties.

In positivist sociology, **c.** was interpreted as solidarity conceived of rationally.

The principle of **c.** or unanimity is widely used in parliamentary activities as well as diplomatic relations. Achieving the principle of **c.** renders moot the procedure of voting, which imposes the will of the majority and disregards the point of view of the minority. In this sense, the attainment of **c.** reinforces human solidarity, because it respects the experience and legitimate interests of all parties, and not merely one part of society.

There is no complete and absolute **c.**, just as there is no way of assimilating and identifying all of the interests in play. Any given **c.** is relative and frequently short-lived. **C.** by formal majority can abuse the interests of the minority.

The principle of **c.** is a method to avoid voting, allowing full and exhaustive discussion in order to resolve disagreements and thus to ensure a spirit of cooperation within a group. There is no social process that does not include different forms and degrees of **c.** The richer and more consistent the degree of **c.** that is achieved, the more harmonious the social development will be. In today's world, a humanist orientation may well be the healthiest form of social **c.**

CONSERVATISM

(From conserve: L. *conservator,* to keep, or preserve an object, state or situation). Political doctrine that favors maintaining and continuing the existing regime, fetishizing tradition and the past, rejecting any change in economic and social relations. Defense of existing structures, including reactionary and archaic forms. As a rule, this position corresponds to the controlling elite, which does not want to lose its power, wealth, or the privileges it has conquered. Conservatives frequently act under the banner of defending law and order. Historically, conservatives and liberals have contended for power over long periods, although liberals have also frequently resorted to conservative positions when other forces threatened their control.

During the times of the bourgeois revolutions, **c.** came into being as an aristocratic and at times clerical movement to preserve their feudal privileges, expressing the interests of the great landowners and their clients. For these reasons, since its beginnings it has opposed liberalism, defending the traditions, privileges, and properties of the church, especially the Catholic Church, but later the Anglican, Eastern Orthodox, and other churches as well. **C.** was an unrelenting enemy of movements for independence in North America, Latin America, and Greece. Following the French Revolution, **c.** opposed the revolutions in Spain, Portugal, and Naples, as well as the movement to liberate and unify Italy (the Risorgimento). The political history of Europe and America in the nineteenth century was plagued by struggles between conservatives and liberals. In the twentieth century, especially the second half, this antagonism has weakened as the opponents have gradually assimilated each others' values and ideas and the classical conservative movement has disappeared from the political scene of most American and European states.

CONSUMERISM

(From consume: L. *consumere,* to use up, destroy). The spending of things that are destroyed with use. We often hear the expression "consumer society," indicating the phenomenon taking place in advanced industrial societies in which the primary needs of most of the population are satisfied and intense advertising promotes ever-newer consumer products that incite continual spending. This is a very pronounced characteristic that demonstrates the inability of society to

be mobilized by values and other intangibles that promote the creation of goods related to the development of the personality and culture. **C.** is leading society down a blind alley toward demographic and ecological disaster. At the root of this orientation are the traditions of hedonism and eudaemonism (from the Greek *eudaimon:* pursuit of pleasure, wealth, things). **C.**, the enemy of any form of spirituality, places the highest value not on the human being but on money, things, luxury, the satisfaction of whims, fashion, etc.

The ruling elite issues propaganda through all possible forms of media to promote and implant the cult of **c.**, striving to enmesh people in the market's cobweb, with loans, the games of the stock-market, debasing and lowering the level of their interests and needs until these become completely objectified. Of course, everyone wants to live in abundance and have all the things and products they need, but people's true interests are immeasurably broader and higher than simple **c.**, than the enslavement to things.

Unfortunately, **c.** has won continues to win over the will of enormous masses of people. Opposing this dangerous tendency is difficult but necessary. **N.H.** sees the struggle against **c.** as an important task: the human being is not a consumer but a creator. (**alienation*).

COOPERATION

(From L. *co,* with and *operacio,* action). 1) Relationships formed in the process of joint activity, which stimulates and multiplies the results of common actions. **C.** presupposes shared interests and objectives and recognition of suitable means for achieving them in practical activity. In this sense it forms an essential part of the social and political activity of **N.H. C.** includes the interchange of experience and taking personal initiative by co-participants in a joint action. 2) Forms of collective production and group or collective ownership.

The social movement known as *cooperativism* uses a method of economic action through which people with common interests form an enterprise in which everyone shares equally in management and profits. The idea of converting this method of action into a social system (as a complex web of cooperatives for the production, distribution, and consumption of goods) experienced a boom in the second half of the nineteenth and the first half of the twentieth centuries. Its influence was especially felt in the Anglo-Saxon countries, in small industry and agriculture, and to a lesser extent in the service sector. Projects to transform the whole of society on the basis of cooperative ownership (cooperative socialism) were distorted by certain practices, through which many of these organizations (which required credit and certain tax exemptions) were regulated, in such a way that they wound up being reorganized into conventional corporations. In other cases, State regulation transformed them into simple appendages of the political regime. Meanwhile, the general direction of scientific and technological development has tended to decrease the efficacy of this kind of system for management and distribution of profits. Even so, cooperative activity is highly developed in a number of countries, and there are cases of very efficient cooperatives of great complexity (for example, the Mondragón cooperative in Spain). In today's world, we should not underestimate the importance of cooperatives in social life, and in keeping with these new times there is an ongoing revaluation of this model, adapted to the application of new technologies.

CORPORATIVISM

Ideological current that regards the corporation (an association of persons belonging to a profession, or form of activity) as the basis of society, and the corporate regime as the ideal system.

The corporative system of organization of society was imposed in its most explicit and definitive form in fascist Italy, the Portugal of Salazar, and Brazil under Vargas (Estado Novo, 1937–1945). In this system, corporations of interests (industrialists, merchants, bankers, farmers, etc.) had official representation in legislative bodies at the expense of the parliamentary representation proper to democracies. In turn, ideological and political control over the corporations tended to turn them into instruments of totalitarian power.

N.H. sees in **c.** a danger to the dignity and liberties of the human person, because this system attempts to substitute human rights for corporative rights, dissolving people into the corporation as if it were a superhuman entity.

COSMOPOLITANISM

(From Gr. *kosmos,* world, and *polites,* a citizen). Ideological current that regards the human being as a citizen of the world. **C.** emerged during the French Revolution of 1789, in part as a reaction to the formation of the nation State and, subsequently, to the predatory Napoleonic wars. It was, in effect, a position critical of the official *chauvinism* (*) of the times.

In Russia (from 1936-37 until Perestroika), **c.** was considered an attitude opposed to the interests of the State. The accusation that one was a sympathizer of **c.** became a pretext for the cruelest kind of political repression and a mask that hid the anti-Semitism of the USSR**'**s official policy. Defenders of human rights were declared to be cosmopolitans, and the UN charter a subversive document. Humanism has always expressed, and continues to express in **N.H.**, its support for the idea of overcoming barriers and borders of any type between human beings, supporting the idea of a world that is simultaneously one and diverse.

C. is opposed to patriotism and nationalism. **C.** is frequently confused with *internationalism* (*), the difference between them being that the former tends to minimize national traditions and values in favor of certain worldwide projects, while **c.** seeks the road towards their harmony and combination. In large measure, internationalism reflects the interests of the worldwide bourgeoisie; **c.** in contrast begins by giving priority to the unity of the interests of the oppressed on a world scale, opposing *imperialism* (*) and the dictates of the superpowers.

In today's conditions, **c.** must be oriented toward attaining an international consensus for the resolution of global problems: hunger, health care, disarmament, ecology, and demographics.

CRITIQUE CRITICISM

(From Gr. *kritike* discern, judge). Method of analysis and evaluation of reality, of social and individual activity, that makes it possible to establish correspondence or divorce between intentions and actions; promises and their fulfillment; words and deeds; theory and practice.

The individual's ability to pass judgment with critical spirit on the environment wherein he acts, and to subject his own experience and conduct to critical analysis is an indispensable condition for the formation of the personality and is an essential element of education. The degree to

which the critical and self-critical attitudes are prevalent in society is an indicator of its vitality or decrepitude, its capacity or incapacity to perfect and develop itself. Criticism is the starting point for all innovation and forms part of the driving force for development and scientific-technical, artistic and social progress.

The critical method facilitates the comprehension of errors committed and how to move beyond them; helping to understand the essence of the crisis in the development of the personality and society.

This method should not be made an absolute, however, since taking it to extremes allows shifting the responsibility for one's own errors onto others and onto society as a whole. On the other hand, turning self-criticism into an absolute can destroy a person's dignity by steeping them in guilt.

N.H. places the highest value on the practice of **c.**, in personal daily life as well as in sociopolitical, artistic, and theoretical activity, considering it one of the pillars of liberty. In today's mass society, **c.** expressed in the communications media is of particular importance.

D

DEMAGOGUERY

(From Gr. *demagogós*; *dêmos,* people, and *ago,* to lead). Method of agitation of the citizenry, using false promises, distorting facts to reach sinister ends. Obviously, **N.H.** condemns the use of **d.** as a procedure of social mobilization.

DEMOCRACY

(Gr. *demokratia,* from *demos,* the people, and *kratein,* to rule). Political doctrine that is favorable to the intervention of the people in the government. A model of the State that recognizes the people as the only source of power, and guarantees the election of national, regional or local administrative bodies by popular vote, establishing public control of the management of the state.

The pillars of **d.** are: representation, separation of powers and respect for the rights of minorities. When any or all of these fail, we find ourselves outside *real **d.*** and have fallen into the hands of *formal **d.*** Different combinations have been attempted in order to avoid this problem, from the representative **d.** adopted by the West to the "directed" **d.** of some Asian countries in the 1960s. It has also been claimed that some forms of corporativism, in opposition to the liberal democracies, are the ideal and "natural" exponents of **d.** Lastly, in some bureaucratic dictatorships, the term "popular **d**." has been used to denote the exercise of real **d.** In reality, such an exercise of real **d.** begins in the social base, and it is from there that the power of the people must emanate. It is from municipalities and towns, whence the principle of real, plebiscitary and direct **d.** — a new political practice — must be generated. *Direct **d.*** presupposes the personal participation of the citizenry in all decisions that concern the life of the community.

*Indirect **d.*** functions through representatives elected by the citizens, to whom the latter delegate their powers for a certain period. **D.** has developed and continues to develop historically as a

form of organization of the State, its contents are improved and elaborated, and its structure becomes deeper and more complex as citizens acquire more egalitarian rights.

In the modern democratic State, the separation of powers (legislative, executive, judicial, law enforcement, etc.) is obligatory; suffrage is universal by direct, secret ballot, with monitoring of elections controlled by the people. The multi-party system is used. There is freedom of expression. The state is secular and there is separation of church and state.

The basis of **d.** is rooted in the existence of a strong and broadly developed civil society that limits the State and controls its functioning. Even with all these characteristics, contemporary **d.** in practice possesses only a formal character, because it does not extend to the realm of production. Social wealth is concentrated in the hands of ever fewer, who through their wealth exercise a powerful and growing influence on crucial matters, international as well as national, and there is no system of checks and balances or true oversight of their economic power and their control of information and the media. This has led to the current crisis of modern **d.** that is manifested in the growing political apathy and low voter turn-out, rising terrorism and criminality, and the increasingly evident bureaucratization of the State. All of these factors are manifestations of the growing alienation that is undermining the very foundations of **d.** If we bear in mind that an absolute majority of the population of the world does not even enjoy these somewhat formal blessings of modern **d.**, the picture appears even bleaker. Notwithstanding these shortcomings, in recent decades the scope of **d.** has broadened considerably on a world scale, with the end of colonialism and global condemnation of racism and fascism.

In the sphere of production, the scope of **d.** has been reduced due to changes in technology, the size and nature of businesses, and the gradual decline of unions and cooperative movements. Widespread urbanization with the concentration of an increasing percentage of the population into megalopolises has reduced the scope of **d.** at the local level. At the same time, **d.** has been extended as a consequence of the increase in type and number of groups of people united by particular interests (artistic, sports, religious, educational, environmental, cultural, etc.). With the development of the information society and advanced communications technology, the possibilities for the further development of **d.** are now greater than ever. Regional, continental, and global integration and the development of supranational entities have extended **d.** at the international level, reinforcing the federalist movement in various forms. The development of nongovernmental organizations at the international level has also helped strengthen democratic principles.

N.H. supports the process of democratization at all levels, but stresses the need for the development of **d.** particularly at the grassroots level, supporting the publication of neighborhood and community newspapers, the formation of local radio and TV stations, the development of computer networks for local communication, etc. Humanists are convinced that the fate of **d.** depends on the formation of the personality of citizens in the spirit of **d.**, on their integral and harmonious development, on the creation of conditions favoring the fulfillment and improvement of their creative capacities, and success in raising the level of general and civic culture. It is also necessary to reinforce and encourage any new growth of democratic culture in the sphere of production and to apply and make use of every democratic advance at all levels of political life.

DEMONSTRATION EFFECT

Used in **N.H.** to indicate a social event capable of acting as an example or model in places both near by and far removed. In the latter case, ever more rapid and numerous means of communication contribute to shrinking distances, and thus the phenomenon of the **d.e.** is becoming more frequent. In addition, the similarity of structural situations within a system now becoming global, favors instances of the **d.e.** being “imported” and “exported” with greater ease. The importance of this phenomenon is that it shows the possibility of incorporating an event or pattern of action into a wider sphere than that of its origin. This is the case of a “weak” influence, which follows the reverse path of a “strong” influence. A strong influence is something directly imposed on cultures or social groups, which are thus made increasingly dependent. The phenomenon of reciprocal influences between social groups or environments that are far removed may be observed today in various spheres of activity. We should bear in mind that no social or cultural formation remains passive or inert, but always acts as a small or large-scale **d.e.**, and is modified as it arrives in new ambits. The ongoing series of **d.e.**s that cultural diversity can generate clearly enriches the present process of *planetarization* (*).

DEPENDENCY

(From depending, L. *dependere,* to be subordinated to a person or thing). Subjugation, subordination. A system of power relationships imposed by one entity on another (a strong power on a weak one, a metropolis on a colony, etc.). A system of economic, political, sociocultural, or psychological subordination of one person, group, State, or people to another person, group, State. As a rule, the weaker entity is in a relation of **d.** on the stronger.

D. can have a natural or an artificial (imposed) historical origin; an example of the former is parent and child; of the latter, metropolis and colony, developed and developing State. **D.** is the result of violence and the domination of one by another.

The problem of **d.** is fundamental in the life of Latin American states, where the struggle for true economic and political independence and nation-state sovereignty has continued for centuries.

In the patriarchal family, **d.** is manifested in the relationship of superiority of the man over the woman, the elder over the younger, etc.

Today, although relations of **d.** of weaker countries on the major powers have no legal validity and are even condemned morally and legally by the world community, they continue to exist in practice. Notwithstanding the fact that all UN member states are recognized as independent, in reality significant financial, economic, and military control (and in some areas even administrative control) continues to be exercised by former metropolis.

N.H. strives to overcome **d.** and to strengthen sovereignty through good-neighbor policies, realizing the equality of all peoples, and the observation of universally recognized international norms and standards. While struggling for equal rights, freedom, and solidarity, **N.H.** speaks out against all forms of **d.** in relations between human beings, peoples, and nations.

DESPOTISM

(From despot: Gr. *despotes,* a master, lord). Absolute and arbitrary authority. A social and political regime that emerged in the ancient Orient and later in pre-Columbian America. It is based on the centralized redistribution of the socioeconomic wealth produced by agrarian

communities and craft guilds, and appropriated by the State. Despotic systems also depend on the practice of pillaging and enslaving neighboring peoples. Thus, the despotic empire cannot survive without continual territorial expansion. The social basis of this system is the caste system, which reproduces **d.,** enchaining each human being to a particular caste and ensuring social immobility. In spiritual matters, **d.** is linked to the deification of the person of the despot, which is linked to the balance and cycles of natural phenomena, with the idea that human history reproduces the movement of nature (the succession of day and night, seasons, the ebb and flow of the tides, etc.).

This phenomenon can also be found in the Middle Ages (the Mongol Empire) and in recent times (the empires of Stalin, Mao, and Hitler, who manifested significant despotic traits, especially in their systems of forced labor and their absolute personal power).

A despotic style of rule and administration is still practiced today in some states of Asia and Africa, where the arbitrariness of the leaders and the violence displayed toward their subjects, along with a total disregard for life and human dignity, are the rules of state organization. Examples of this are the states of Tajikistan and Turkmenistan.

DESTRUCTURING

Fragmentation or disintegration of a *structure* (*), in which the tendency of the process that gave it origin is discontinued. In a closed system, the disarticulation of both a structure and its environment is correlated in a way that does not allow the *new surpassing the old* (*)

DEHUMANIZATION

Process resulting in a reduction of human freedom. **D.** in interpersonal relations is characterized by the denial of the free subjectivity of others, as a consequence reducing them to objects. A dehumanizing way of looking at others strips them of the freedom which is their essence, and instead emphasizes secondary characteristics that become converted into substantive ones (gender, race, national origin, occupation, etc.). Such a dehumanizing “look,” driven by the intention of naturalizing the other, tends to differentiate rather than complement. There is also a historical naturalism under which human processes are interpreted in terms of supposed determinisms, which seek to be consecrated by the *science* (*) of the moment. For example, Geopolitics, *Social Darwinism* (*), and in large measure orthodox *Marxism-Leninism* (*) all embody such dehumanizing determinisms.

Throughout the long period of the Middle Ages during which the Church held enormous religious, political, and economic power, the question of whether women had souls was a subject of serious debate. A similar thing took place with the indigenous peoples of the Americas during the period of the European conquest, and it was concluded that the original inhabitants were “natural,” i.e., not strictly speaking human beings. In more recent times, and perhaps as a remnant of such ideas, people have continued to reduce the human personality simply to functions such as the activities or social situations in which people find themselves, always with an emphasis on the relationships of subordination or dependency. **N.H.** recommends care in the use of designations that might imply a dehumanizing reduction of the person: “patient” in relation to doctor; “adolescent” as signifying a person who is incomplete; “taxpayers” which defines citizens solely in terms of their financial support of the State, etc.

D. as a social process corresponds to anti-humanist moments (**humanist moment*) of history in which a collective *alienation* (*) pervades all human activities.

DEVELOPED COUNTRIES

Those countries of America, Asia, Oceania, and Europe notable for their high per capita gross national product, average life expectancy, low infant mortality, high average level of education (approximately fourteen years of instruction per employed person), high labor productivity and great wealth. These countries enjoy ownership of the majority of the world's inventions, patents and scientific discoveries; investment in scientific research, as well as high levels of spending on computer technology for the structure of accumulation; wide distribution of durable goods and paid services in the structure of family consumption. Corporations predominate in the socioeconomic structure of the **d.c.**, especially the huge multinational corporations that control the markets. This group is not homogeneous. In some instances, alongside the most advanced nations we find less developed ones, for example Greece.

In 1960 the Organization of Economic Cooperation and Development was founded with headquarters in Paris. This is an intergovernmental organization of twenty-four member states, mostly European, which coordinates economic cooperation.

Since 1975 there have been annual meetings of the heads of the governments of the seven wealthiest states: France, the United States, England, Germany, Japan, Italy and Canada (since 1977 the representative of the European Common Market has attended and, since 1995, with certain restrictions, the president of Russia). Since 1996, Asian-European meetings have been held by the leaders of fifteen Western European states and ten Asian states, such as Japan, China, South Korea, Singapore, Thailand, Malaysia and Indonesia.

DEVELOPING COUNTRIES

Group of countries where traditional societies predominate, or that are making the transition from preindustrial to industrial and postindustrial economies. Most of these countries are in Africa, Latin America and Asia, in the southern hemisphere, where 70% of the world population live, and only 30% of world income is concentrated. This attests to the injustice of international economic relations, the socioeconomic backwardness in social relations and the low technology level of society in these countries. The responsibility for this backwardness lies, not only on the transnational capital, that exploits these countries, but also on their ruling elites, which slow down development and block the process of modernization of society. It is also important to recognize that worker productivity in **d.c.** is low due to the illiteracy of a large part of their adult populations, low level of worker training, old technology, and absence or underdevelopment of their own scientific base. The states of Africa, Latin America and Asia continue their efforts to cooperate on regional matters, and at the international level to accelerate their development both collectively and through dialogue with the "North".

The seventh conference of the leaders of the States and Governments of the nonaligned nations (1983) approved a declaration of collective support for the internal strengthening and progress of developing countries, as well as a program of actions for economic cooperation.

The Committee for Economic Cooperation between developing nations operates within the framework of the UN Conference on Trade and Development, founded in 1964. Since 1977,

during sessions of the UN General Assembly, the Group of 77, created in 1964 by the nations of Africa, Latin America and Asia, has held meetings of their ministers of foreign affairs.

In 1996, Japan hosted a gathering of ten Latin American and Asian countries (Argentina, Brazil, Colombia, Chile, Mexico, Malaysia, Thailand, Hong Kong, South Korea and Japan) to examine problems in the development of economic relations between Asia and Latin America.

DICTATORSHIP

(From L. *dictaturam,* temporary power of the dictator, named by the Roman Senate). Absolute power; a regime that is the product of armed violence and that practices terror, arbitrariness and direct violence as the principal method of state administration; power based on direct violence, unrestrained by law.

This political model, which originated in ancient Greece and Rome, was present in the Middle Ages and again in modern times to the present. The USSR and other states known as socialist officially proclaimed themselves “dictatorships of the proletariat,” but were in practice dictatorial oligarchic regimes under the control of the *nomenclatura* (leadership) of the Communist Party, which held absolute power.

In several countries of Asia, Africa and Latin America, military dictatorships seized power, using anti-communism as a pretext for implanting oligarchic regimes, repressing social movement and using terror to destroy democratic organizations. Most of these dictatorships were expunged by the subsequent rise of democracy.

N.H. condemns, from ethical, juridical and political points of view, all forms of **d.** for their assaults on human dignity and security; their violations of human rights; their cult of violence and practice of terror; and for placing group and often corporative interests above the human being.

DIGNITY

(L. *dignitatem,* moral excellence). 1) Moral value, recognition of the value of every human being as a personality for itself and for the society to which it belongs; 2) Honorary position, employment and situation of authority.

D. is a form of self-awareness and control of one’s own personality that allows human beings to understand their responsibility toward themselves and society, and allows the latter to recognize in practice the rights of the human personality and formulate requirements from it.

N.H. affirms the **d.** of the personality as a high ethical value in interpersonal relations, in day-to-day practical activity, and in sociopolitical action. In so doing, humanism elevates the human person and helps struggle against the humiliation of citizens in daily life and in the sociopolitical life of today’s society.

DIPLOMACY

(Gk. *diploma,* document). The science and art of inter-state relations; diplomatic corps and career; system of state institutions charged with undertaking negotiations with other states, and with international, regional and sub-regional governmental organizations.

This term also encompasses the entire range of methods and procedures of interstate negotiations for the purpose of reaching bilateral or multilateral commitments and agreements among nations.

DISCRIMINATION

(L. *discriminare,* to separate, differentiate). Designates a form of treating persons, organizations and states as inferior due to factors such as race, ethnicity, gender, age, culture, ideology, etc. A premeditated depriving or curtailing of rights and privileges. One form of political **d.** is the restriction of a person's or group's right to vote or to be elected to public office.

Any explicit or concealed act of differentiation or segregation of an individual or human group that entails the negation of their intentionality and freedom is **d**. Such **d.** is always accompanied by affirming a contrast with such people based on special attributes, virtues, or values that the parties exercising **d.** claim for themselves. Such a procedure is correlated with an objectifying "look" (a sensibility or an ideology) *vis à vis* human reality.

N.H. condemns **d.** in all its manifestations and urges its public unmasking in every instance.

DOGMATISM

(From dogma: *L. dogma,* the basic tenet of a doctrine). Mode of thinking that accepts certain opinions, doctrines and norms as unconditional postulates or principles, valid under any circumstance and accepted without criticism or rational judgment. It closes off the path to acquiring new knowledge and introducing innovations. It is characteristic of a narrow religious consciousness that upholds traditionalism and conservatism. The struggle against **d.** facilitates the free development of science and the spread of knowledge concerning nature and society.

D. has always been and continues to be an obstacle to spiritual and social progress, ultimately leading to the objectification of the culture, to its isolation and *destructuring* (*).

Humanism developed historically in the resolute struggle against medieval **d.**, introducing and putting into practice momentous cultural innovations. The universalist, open and creative spirit of **N.H.** carries forward in today's world the struggle against all **d.,** which artificially limits the creative capacities of human beings.

E

ECOLOGY

We are indebted to Lamarck and Treviranus for the basis and name of the new science that after 1802 came to be called Biology. What was formerly referred to as Natural History was reformulated by Haeckel in 1869 when it began to form part of Biology under the name of **e.** This branch of knowledge studies the relationship between organisms and the environment in which they live. Today, **e.** studies the adaptations of species related to their need for energy, food and reproduction. As an academic discipline, **e.** is divided into plant, animal and human **e.** In general terms, **e.** is concerned with the adaptation of species and the environmental factors affecting them (soil, climate, other species, etc.).

One of the fundamental themes of **e.** is *ecosystems* (the ensemble of living and non-living beings which are interrelated within and linked to the same environment). Ecosystems are

thermodynamically open systems which receive energy from outside and transmit it to neighboring ecosystems. The study of ecosystems is based on systems theory and cybernetics. The ecosystem includes a body of biotic (species) and abiotic elements which are in a state of constant interaction.

Today, interest in **e.** has spread beyond the cloisters of academia, reaching large sectors of the population. The excesses of companies that pollute have been duly documented. They have and continue to perpetrate serious imbalances that threaten existing flora and fauna, dumping toxic wastes and non-biodegradable residues, manipulating nuclear power plants as sources of energy, and unleashing environmental contamination and acid rain. To this must be added the growth of the mega-cities, the damage to the productivity of farmland irrationally over-treated with pesticides and chemical fertilizers, the desertification of vast areas, etc. All of these factors constitute a serious focus of concern for those interested in protecting the flora, fauna and climate in a balanced environment that will ensure human survival. The practice of calling attention to the growing ecological difficulties that societies are today experiencing, which has been generically termed *environmentalism* (*), signifies an important advance in the increasing consciousness of the people regarding one of the most critical problems of these times. Even if, among the teachers and leaders of *environmentalism*, there is not a single, homogeneous interpretation of the deterioration of the environment or the methods to be followed to overcome this dangerous situation, a collective sensibility has begun to emerge that has led to the passage of increasing amounts of legislation against anti-environmental activities. Of course, these dangerous activities will not be fully resolved until they come to be understood as crimes against humanity. Moreover, although we can advance in that direction, we need to understand that the inhuman system in which we live today carries within its own development the seeds of its own decomposition and that of everything it takes possession of. The need for a radical change in the structure of power and in the organization of societies becomes evident in the face of the growing ecological disaster.

ECONOMY

(Gr. *oikonomia,* management of a household). System of relations of production, distribution and services, and of the related enterprises ranging from family businesses to multi-national corporations. The corresponding branch of science that studies these relationships and the economic system in general is termed *economics.* It is customary to speak of both *private or domestic* ***e.*** and *public* ***e.*** to highlight the extent of economic activity; of *rural* or *urban* ***e.*** to indicate the surroundings in which the productive operations are carried out; of *mixed* ***e.*** to refer to an intermediate economic system between a *liberal* ***e.*** (which implies the absence of State intervention) and a *planned* ***e.*** (with maximum State intervention). We also speak of *economies of scale* in which the earnings of a company are increased through a reduction in the unit cost of production achieved through increasing size; of *external* ***e***. which is income not realized through a company's own efforts but as the result of a favorable economic environment or events. We also speak of rudimentary, underground, and prosperous **e.**, according to the interpretative framework used to measure productivity.

N.H. proposes an economic model in which in every concrete set of circumstances the relations of production, exchange and consumption are regulated by *worker ownership* (*) and by the interests of the majority of the population. This proposal encourages the humanization of the **e.**,

starting from the instrumental conception of economic factors at the service of the human being. The humanization of the **e.** advocated by **N.H.** diverges radically from all economistic models that rest on interpretative reductions that portray the individual, society and political reality as mere epiphenomena or as simple reflections of prevailing economic or macroeconomic conditions. The central ideas of the project of humanizing the **e.** are outlined in the "Statement of New Humanism**"** (**Humanist Statement*).

EDUCATION

(L. *educatio,* the act of developing the physical, intellectual and moral faculties). System for transmitting and extending knowledge, skills and norms of conduct and social communication that includes corresponding theories (pedagogical science) and educational institutions. It is divided into pre-school, elementary, intermediate, technical school, university, adult and special **e.** (for the deaf, blind, etc.), distance **e.**, self study and other branches. There are differences between state, municipal private **e.**, and **e.** programs offered by associations.

E. is the individual's preparation for culture, for work, for the practice of science, ethics, art, etc. Because it contributes to the formation of each person's ideology, culture, morality and orientation toward life and work, **e.** is the most important and traditional source of socialization.

It is customary to speak of **e.** in at least two different senses. One refers to the transmission of information and knowledge from educator to student, and here the new information technologies tend to progressively replace the educator's work. There is another sense in which **e.** is conceived as a preparation, a training of the student for the world they live in. This "world" refers as much to intangibles such as values and human relations, as it does to physical things. In this second sense, **e.** seeks to enable different modes of comprehension, points of view, different perspectives for understanding the realities of material and cultural objects as well as those of one's interiority. An **e.** that is increasingly limited to the transmission of objectal data, is an important factor of the "emptying out" of the subjectivity and meaning in human actions. This type of **e.** demands profound reforms. Clearly, the problem of **e.** is one of the most pressing in the contemporary world.

Massive **e.** through the use of the new electronic technologies opens up a vast field of possibilities for the development of collective knowledge. It should be noted, however, that the dissemination of knowledge (however neutral or scientific it claims to be), carries with it the dominant ideology, this being most clearly observable in the field of the human sciences (philosophy, history, psychology, sociology, law, economics, etc.). Moreover, this has happened and happens, whatever the method of **e.**, independently of the technology it uses.

In *Humanize the Earth* Silo writes:

> 1. … to educate is basically to train new generations in the exercise of a non-naive vision of reality, so that their *look* takes in a world not as a supposedly objective reality in itself, but rather as the object of transformation to which human beings apply their action. But I am not speaking now of information about the world; I am speaking, rather, of the intellectual exercise of a particular un-prejudiced vision toward landscapes and of an attentive practice toward one's own *look*. A basic education should strive for the exercise

of coherent thought. This does not, in this case, refer to knowledge *per se,* but to the person's contact with their own registers of thinking.

2. Second, education should make use of the incentive of emotional comprehension and development; thus, the exercise of dramatics on the one hand and self-expression on the other, in addition to expertise in managing harmony and rhythm, should be considered in planning an integral education. But the object of such an education is not to instrument procedures that seek to *produce* artistic talents, the intention is rather that individuals make emotional contact with themselves and others, without the alterations and disorientations that are induced by an education of separateness and inhibition.

3. Third, education should involve a practice that will call into harmonic play all of the person's corporal resources, and this discipline more closely resembles a form of gymnastics performed artfully than it does a sport, which does not form the person integrally, but in a one-sided fashion. What is entailed here is to allow the person to make contact with their body and to govern it with ease and assurance. Thus, although sports would not have to be regarded as formative activity, their practice would be useful were it based on above-mentioned discipline.

4. Thus far I have spoken of education from the point of view of activities formative of human beings in their human landscape, without speaking of information as it relates to knowledge, to the incorporation of data through study and through practice as a form of study.

ELECTION

1. Process of electing; appointment to a position or office through a process of voting; essential democratic process for establishing an institution, filling a public office, or forming bodies that hold powers delegated by each citizen or member of the association. There are different kinds of electoral systems; for example, proportional representation in which the candidate in an electoral area who obtains an absolute or relative majority of votes wins the election. Elections can be general, or limited to one part of the electorate; by secret ballot or open election, or by acclamation; direct or indirect. In monitoring elections it is important for official representatives of all parties or groups presenting candidates as well as neutral observers to take part.

2) Decision made in front of two or more options. The possibility of **e**. reveals the degree of *liberty (*)* in human actions. For **N.H**., all **e.** is always in front of a set of conditions; that's why we should speak of liberty in a particular situation rather than in abstract terms. The act of eluding or postponing an **e.** is also an **e.**

ELECTORAL SYSTEM

(From Gr. *syn,* with, together, and *histanai,* to set). One of the components of the official and legitimate mechanism for the realization of democracy, for the participation of the citizens in governing through the institution of elections and suffrage. It involves the management of the State, municipalities, public associations and organizations, and the election of their officials and functionaries, as well as the monitoring of their activities.

Elections can be direct or indirect; voting can be secret or open. There are different methods for the scrutiny of the ballots and for the distribution of seats in the parliament (in both majority and proportional systems).

To legitimize their power, authoritarian regimes replace genuine elections with elections by acclamation, fraudulent plebiscites and other subterfuges. This is how Mussolini, Stalin, Hitler, Nasser, Pinochet, Suharto, Mao Ze dong, Saddam Hussein and other dictators have proceeded.

Furthermore, electronic technology applied to the electoral system is beginning to make possible not only an acceleration in counting ballots, but is also putting the citizen in immediate contact with legislative initiatives or executive decrees, allowing them to exert pressure through direct expression of opinion (through computer networks), in a quasi-plebiscitary way. This possibility of instantaneous relationship between initiatives and accords, or discords, creates completely new conditions of interaction. Of course, we should not confuse this new technology with opinion polls, which are subject to manipulation by the State or by the company gathering, processing and delivering the results obtained.

N.H. proposes a complement to the electoral system. This should consist of a body of laws of *political responsibility* that contribute to popular control over the performance of government officials. Legislation for political prosecution, the divestment of privileges of office, removal from office and other measures, must be clear for their immediate application. Such a system is important, not only to control irregularities, but also to reduce the margin of betrayal of the voters, which is frequently expressed as politicians' non-fulfillment of their election promises. Using the pretext of waiting for future elections to be held to determine whether the citizens are in agreement or not with their conduct in office, the people's decision is postponed in matters that can be of special urgency. Today, given the acceleration of societal events, such dilatoriness is totally disproportionate and demands a profound revision. Until now, the betrayal of the voters has been the favorite method used by leaders who take refuge in the conclusion of their mandate in order to — only then — verify whether the measures they have applied meet with the people's acceptance or rejection.

ELITE

The most select, distinguished layer of informal leaders that stand out in each social group or corporation, and that develops and transmits ethical, aesthetic values, etc., and norms of social conduct within their group.
Various theories give different definitions of this phenomenon, its nature, social status and role in society, from biological interpretations that see no essential difference between natural and social elites, to mechanistic, systematological and culturalogical interpretations.

EMANCIPATION

(From L. *emancipare,*, to deliver from guardianship or slavery). Process and goal of liberation from a condition of subjugation. Recovery of liberty, sovereignty, autonomy and independence.

In social relations this is a question of achieving the **e.** of oppressed groups or social strata (servants, slaves, women, homosexuals, ethnic or religious minorities, etc.).

In international relations, **e.** is a question of liberation of colonies and oppressed nations, of proclaiming and making real their independence and equality of rights with respect to other states. Different forms of **e.** can be distinguished: spiritual, cultural, political, economic, etc.

There are violent and non-violent forms of **e.** Humanists opt for non-violent forms. The principal objective of the activities of **N.H.** is the search for the full range of possibilities for eliminating all factors of oppression so that human beings can develop their freedom, their creative qualities and strengths.

EMPIRICAL HUMANISM

Any humanism that is put into practice without historical or philosophical premises. **E.H.** is the clearest, most commonplace example of the exercise of the *humanist attitude* (*).

ENLIGHTENMENT, THE

(From L. *lumen*, light). Illumination of the understanding with the light of the intellect. In world history, this name, the Age of **E.** or Century of Light was given to the eighteenth century. The beginnings of this current of thought, which gives priority to scientific knowledge and human reason, were marked by the works of Benedict Spinoza, René Descartes, John Locke, Isaac Newton, Gottfried Wilhelm von Leibniz, and other thinkers of the seventeenth and eighteenth centuries.

While these elaborators of universal systems can be considered the precursors of the **E.**, the encyclopaedists gave priority to empirical and historical knowledge, and the symbol of this period is Encyclopaedism, which managed to imprint the seal of enlightenment on global society and to place scientific knowledge, rationalism and empiricism as the driving forces of social progress. According to the thinkers of the **E.**, the ideas of good, justice and human solidarity, reinforced by scientific knowledge, would succeed in changing qualitatively both the human being and all of society, contributing to the humanization of life.

Diderot introduced the idea of the unity of goodness and beauty. Voltaire wielded his critical scalpel against the conservative institution of the Church. Montesquieu established the principle of the separation of powers. Condillac founded the sensualist school, highlighting the role of analysis in scientific knowledge. Rousseau elaborated the doctrine of the “social contract” Schiller proclaimed his romantic humanism. Goethe placed special attention on the fusion of the natural and social dimensions in each human being.

The extension of encyclopaedic scientific knowledge, the intertwining of religious and atheistic approaches in the analysis of the phenomena of life, the aspiration to harmony and prosperity, the consolidation of the principles of justice and solidarity, paved the way for the inception of modern times. This new social order turned out to be neither as harmonious nor as humanistic as the thinkers of the **E.** had dreamed it would be, but it nevertheless signified an enormous step forward in the development of civilization.

The principal historical merit of the Age of **E.** and the Renaissance as well consists of the renewal of humanism as a social ideology, a way of life and an ethical base. All of this has had lasting significance for world civilization.

ENVIRONMENT

Term generally used to designate an integrated *structure* (*) of living systems.

ENVIRONMENTALISM

Extension and generalization of ecological concepts, transferring them into the realm of social reality. Emerging in the 1960s from movements advocating the protection of nature and the environment, **e.** involves an awareness of the disconnection or rupture between human beings and their natural environment, a rupture caused by an industrial civilization that contaminates, destroys, or exhausts non-renewable resources, and threatens the very survival of the species. **E.** declares the urgent need for forms of development that are in balance with nature, based on utilizing renewable and non-polluting energy sources. Implementing **e.** will only be possible through a maximum decentralization of the centers of decision-making and the application of measures for *self-governance* (*) that allow each person to feel fully responsible for their future.

EQUALITY

(From L. *aequalitatem*) Principle that recognizes in all citizens the capacity or possibility for the same rights.

Human beings cannot be *equal,* because each one is a distinct person unique among its kind, unrepeatable in history, irreplaceable. However, in economic activity the worker and the manager are fully replaceable in their technological functions, social roles, etc. This *alienation* (*) of the human being creates the illusion of universal **e.**

Egalitarianism arises from such a foundation. Historically, two fundamental conceptions of egalitarianism have developed: **e.** of possibilities and **e.** of results. Very important here is the problem of the relationship between the contribution and the remuneration of the individual, between abilities and needs, as well as mechanisms for the redistribution of income. The social-democratic approach attempts to establish and bring about various forms of compromise between these two conceptions of egalitarianism.

Communists affirm the **e.** of persons with respect to the ownership of the means of production, rejecting private property as the cause of alienation and exploitation.

Conservatives reject the **e.** of results as a violation of the principles of freedom and human nature, as a deplorable practice that undermines the effective functioning of the social system.

N.H. acknowledges the social **e.** of citizens before the law and nations with respect to their international rights as established in the charter of the United Nations, but does not accept egalitarianism as a social and political doctrine. At the same time, **N.H.** condemns the neo-conservative orientation that seeks to preserve the privileges of both the aristocracy of money and a tiny group of states at the expense of those social groups in greatest need and of developing countries.

EVOLUTION

(From L. *evolutionem*: action and effect of evolving). The gradual and natural self-development of systems – social and organic – excluding abrupt or sudden transformations, especially artificial interventions, in the course of the natural process.

E. comprises an accumulation of changes that proceed toward growing complexity through a process extending over a more or less prolonged period of time.

In biological science the doctrine of **e.** attempts to explain natural phenomena as successive transformations of a single primary, material reality subjected to perpetual movement, by virtue of which it passes from simple and homogeneous to compound and heterogeneous. This presents serious theoretical problems, though, because certain important cosmologies (and

their derived biological positions) have attempted to prove that from an initial state everything continues being gradually transformed until the energy and order are dissipated. In recent years, however, following the study of dissipative structures (due especially to the work of Ilya Prigogine), the concept of **e.** has been radically modified, altering not only the old conceptions but current ones as well still based on a simple entropic principle. In light of these conceptual changes, a fundamental revision is required, not only in the idea of **e.,** but also, for example, in the field of the social sciences, in the idea of *revolution* (*), which implies a rupture or discontinuity in an evolutionary social process.

EXISTENTIALISM

(From LL. *existentia*). One of the most influential philosophical and cultural systems; a particular current of humanist thought that has as its objective the analysis and description of the meaning and contradictions of human life. From the point of view of **e.**, the individual is not a mechanical part of a single totality (generation, class, social body), but an entity integral and complete in itself.

In the philosophy of **e.** there are numerous tendencies, among them religious and atheist. A common problematic unites them, but each has its own approach to understanding life. In the religious, primacy is granted to the relation of humankind to God. The atheist branch considers the individual as the only God. These conceptions, however, influence each other reciprocally, exhibiting the same concern for the suffering of human beings, proclaiming the same ethical principles, and experiencing the same disillusionment regarding the absurdity and meaninglessness of modern life. The same spirit of pessimism and even despair characterizes all the tendencies of the existentialist movement.

Sören Kierkegaard (1813-1855), Danish philosopher and Protestant theologian, was one of the precursors of existentialist doctrine; he analyzed in great depth and detail such features of human existence as sorrow, fear, love, guilt, good and evil, death, consciousness, dread, etc. The permanent sense of dread that an individual experiences is a consequence of the feeling of abandonment in anticipation of inevitable death. Sincere faith is the only thing that allows the individual to live life consciously. Nicholas Berdyaev (1874-1948), a Russian Orthodox philosopher, developed the line of thought of Kierkegaard further and founded what was termed “New Christianity.” According to Berdyaev, the existence of the individual is founded in freedom, while the meaning of life is constituted “in the birth of God in the individual and of the individual in God.” Only the individual exists, whereas everything else is simply there but does not exist because it has no consciousness of its existence, but merely adapts to objective conditions. In this form of **e.** three factors intersect: freedom, divine predestination, and the responsibility and personal energy of a being who knows how to think, feel and produce. The individual must be always in a state of renewal, i.e., become ever more human.

Karl Jaspers (1883-1969) understood this problem in his own way, attempting to separate the “temporal axis” of history and to focus attention on certain constants in life (sickness, death, suffering) that determine the principal meaning of existence. According to Jaspers, every being must seek its individuality in its present life.

In Spanish philosophy and literature Miguel de Unamuno (1864-1936) developed existentialist ideas. He attributed special significance to the idea of *Quixotism,* according to which the human being undertakes a permanent struggle (as did Don Quixote) for an unreal ideal. Every concrete existence is made up of collisions between the ordinary and the sublime, between pragmatism and spiritual revelation.

For many existentialists, Friederich Nietzsche (1844-1900) represents another source of this doctrine, apart from Kierkegaard.

Just as Marxists made use of the dialectical method of Hegel, more recent existentialists have employed the rigorous phenomenological method of Husserl in their descriptions.

Martin Heidegger (1889-1976) and Jean Paul Sartre (1905-1980) are other thinkers who have contributed in important ways to the development of **e.** José Ortega y Gasset (1883-1955) can also be considered part of this movement, even though his ratio-vitalist line of thought departs in many respects from a number of the basic assumptions of **e.**

Independently of the diversity that characterizes the existentialist focus on the circumstances of human life, this conception is notable for its sensitivity toward all problems of human existence, as well as for its confidence in the personal, creative powers of human beings. The credo of many existentialists: “Existence means being human; human being means existence,” corresponds fully with the conception of **N.H.**

EXISTENTIALIST HUMANISM

A form of *philosophical humanism* (*).

Immediately after the Second World War, the French cultural panorama was dominated by the figure of Sartre and *existentialism* (*), the current of thought he helped spread through his work as a philosopher and novelist and through his *engagement* or politico-cultural commitment. Sartre’s philosophical formation took place in Germany in the 1930s, and was especially influenced by the phenomenological school of Husserl and Heidegger. In the postwar political climate and in his confrontation with Marxism and Christian Humanism, Sartre set out to extend the ethical-political aspects of his existentialism, redefining it as a humanist doctrine based on commitment and the acceptance of historical responsibilities, active in the denunciation of all forms of oppression and alienation. It was with this intent that in 1946 Sartre wrote *Existentialism* (*L’Existentialisme est un humanisme*), an essay consisting of a slightly modified version of the lecture he had given on the same topic at the Club Maintenant in Paris.

Sartre presented and defended the thesis that existentialism is a humanism as follows:

> “Many people are going to be surprised to hear us speaking of humanism on this occasion. We shall try to see in what sense it [existentialism] is to be understood as such. In any case, what can be said from the very beginning is that by existentialism we mean a doctrine that makes human life possible and, in addition, declares that every truth and every action implies a human setting and a human subjectivity... Subjectivity of the individual is indeed our point of departure, and this for strictly philosophic reason... There can be no other truth to take off from than this: *I think; therefore, I exist.* There we have the absolute truth of consciousness becoming aware of itself. Every theory that takes man out of the moment in which he becomes aware of himself is, at its very beginning, a theory that confounds truth, for outside the Cartesian *cogito,* all views are only probable, and a doctrine of probability that is not bound to a truth dissolves into thin air. In order to describe the probable, you must have a firm hold on the true. Therefore, before there can be any truth whatsoever, there must be an absolute truth; and this one is simple and easily arrived at; it’s on everyone’s doorstep; it’s a matter of grasping it directly.

Moreover, this theory is the only one that gives dignity to man, the only one that does not make of him “an object.”

But unlike what occurs in Cartesian philosophy, for Sartre the *cogito* — "I think" — retransmits directly back to the world, to others; the consciousness in its intentionality is always consciousness of something. Sartre continues:

> "... thus, the man who becomes aware of himself through the *cogito* also perceives all others, and he perceives them as the condition of his own existence. He realizes that he can not be anything... unless others recognize him as such. In order to get any truth about myself, I must have contact with another person. The other is indispensable to my own existence, as well as to my knowledge about myself. This being so, in discovering my inner being I discover the other person at the same time, like a freedom placed in front of me which thinks and wills only for or against me. Hence, let us at once announce the discovery of a world which we shall call inter-subjectivity; this is the world in which man decides what he is and what others are.

Sartre next goes on to give the definition of the human being from the point of view of existentialism. In Sartre's view, all existentialists of whatever stripe, Christian or atheist, including Heidegger, concur in this: in the human being, *existence* precedes *essence.* To clarify this, Sartre gives the following example:

> "Let us consider some object that is manufactured, for example, a book or a paper-cutter: here is an object which has been made by an artisan whose inspiration came from a concept. He referred to the concept of what a paper-cutter is and likewise to a known method of production, which is part of the concept, something which is, by and large, a routine. Thus, the paper-cutter is at once an object produced in a certain way and, on the other hand, one having a specific use... Therefore, let us say that, for the paper-cutter, essence – that is, the ensemble of both the production routines and the properties which enable it to be both produced and defined – precedes existence.

In the Christian religion, Sartre continues, within which European thought has been formed:

> "when we conceive God as the Creator, He is generally thought of as a superior sort of artisan... Thus, the concept of man in the mind of God is comparable to the concept of paper-cutter in the mind of the manufacturer, and, following certain techniques and a conception, God produces man, just as the artisan, following a definition and a technique, makes a paper-cutter.... In the eighteenth century, the atheism of the *philosophes* discarded the idea of God, but not the notion that essence precedes existence.

Following this line of thought, Sartre says that man:

> "... has a human nature; this human nature, which is the concept of the human, is found in all men, which means that each man is a particular example of a universal concept, man.... [B]ut atheistic existentialism, which I represent, is more coherent. It states that if God does not exist, there is at least one being in whom existence precedes essence, a being who exists before he can be defined by any concept, and that this being is man, or, as Heidegger says, human reality. What is meant here by saying that existence precedes essence? It means that, first of all, man exists, turns up, appears on the scene, and, only afterwards, defines himself. If man, as the existentialist conceives him, is indefinable, it is because at first he is nothing. Only afterward will he be something, and he himself will have made what he will be." (*Existentialism,* 18)

Sartre goes on to clarify this thought still further:

> "Man is nothing else but what he makes of himself. Such is the first principle of existentialism. It is also what is called subjectivity, the name we are labeled with when

> charges are brought against us. But what do we mean by this, if not that man has a greater dignity than a stone or table? For we mean that man first exists, that is, that man first of all is the being who hurls himself toward a future and who is conscious of imagining himself as being in the future. Man is at the start a plan which is aware of itself;... nothing exists prior to this plan;... man will be what he will have planned to be." (*Existentialism,* 18–19)

Thus, for Sartre, the task is to deduce coherently all possible consequences of the non-existence of God. First, the human being does not have a fixed or unchanging essence; the human essence is constructed upon existence, first as plan or project and then as actions. Human beings are free to be whatever they want to be, but in this process of self-formation they have no moral rules to guide them.

Recalling one of the thinkers who inspired existentialism, Sartre notes:

> Dostoyevsky said, "If God didn't exist, everything would be possible." That is the very starting point of existentialism.... [I]f God does not exist, we find no values or commands to turn to that legitimize our conduct. So, in the bright realm of values, we have no excuse behind us, nor justification before us. We are alone, with no excuses. That is the idea I try to convey when I say that man is condemned to be free. Condemned, because he did not create himself, yet, in other respects free; because, once thrown into the world, he is responsible for everything he does... Man, with no support and no aid, is condemned every moment to invent man...
>
> "….When we say that man chooses his own self, we mean that every one of us does likewise; but we also mean that in making this choice we make a choice for all men. In fact, in creating the man that we want to be, there is not a single one of our acts which does not at the same time create an image of man as we think he ought to be. To choose to be this or that is to affirm at the same time the value of what we choose, because we can never choose evil. We always choose the good, and nothing can be good for us without being good for all.

It is on this foundation that Sartre constructs a social ethics of freedom:

> "…When, in all honesty, I've recognized that man is a being in whom existence precedes essence, that he is a free being who, in various circumstances, can want only his freedom, I have at the same time recognized that I can want only the freedom of others.

Sartre's ethics is not based on the thing chosen but rather on the honesty or "authenticity" of the choice. He also says that action is *not* necessarily gratuitous, absurd, or without foundation. In fact, even though no sweeping and definitive morality exists, even though every individual is free to construct their own morality within the situation they live, by choosing among the various possibilities that present themselves, it is nonetheless possible for the individual to make moral judgments. Such moral judgments are based on the recognition of freedom (one's own and that of others) and of dishonesty or bad faith. Let us see how Sartre explains this:

> "…One can judge...that certain choices are based on error and others on truth. If we have defined man's situation as a free choice, with no excuses and no recourse, every man who takes refuge behind the excuse of his passions, every man who sets up a determinism, is a dishonest man, is in "bad faith" But suppose someone says to me, "What if I want to act in bad faith?"; I'll answer, "There's no reason for you not to be, but I'm saying that that's what you are, and that the strictly coherent attitude is that of honesty." I can bring moral judgment to bear.

Let us now consider in what sense for Sartre existentialism can be said to be a humanism:

> "…Man is constantly outside of himself; in projecting himself, in losing himself outside of himself, he makes for man's existing; and, on the other hand, it is by pursuing transcendent goals that he is able to exist; man, being this state of passing-beyond, is at the heart, at the center of this passing-beyond. There is no universe other than a human universe, the universe of human subjectivity. This connection between transcendency, as a constituent element of man (not in the sense that God is transcendent, but in the sense of passing beyond), and inter-subjectivity (in the sense that man is not closed in on himself but is always present in a human universe) is what we call existentialist humanism. Humanism, because we remind man that there is no law-maker other than himself, and that in his forlornness he will decide by himself; and because we point out that man will fulfill himself as man, not in turning toward himself, but in seeking outside of himself a goal which is just this liberation, just this particular fulfillment.

Sartre admitted that the antithesis between absolute freedom and equally absolute bad faith had been suggested to him by the climate of the war, in no other alternative seemed possible except that between being "for" and being "against." After the war the true experience arrived — that of *society* — that is, the experience of a complex reality, without clear antitheses or simple alternatives, where there existed an ambiguous relationship between the given situation and initiative, between choice and conditioning. In an interview by the *New Left Review* in 1969, Sartre goes as far as giving the following definition of freedom: "Freedom" is that small movement which makes of a totally conditioned social being, a person who does not limit himself to re-exteriorizing in its totality, the conditioning he has undergone."

Notwithstanding this reductive definition of freedom, Sartre does not renounce certain fundamental themes of his prior philosophy. Freedom continues to be the center of his problematic. In 1974, six years before his death, in the discussions published under the title *On a raison de se révolter: discusions* (*To Rebel is Just*) Sartre reaffirms that human beings can be alienated and objectified precisely because they are free, because they are not things, not even things that are particularly complex. Human beings never wholly coincide with their factors of conditioning; were this so, it would in fact be impossible to even speak of their conditionings. A robot could never be oppressed. Alienations lead back to freedom.

EXTERNAL LANDSCAPE

Configuration of reality corresponding to the perception of the external senses as filtered through the contents of the consciousness. Because the consciousness is an active structure and not merely a passive reflection of "external" reality, the latter appears as a structured "landscape," and not as a sum of perceptions nor as an isolated structure of the perceptions of the external senses. The **e.l.** is experienced in the "outward" position of the consciousness, which has as its reference the peripheral, tactile-cenesthetic register (**internal landscape*).

F

FAITH

(From L. *fides,* faith). A *belief* (*) that is not based on rational argument. Acceptance of or agreement with words or statements based on the authority or reputation of their source; confidence, assurance that a thing is true. **F.** is a characteristic of individual and social consciousness.

The psychological state of a subject, expressed in ideas and images, that serves as motivation and orientation in practical activity is also regarded as **f.**

Different theories of **f.** can be identified: emotional ones (which interpret **f.** as an emotion), sensual-intellectual ones (**f.** as a phenomenon of the intellect), and voluntarist ones (**f.** as an attribute of the will). Religious **f**. is a special sphere of **f.**

N.H. distinguishes between fanatical **f.** (which is expressed destructively), naive **f.** (which can endanger a person's vital interests), and **f.** that serves to open up the future and advance constructive goals in life.

FAMILY

(From L. *familiam,* immediate kinship; household and servants). Group of individuals who share some common domestic or nuclear condition.

In botany and zoology the term **f.** designates a taxonomic group constituted by several natural genera that possess a large number of common characteristics. In mathematics **f.** refers to a set whose elements are grouped.

For census purposes, the **f.** (household) is a complex unity of economic and social nature. In general, this designation refers to a group of persons who live together in the same residence and share meals. The single-person **f.** is constituted by a citizen who lives alone; the large **f.** consists of four or more children under 18 years of age or older disabled children unable to work. These categories vary according to the legislation of each country, depending on the degree of family protection and security provided and refers, among other cases, to single mothers with minor-age children.

The **f.** plays a decisive role in the formation and socialization of the personality. It is a historical institution subject to change, and its specific characteristics vary from culture to culture.

In recent years the **f.** has undergone vertiginous changes due, in large part, to urban overcrowding. Large families have had to reduce their size due to the spatial limitations of land for residential housing. The growing incorporation of women into the working world outside the home has also had an effect. In general, as the standard of living of populations rises, **f.** size tends to shrink and, inversely, in poor countries explosive growth in family size can be observed. Currently, new structures are emerging that replace parts of the traditional **f.**, for example, in the care and supervision of children in day-care centers. Adoption as well as advances in artificial insemination introduce variants in the concept of the traditional **f.,** bonded by consanguinity. Another case is that of families formed by homosexual parents and adopted children.

N.H. warns of the urgent need to lower the birthrate, improving the standard of living of families in poor countries; it supports legislative initiatives to protect the rights of mothers and children and encourages the creation of interfamily associations capable of providing a complete preschool education.

FASCISM

Nationalistic, authoritarian, anti-communist political concept, the enemy of liberal democracy. Takes its name from the Roman allegory of state authority: a bundle of rods bound around an ax (fascio). This political ideology and organization were created in Italy in 1919 by Benito Mussolini. It claimed to be neither capitalist nor socialist, but advocated a corporativist

State. It was the model for Germany (Nazism), Spain (Falangism)and Japan in that period. The British Fascist Union was founded in the United Kingdom, and the Croix de Feu in France. Together with *national socialism* (*), **f.** constitutes the most radical anti-humanist movement. **F.** denies human rights and leads to the degradation of the personality.

F. aspired to establish a *new order* (*) – the millennial fascist State – through war, and in this endeavor it was principally responsible for unleashing the Second World War, which by official count cost more than fifty million human lives.

The fascist regime is tyrannical, dictatorial and rigidly hierarchical. Its principle is “the leader is always right,” and the duty of each person is unconditional obedience to the leader. It is a totalitarian regime, which rejects democracy and establishes the monopoly of the fascist party, concentrating in its hands all economic, political and ideological power. The fascist system is militaristic *par excellence* and converts all inhabitants of a country into soldiers who carry out the will of the leader. For **f.**, the nation state stands above everything. It is a repressive regime that allows no opposition, no dissent.

The fascist ideology is eclectic and contradictory. It groups together mutually exclusive ideas, mixing elements of socialism, nationalism, paganism, elitism, egalitarianism and militarism. It posits *violence* (*) as the absolute method for social and political control.

F. promoted the model of rapid social mobilization to carry out a "national objective.” Since **f.** utilized subversion and violence as its principal methods of political action, in addition to clandestine forms of organization, its parties have been declared illegal since the Second World War. This has obliged fascists to create neo-fascist organizations, which deny their fascist origins while using fascist methods and ideas, modernizing and disguising them in the form of xenophobic nationalist movements. These groups have gained strength especially in Italy, Germany, France and Austria.

N.H. considers that the threat of fascism demands the urgent implementation of reforms to resolve the problems of unemployed youth, bankrupt small businesses, jobless professionals and public employees, impoverished retired workers, and other marginal groups. In order to avoid the rise of inter-ethnic and inter-religious conflicts in the current process of European and American regional integration, it is necessary to bear in mind the problem of national identity and of ethnic and cultural minorities; it is important to provide economic and social assistance to less developed countries in order to lessen the stimulus for migrations toward more developed areas. These measures can reduce the social base of neofascist movements and extend the reach of democracy.

FEMINISM

(*Women’s issues”)

FEUDALISM

(From LL. *feudum,* fief). Based on the territorial grant a vassal received from a lord in exchange for military service. The origin of this institution in the Roman Empire, in the form of a “colonato,” [system of Roman colonization using tenant farmers] was the embryonic form of the fief, and **f.** existed in Europe from the end of the Carolingian era to the close of the Middle Ages. Marxists overextended the content of this term, considering it as a universal socioeconomic formation that, according to them, predominated throughout the world from the collapse of slavery until the advent of capitalism (from the fifth to the eighteenth centuries). Contemporary

historiography does not recognize the existence of the feudal regime in the Iberian-American world, with the exception of some parts of Catalonia, Navarra and Aragon, where it was imposed by Frankish kings in the Hispanic territory. The socioeconomic base of the feudal regime was the glebe, which disappeared in the Iberian peninsula towards the thirteenth century. Relationships of vassalage extended only to the nobility and high clergy. Outside of these relations were the peasant serfs and the third estate (the inhabitants of villages and cities, free persons organized in corporations or guilds of artisans and merchants). The feudal regime was characterized by endless warfare between fiefdoms that brought ruin to vast territories. The feudal states were very fragile and short-lived. Fiefdoms frequently passed from one lord to another, provoking the breakup of kingdoms, duchies and principalities. The Catholic Church played a centripetal role in this period, seeking to exert moral authority and at times supreme political authority. In this role, the Church assembled the nobility from different countries, organizing crusades against the infidels.

F. generated a cultural movement that, just as in the social realm, was characterized by a very strict hierarch. Spiritual life was governed by Scholasticism and subordinated to the Catholic Church. There were uprisings against this rule by many currents of oppressed peasants and artisans, which were branded as heretical by the official Church and cruelly repressed through the crusades.

The existence of **f.** in the Orient is unconfirmed by the historical documentation, and may be considered a modernist revision of the historical process, a manifestation of Eurocentrism. Marx and the western Marxists attempted to interpret the social phenomena of the Orient in terms of the so-called “Asiatic mode of production.” Heterodox Soviet Orientalists employed the term “primary formation,” which encompassed relations proper to barbarism, slavery and feudalism; in other words, the extra-economic coercion necessary for the violent appropriation of surplus product and its subsequent redistribution in favor of the privileged castes and “classes” (estates). But this interpretation of the historical process of the majority world population also errs in the direction of economic reductionism and underestimation of the cultural specificity and diversity of world history.

Humanism from its emergence spoke out against the reduction of human life to the priority of one or another isolated factor, in favor of the recognition of the integrity of human beings in all their manifestations, and in support of the essential unity and cultural diversity of the human race. For this reason, **N.H.** does not accept a priori universal models that disregard the cultural specificity of diverse peoples, and at the same time rejects the positivist focus that impedes the analysis of the convergent aspects of different cultures.

N.H. considers that there is no such thing as “laws written in stone” to whose effects people are obliged to blindly submit. We human beings, make our own history in correspondence with the circumstances of the times; we are free to choose between various models or variants, and we have personal responsibility for our actions. **F.** was one of these historical variants, stemming in large measure from the choice of the European peoples in favor of Western Christianity, which predetermined the particularities of feudal society in Western Europe.

FRATERNITY

(From Gr. *phratria*, and from it LL. *fraternitas,* a brotherhood). Term for the brotherly love that unites all members of the human family. Such love is the tendency of human beings to join in solidarity with others on the basis of shared human dignity.

Among the ancient Greeks the concept of *phratria* was understood to refer to a part of the tribe that had its own sacrifices and rituals. During the Middle Ages **f.** came to mean the special form of address or treatment accorded to kings and emperors and the upper hierarchy of the Church, and the term is still used in this sense by the clergy.

During the French Revolution, the motto of **f.,** along with liberty and equality, became a principle of social organization of the Republic. The sovereignty previously embodied in the monarch passed on to the people, who demanded special treatment with corresponding rituals as the embodiment of **f.**

Over time, the use of this term has gradually been replaced by the term *solidarity* (*), and in this progressive reduction — which reflects the current tendency toward individualism — people have begun to use the term *reciprocity* in the sense of a minimal condition of human relations. Nonetheless, **N.H.** considers **f.,** to be expressions of the universal love that binds all human beings together. In this sense, **f.** is extended not only to the members of one tribe, class, caste or other social group, but to all human beings, independent of their race, social condition, religion, or any other difference.

G

GAME

(From OE. *gamenian*, to play) Recreational activity without utilitarian purpose that gives human beings physiological satisfaction from childhood on and that develops skills by modeling behavior in unfamiliar situations. Even in animal species, **g**(s). allow the transmission of experience to take place from the adults of a species to the young, and individual learning in groups. Human beings establish conventional rules that regulate these recreational actions. **G**(s). contribute to the development of the personality and the formation of habits, abilities and skills, making it a possible form of teaching. **G**. are of immeasurable heuristic importance.

In industrial society, betting **g**.(s) called gambling are converted into a leisure industry for profit, leading many small business owners and salaried workers to financial ruin, and destroying their personality. This recreational activity is thus transformed into a social vice.

GANDHISM

Doctrine and social movement whose founder and leader was the Indian thinker and political figure Mohandas Karamchand Gandhi, better known as Mahatma Gandhi (1869–1948). In 1893 he organized the Indians of South Africa in a campaign of passive resistance against discriminatory legislation. In 1919 he undertook to organize in India, then a British colony, a mass movement against colonialism, using non-cooperation and a boycott of British merchandise. He used fasting and civil disobedience as political instruments, rejecting violence on principle.

In the philosophical and social doctrine of Mahatma Gandhi, which is quite heterogeneous, we observe both progressive elements and patriarchal social forms, since rendered outmoded by the historical process.

GENERATIONS

As social production develops, the human horizon expands, but the mere existence of social objects does not guarantee the continuity of this process. For **N.H.,** continuity is a function of the interaction among human **g.** which transforms them in the process of production. These **g.,**

which promote continuity and development, are dynamic structures – *they are social time in motion* – without which a society would fall back into a state of nature and lose its condition of historical society, as occurred in the *destructuring* (*) of the ancient empires.

Wars have been decisive factors in the "naturalization" of societies by destroying continuity through the violent decimation of the younger generation. Within a single temporal horizon, in a single *historical moment* (*), those who are contemporaries coincide, coexist, but do so from *landscapes of formation* (*) that are specific to each generation by virtue of its difference in age from other **g.** This fact marks the enormous distance in perspective separating the **g.**, which, though they occupy the same historical stage, do so from different situational and experiential "levels." It also happens that in every historical time there coexist **g.** of different temporal levels, with different retentions (memories) and protensions (or future plans), and which, therefore, form different situations. The bodies and behavior of children and the elderly reveal, for the active **g.**, the presence of something they come from and toward which they are headed, and, in turn, for the young and old extremes of that triple relation, temporal circumstances that are also extreme. But this never remains fixed, because as the active **g.** grow old and the oldest **g.** die, children are gradually transformed and begin to occupy active, central positions. And new births continually reconstitute society. When, as an abstraction, one "detains" this incessant flow, it is possible to speak of a "historical moment" in which all the members occupying the same social stage can be considered contemporaries, living in a single time (in the sense of datability). But these members observe a non-homogeneous coetaneousness (with respect to their internal temporality and experience). The **g.** most contiguous to the active **g.** strive to occupy the central activity (the social present), in accordance with their particular interests, establishing a dialectic relationship with the **g.** in power in which we can observe the *new surpassing the old* (*).

The topic of the **g.** has been treated by a number of authors, among whom Dromel, Lorenz, Petersen, Wechssler, Pinder, Drerup, Mannheimand, of course, Ortega y Gasset stand out.

GLOBAL PROBLEM

(**planetarization*)

Refers to the complex of problems currently affecting all inhabitants of the Earth. Of interest to all peoples, and their solution demands coordinated action by all the world's states and international organizations.

Among these problems priority needs to be given to the protection of the environment on a global level; effective guarantees of human rights in all spheres; guarantees for the free development of all cultures with equality of rights for all states and nations; guarantees of peace and disarmament; the prevention of nuclear war and local conflicts; balancing the growth of population and the resources of food, energy and raw materials necessary to sustain that growth; appropriate use of the resources of the world's oceans and outer space; and the elimination of poverty and overcoming of underdevelopment.

These diverse global problems share a common nature in that they are the result of social progress, of the secular struggles in the course of the development of humankind, and their solution cannot be other than joint and systemic, a product of effective international cooperation by all states, institutions, organizations and movements.

Solving these problems calls for the formation of a mentality that is systemic and global, capable of counteracting and moving beyond national and group egoism, while manifesting respect for cultural diversity, national sovereignty and human rights – above all the right to a decent life.

GOLDEN RULE

A moral principle found among a wide diversity of peoples, which expresses the *humanist attitude* (*). Following are examples of the various ways it has been expressed. Rabbi Hillel: “What you do not wish for yourself, do not do to your neighbor.” Plato: “May I always do to others that which I would want them to do to me.” Confucius: “Do not do to another what you would not want others to do to you.” Jainist maxim: “Man must try to treat all creatures as he would want them to treat him.” In Christianity: “All those things that you would want men to do unto you, do also unto them.” Among the Sikhs: “Treat others as you would have them treat you.” Herodotus recorded the existence of the **G.R.** among various peoples of the ancient world.

For **N.H.,** the **G.R.** constitutes the ethical basis of every personal and social action.

GRASSROOTS SOCIAL ORGANIZATIONS

Organizations that arise through the initiative of residents and neighbors of communities, ghettos and poor neighborhoods of larger cities, towns, other residential areas and universities. Their creation is due to common interests, to a coinciding of people’s intentions, sympathies and preferences. They are informal organizations, and do not have a closed character, permanent activities, or fixed bylaws. They are open to all residents.

Unlike the organizations of political parties, they do not function in the electoral process, but do at times issue moral assessments on political issues that affect the life of the neighborhoods, and they can work in defense of human rights, always emphasizing the right to life and the free expression of ideas and opinions.

When circumstances permit, these grassroots organizations sometimes publish neighborhood or campus newspapers that reflect local life. They focus on neighborhood issues and problems, protection of the environment, humanitarian questions, and artistic life. In this project people learn numerous skills and forms of expression.

Such organizations form the foundation of civil society, and they cooperate in the establishment and development of the democratic system in their respective countries and in international cooperation based on equality and mutual respect.

N.H. respects the sovereignty of these organizations, takes part in their activities, and supports them in all senses. Often it helps establish coordination between different community organizations of the base.

H

HIERARCHY

(LL. *hierarchia;* Gr. *hierarchia*). Order or rank of persons or things; each of the nuclei or groupings that make up any ranking system.

In information science, **h.** is understood as the priority given to any element, datum, or instruction of a program, prior to carrying out any computational process

HISTORICAL HUMANISM

In the Western academic world it is customary to label as “humanism” the process of cultural transformation that, beginning in Italy, especially Florence, between the end of the fourteenth and the beginning of the fifteenth centuries and ended in the Renaissance with its

expansion throughout Europe. This current appeared linked to the *humanae litterae* (texts referring to things human) in contraposition to the *divinae litterae* (with the accent on things divine). And this is one of the reasons why its representatives are called “humanists.” Following that interpretation, humanism in its origins is a literary phenomenon, with a clear tendency to consider anew the contributions of Greco-Latin culture, which had been smothered by the medieval Christian vision. It should be noted that the rise of this phenomenon was not due simply to the endogenous modification of economic, social, and political factors in Western society, but that it received transformative influences from other environments and civilizations. Extensive contact with Jewish and Arabic cultures, trade with cultures of the Orient, and a broadening of the geographic horizon all formed part of a context that gave incentive to a concern for things generically human and discoveries of things human.

HISTORICAL HUMANISM, development of

Only one hundred years after Petrarch (1304-1374), knowledge of the classics was ten times greater than it had been during the entire previous thousand years. Petrarch searched through ancient codices, trying to correct a distorted memory, and in so doing initiated both a movement to reconstruct the past and a new point of view that included the flow of history, which had been blocked by the “immobilism” of the epoch. Another early humanist, Manetti, in his work *De dignitate et excellentia hominis* (“On the Dignity of Man”), revindicated the human being from the *“contemptu mundi”* or scorn for the world preached by the monk Lothar of Segni (later to became Pope Innocent III). Subsequently, Lorenzo Valla in his *De voluptate* (“On Pleasure”) attacked the ethical concept of pain, an idea of central importance in the society in his time. Thus, at the same time the economy and the structures of society were undergoing transformation, humanists were creating a consciousness of this process, generating a cascade of productions which gradually gave shape to a movement that spread beyond the cultural ambit and ultimately called into question the structures of power in the hands of the Church and the Monarchy. It is well known that many of the themes implanted by the humanists continued to develop, eventually giving inspiration to the encyclopaedists and revolutionaries of the eighteenth century. However, following the American and French Revolutions, the *humanist attitude* (*) began to wane, and finally sank from sight. By then, critical idealism, absolute idealism, and romanticism, which in turn inspired absolutist political philosophies, had abandoned humankind as the central value, converting the human being into an epiphenomenon of other powers.

HISTORICAL HUMANISM, conditions of

From the temporal and physical points of view, the medieval pre-humanist European world was a closed environment which tended to deny the importance of the contacts with other cultures that did in fact take place. History, from the medieval point of view, is the history of sin and redemption; knowledge of other civilizations not illuminated by the grace of God holds little interest. The future simply prepares one for the Apocalypse and God’s Judgment. In the Ptolomeic conception, the Earth stands motionless at the center of the Universe. Everything is surrounded by the fixed stars, and the planetary spheres revolve under the influence of angelic powers. Above everything is the Empyrean, the throne of God, immobile motor that moves all. Social organization corresponds to the same vision: a hierarchical, hereditary structure differentiates nobles from serfs. At the vertex of the pyramid stand the Pope and the Emperor, at times allied, at others locked in fierce struggle for hierarchical pre-eminence. The medieval

economic regime, at least until the eleventh century, is a closed economic system based on the consumption of products at the place where they are produced. The circulation of money is scarce. Trade and commerce are slow and difficult. Europe is a landlocked continental power with the sea lanes in the hands of the Byzantines and Arabs. But the journeys of Marco Polo and his contact with the cultures and technology of the Orient; the teaching centers of Spain from which new and rediscovered knowledge is being disseminated by Jewish, Arab, and Christian teachers; the search for new trade routes to circumvent the obstacle of Byzantine-Moslem conflict; the formation of a merchant sector of rapidly growing vigor; the growth of a bourgeois citizenry that is becoming ever more powerful; and the development of more efficient political institutions such as the Italian principalities – all these developments gradually mark a profound change in the social atmosphere, and that change allows the development of the *humanist attitude* (*). It should be noted that the development of this new attitude had to undergo numerous advances and setbacks until it penetrated the general consciousness.

HISTORICAL MOMENT

Every social situation finds itself in a determined **h.m.** wherein diverse generations coexist. An **h.m.** is differentiated from another when a rupturist generation disputes the power of the generation that holds it. Given a rupture, the conditions are present in the new **h.m.** for processing a new stage of greater breadth, or for the simple mechanics of the generational dialectic to continue. The **h.m.** appears as the minimal system (*) of a structure (*) configured by the *generations*(*) that coexist, in relationship with the structure of their corresponding sociocultural (**landscape*) *environment* (*). Grasping this minimal system is necessary for the comprehension of a historical process. In other words: the coexisting generations and their surrounding landscape are the dynamic structures of the minimal system called **h.m.**

HISTORIOLOGY

Science of historical interpretation. **H.** establishes the prior conditions within which all interpretation of the temporal event takes place. It therefore deals with a prior construction that is necessary in order to reach the “events themselves.” One of the most important points is that of comprehending the “interference” that the observer carries out on the studied object. In **h.** the notion of temporality and of *landscape of formation* (*) is reviewed, which the historian bases himself on in order to form the perspective from which he observes or describes. One of the problems of **h.** arises when it is comprehended that the description of the historian’s landscape is also made from a perspective. However, this meta-landscape makes it possible to establish comparisons among homogenized elements, insofar as it makes them belong to one same category, which is not presumptive, but has been fixed beforehand.

HUMAN BEING

The **h.b.**’s reference of the **h.b.**, *in-situation,* is the body itself. It is in the body that the relationship between the human being’s *subjective moment* and *objectivity* takes place, and it is through the body that the **h.b.** can understand himself as “interiority” or “exteriority,” depending on the direction he gives to his *intention,* his “look.” Before the **h.b.** is everything that is not himself, everything that does not respond to his intentions. Thus, the world in general and other human bodies — which the **h.b.**’s body of the has access to, and whose action it likewise registers — set down the conditions within which the **h.b.** is constituted. These conditionings

also appear as future possibilities, and in future relation with the body itself. In this way, the present situation may be comprehended as modifiable in the future. The world is experienced as external to the body, but the body is also seen as part of the world, since it acts in the latter and receives its. Corporality is also something that changes and is, in this sense, a temporal configuration, a living history launched toward action, toward future possibility. For human consciousness, then, the body becomes the prosthesis of intention, responding to intention in a temporal sense and in a spatial sense; temporally, to the extent that it can actualize in the future what is possible for intention; spatially, as representation and image of intention.

In this becoming, objects are extensions of corporal possibilities, and other bodies appear as multiplications of those possibilities insofar as they are governed by intentions recognized as being similar to those that govern one's own body. But why would the **h.b.** need to transform the world and to transform himself? Because of his situation of finiteness and temporo-spatial deficiency, and that he registers, according to various conditionings, as *pain* (physical) and *suffering* (mental). In this way, overcoming pain is not simply an animal response, but a temporal configuration in which the future has primacy, and that is converted into a fundamental impulse in life, even though life may not be faced by an emergency at a given moment. Thus, apart from the immediate, reflex and natural response, the deferred response and the and construction to avoid pain are impelled by the suffering in the face of danger, and are re-presented as future possibilities, or as actualities in which pain is present in other human beings. The overcoming of pain, then, appears, then, as a basic project that guides the action. It is this intention that has made the communication possible between diverse bodies and intentions in what we call the "social constitution." The social constitution is as historical as human life, is configuring of human life. Its transformation is continuous, but in a different way from that of nature. In Nature, changes do not come about thanks to intentions. Nature appears as a "resource" for overcoming pain and suffering, and as a "danger" for the human constitution; hence, Nature's destiny itself is to be humanized, intentionalized. And the body, insofar as nature, insofar as danger and limitation, bears the same project: to be intentionally transformed, not solely in terms of position but also in motor availability; not solely in exteriority but in interiority; not solely in confrontation, but in adaptation.
In a public talk on May 23, 1991, Silo presented his most general ideas on the **h.b.** in the following way:

> ... When I observe myself, not from a physiological point of view but from an existential one, I find myself here, in a world that is given, neither constructed nor chosen by me. I find that I am *in situation* with, immersed in phenomena that, beginning with my own body, are inescapable. The body is at once the fundamental constituent of my existence and, at the same time, a phenomenon homogeneous with the natural world, in which it acts and on which the world acts. But the nature of my body has important differences for me from other phenomena, which are: 1) I have an immediate register of my body; 2) I have a register, mediated by my body, of external phenomena; and 3) some of my body's operations are accessible to my immediate intention. It happens, however, that the world appears not simply as a conglomeration of natural objects, it appears as an articulation of other human beings and of objects, signs and codes that they have produced or modified. The intention that I am aware of in myself appears as a fundamental element in the interpretation of the behavior of others and, just as I constitute the social world by comprehending intentions, so too am I constituted by it. Of course, this refers to intentions

that are manifested in corporal action. It is by virtue of the corporal expressions of the other, or by perceiving the situation in which the other appears, that I am able to comprehend the meanings of the other, the intention of the other. Furthermore, natural or human objects appear as either pleasurable or painful to me, and so I try to place myself in relation to them, modifying my situation. In this way, I am not closed to the world of the natural and other human beings; rather, precisely what characterizes me is *opening.* My consciousness has been configured intersubjectively in that it uses codes of reasoning, emotional models, patterns or plans of action that I register as "mine," but that I also recognize in others. And, of course, my body is open to the world insofar as I both perceive it and act upon it..."

The natural world, as distinct from the human, appears to me as without intention. Certainly I can imagine that stones, plant sand the stars possess intention, but I find no way to achieve effective dialogue with them. Even those animals in which at times I glimpse the spark of intelligence appear basically impenetrable to me, and changing only slowly from within their natures. I see insect societies that are totally structured, higher mammals that employ rudimentary technology but still only replicate such codes in a slow process of genetic change, as if each was always the first representative of its respective species. And when I observe the benefits of those plants and animals that have been modified and domesticated by the **h.b.**, I see human intention opening its way and humanizing the world.

To define the **h.b.** in terms of its sociability seems inadequate, because this does not distinguish the **h.b.** from many other species. Nor is human capacity for work a distinguishing characteristic when compared to that of more powerful animals. Not even language defines the essence of what is human, for we know of numerous animals that make use of various codes and forms of communication. Each new **h.b.,** in contrast, encounters a world that is modified by others, and it is in its being constituted by that world of intentions that I discover that person's capacity for accumulation and incorporation into the temporal – that is, I discover not simply a social dimension, but each person's *historical-social dimension.*

With these things in mind, a definition of the **h.b.** can be attempted as follows: *Human beings are historical beings, whose mode of social action transforms their own nature.* If I accept this definition, I will also have to accept that the human being is capable of intentionally transforming its physical constitution. And indeed this is taking place. This process began with the use of instruments which, placed before the body as external "prostheses," allowed human beings to extend the reach of their hands and their senses and to increase both their capacity for and the quality of their work. Although not endowed by nature to function in aerial or aquatic environments, they have nonetheless created means to move through these media, and have even begun to emigrate from their natural environment, the planet Earth. Today, moreover, they have begun to penetrate their bodies, replacing organs; intervening in their brain chemistry; conceiving *in vitro;* and even manipulating their genes.

If by the idea "nature" one has meant to signify something permanent and unchanging, then today this idea has been rendered seriously inadequate even when applied to what is

> most object-like about the **h.b.**, that is, the body. In light of this, it is clear in regard to any "natural morality," "natural law," or "natural institutions," that nothing in this field exists through nature, but on the contrary, everything is socio-historical…

And after denying this so-called "human nature," he concludes with a brief discussion on the "passivity" of the consciousness:

> Hand in hand with the idea of human nature goes another prevalent conception which asserts the *passivity of the consciousness.* This ideology has regarded the **h.b.** as an entity that functions primarily in response to stimuli from the natural world. What began as crude sensualism has gradually been displaced by historicist currents that, at their core, have preserved the same conception of a passive consciousness. And even when they have privileged the consciousness's activity in and transformation of the world over interpretation of its activities, they still have conceived of its activity as resulting from conditions external to the consciousness...
>
> Today, those old prejudices concerning human nature and the passivity of consciousness are once again being asserted, transformed into neo-evolutionary theories embodying such views as natural selection determined through the struggle for the survival of the fittest. In the version currently in fashion, now transplanted into the human world, this sort of zoological conception attempts to go beyond former dialectics of race or class by asserting a dialectic in which it is supposed that all social activity regulates itself automatically according to "natural" economic laws. Thus, once again, the concrete **h.b.** is submerged and objectified…
>
> We have noted those conceptions that, in order to explain the **h.b.,** have begun from theoretical generalities and maintained the existence of a human nature and a passive consciousness. We maintain, quite the opposite, the need to start from human particularity; that the **h.b.** is a socio-historical and non-natural phenomenon, and that human consciousness is active in transforming the world in accordance with its intention. We view human life as always taking place *in situation,* and the human body as an immediately perceived natural object, also immediately subject to numerous dictates of the person's intentionality.
>
> The following questions therefore arise: 1) How is it that the consciousness is active, i.e., how is it that it can operate intentionally on the body and, through the body, transform the world? 2) How is it that the human being is constituted as a socio-historical being, that is, both socially and historically? These questions must be answered starting from concrete existence, so as not to fall again into theoretical generalities from which a dubious system of interpretation might be derived – which could then go on even to deny it was an interpretation.
>
> Answering the first question will require apprehending through immediate evidence how human intention acts upon the body. In answering the second, one must begin from evidence of the temporality and intersubjectivity of the **h.b.,** rather than beginning from some supposed general laws of history and society.

Silo develops precisely these two themes in his *Contributions to Thought.* The intention acting over the body through the image constitutes the nucleus of the explanations of his *Psychology of the Image*. Subsequently, he will tackle the problem of temporality in his *Historiological Discussions*.

HUMAN LANDSCAPE

Configuration of human reality based on the perception of *the-other*, of society and of objects produced with intentional meaning. The **h.l.** is not simple objectal perception, but an unveiling of meanings and intentions in which the human being recognizes himself.

HUMANISM

1) Practice and/or theory of *New Humanism* (*). 2) Every position that supports the values defined by the *humanist attitude* (*). 3) Any activity that is in practice committed to the values defined by the humanist attitude. 4) Any doctrine that proclaims the solidarity and freedom of choice of the human being can be designated “a” **h**.

HUMANIST CLUBS

Informal, decentralized, nonpartisan organizations that promote both development of and open discourse regarding the proposals of **N.H.** in specific fields corresponding to the interests of their members. The first such club was founded in Moscow on May 27, 1991. **H.c**. typically adhere to the *Statement of the Humanist Movement* (*) and frequently establish active relations with other **h.c.**.

HUMANIST ATTITUDE

The **h.a.** existed long before words such as “humanism,” “humanist,” and others like them had been coined. The following positions are common to humanists of all cultures: 1) placement of the human being as the central value and concern; 2) affirmation of the equality of all human beings; 3) recognition of personal and cultural diversity; 4) a tendency to develop knowledge beyond conventional wisdom or that imposed as absolute truth; 5) affirmation of the freedom of ideas and beliefs; and 6) repudiation of violence.

Beyond any theoretical definition, the **h.a.** can be understood as a “sensibility,” a way of approaching the human world in which the intentionality and freedom of others are acknowledged and in which one assumes a commitment to non-violent struggle against discrimination and violence (**humanist moment*).

HUMANIST FORUM

Open forum of **N.H.** in which organizations and individuals participate to exchange contributions and experiences based on their interests, generally formalized in the following areas: 1) health; 2) education; 3) human rights; 4) anti-discrimination; 5) ethnicities and cultures; 6) science and technology; 7) ecology; 8) art and popular expression; 9) religiosity; 10) grassroots groups of the social base; 11) political parties; 12) alternative movements; 13) alternative economies. Convened by *The Community for Human Development* (*), the first **h.f.** took place in Moscow on October 7-8, 1993; the second in Mexico City on January 7-9, 1994; and the third in Santiago, Chile on January 7-8, 1995.

HUMANIST INTERNATIONAL

Convergence of various national humanist parties into an organization without authority concerning the tactics of each individual member. The First **H.I.** was held in Florence, Italy on January 7, 1989. On that occasion the *Doctrinal Theses* (*), Declaration of Principles, Bases of Political Action and Bylaws were approved. In addition, the Universal Declaration of Human Rights approved by the United Nations in 1948 was adopted. The Second **H.I.** was held in Moscow on October 8, 1993, at which time the Humanist Statement (**Humanist Statement*) was presented as the ideological basis of International Humanism.

HUMANIST MANIFESTO I

Published in 1933 and signed by thirty-four well-known authors, among them John Dewey. Written with a strong naturalist tone. In this as in the later Humanist Manifesto II, there is great emphasis on personal freedom and maintaining a democratic political regime.

HUMANIST MANIFESTO II

Published in 1974 and signed by numerous authors and others, among them B.F. Skinner, Jacques Monod and Andrei Sakharov. The author, Corliss Lamont, serves as nexus between Manifestos I and II. This second manifesto has a strong social-liberal tone. It highlights the need for economic and environmental planning that does not impinge on personal liberties, among them in particular the rights to suicide, abortion and the practice of euthanasia.

HUMANIST MOMENT

Historical situation in which a younger generation struggles against the generation in power in order to modify the dominant anti-humanist framework. Such a period is often identified with social revolution. A **h.m.** acquires full significance if it inaugurates a stage in which successive generations can adapt and further develop the founding proposals of this process. Frequently, however, the **h.m.** is canceled by the very generation that came to power with the intention of producing a change of schema or system. It may also happen that the generation that initiates the **h.m.** will fail in its project. Some have wished to see in the *social consciousness* (*) of certain cultures the presence of humanist moments represented by a person or group of persons who have attempted to institutionalize this **h.m.** from a position of power (whether political, religious, cultural, etc.) in an elitist way, “from the top down.” One of the more notable historical examples of this was Akhenaton in ancient Egypt. When he attempted to impose his reforms, there was an immediate reaction from the generation being displaced. All of the structural changes he had initiated were dismantled, which brought about, among other new circumstances, the exodus of certain peoples, who in their departure from the lands of Egypt carried with them the values of that **h.m.** In other cultures about which current knowledge is not extensive, this phenomenon can still be observed. For example, in pre-Columbian Mesoamerica, the Toltec governor of the city of Tula, Topiltzín, has been credited with the implanting of the *humanist attitude* (*) called “toltecayotl.” A similar thing took place with Kukulkán, the ruler of Chichen-Itzá and founder of the city of Mayapán. Similarly, with Netzahualcóyotl in Texcoco we observe the opening of a new **h.m.** In pre-Colombian South America, a similar tendency appears in the Inca ruler Cuzi Yupanqui, who was given the name Pachacutéc, “reformer,” and in Tupac Yupanqui. The cases multiply as the information on

cultures increases and, of course, as the linear historical account of the nineteenth century is challenged.

So, too, has the influence of the great religious reformers and cultural heroes been interpreted as the opening of a **h.m.**, which continued forward in a new stage and even at times a new civilization, but which have eventually come to an end, deviating from and annulling the initial direction.

With the configuration of the single, closed global civilization (**planetarization*) that is now taking shape, it is no longer possible for a new **h.m.** to be inaugurated from the top down, of the summit of political, economic or cultural power. Rather, we believe a new **h.m.** will emerge as a consequence of the increasing disorder in today's closed system, and that it will be protagonized by the social base, which, as it suffers the general *destructuring* (*),will have the possibility, driven by its immediate needs, of promoting the growth of small autonomous organizations. These specific actions today are in a position to convert themselves into a *demonstration effect* (*), thanks to the shrinking of space that is offered by technological development and, in particular, the growth of communications. The worldwide synchronization of protest of a small generational stratum in the 1960s and early 1970s was a symptom of this type of phenomena. Another case is that of the social upheavals, capable of synchronization between geographical points far removed from one another.

HUMANIST MOVEMENT

Refers to the people who participate in the proposals of *New Humanism* (*). These proposals are outlined in broad terms in the Statement of the **H.M.** (**Humanist Statement*). The **H.M.** is not itself an institution, though it has given rise to a wide range of groups and organizations. The **H.M.** does not seek to establish a hegemony of the many existing humanist and humanitarian movements (**humanitarianism*), and clearly differentiates itself from all of them. It establishes close working relationships with all progressive groups on the basis of criteria of non-discrimination, reciprocity and the convergence of diversity.

HUMANIST PSYCHOLOGY

As Fernand-Lucien Mueller has written, "The influence of Husserlian phenomenology and the philosophy of Heidegger, which is derived from it, has been substantial in the psychological sciences; it is an influence both direct and distinct, of which we can briefly give no more than a glimpse. Phenomenology has given the lie in a most singular fashion to the promoters of the "new" psychology, who have sought to relegate philosophy to the museum of antiquities." Many authors belong to the current of **h.p**. Almost all have been influenced by F. Brentano and by Husserl's phenomenological method. The works of Jaspers, Merleau-Ponty, Sartre and Binswanger are universally known. Frankl's "Third School of Vienna" may be placed in this movement as well as a current of psychiatry. There are also methods of psychological work such as those formulated by L. Ammann in his system of Self Liberation. Many works of **h.p.** are oriented toward social psychology.

HUMANIST STATEMENT or STATEMENT OF NEW HUMANISM

Presented at the second *Humanist International* (*) and the first *Humanist Forum* (*) on October 7–8, 1993 in Moscow, this statement constitutes the basis of the ideas of *New Humanism* (*). It

is divided into an introduction and six sections: 1) Global Capital 2) Real Democracy and Formal Democracy; 3) The Humanist Position; 4) From Naive Humanism to Conscious Humanism; 5) The Anti-Humanist Camp; and 6) Humanist Action Fronts.

The complete text of the Humanist Statement follows:

Humanists are women and men of this century, of this time. They recognize the achievements of humanism throughout history, and find inspiration in the contributions of many cultures, not only those that today occupy center stage. They are also men and women who recognize that this century and this millennium are drawing to a close, and their project is a new world. Humanists feel that their history is very long and that their future will be even longer. As optimists who believe in freedom and social progress, they fix their gaze on the future, while striving to overcome the general crisis of today.

Humanists are internationalists, aspiring to a *universal human nation*. While understanding the world they live in as a single whole, humanists act in their immediate surroundings. Humanists seek not a uniform world but a world of multiplicity: diverse in ethnicity, languages and customs; diverse in local and regional autonomy; diverse in ideas and aspirations; diverse in beliefs, whether atheist or religious; diverse in occupations and in creativity.

Humanists do not want masters, they have no fondness for authority figures or bosses. Nor do they see themselves as representatives or bosses of anyone else. Humanists want neither a centralized State nor a Para-state in its place. Humanists want neither a police state nor armed gangs as the alternative.

But a wall has arisen between humanist aspirations and the realities of today's world. The time has come to tear down that wall. To do this, all humanists of the world must unite.

I. Global Capital

This is the great universal truth: Money is everything. Money is government, money is law, money is power. Money is basically sustenance, but more than this it is art, it is philosophy, it is religion. Nothing is done without money, nothing is possible without money. There are no personal relationships without money, there is no intimacy without money. Even peaceful solitude depends on money.

But our relationship with this "universal truth" is contradictory. Most people do not like this state of affairs. And so we find ourselves subject to the tyranny of money—a tyranny that is not abstract, for it has a name, representatives, agents and well-established procedures.

Today, we are no longer dealing with feudal economies, national industries, or even regional interests. Today, the question is how the surviving economic forms will accommodate to the new dictates of international finance capital. Nothing escapes, as capital worldwide continues to concentrate in ever fewer hands—until even the nation state depends for its survival on credit and loans. All must beg for investment and provide guarantees that give the banking system the ultimate say in decisions. The time is fast approaching when even companies themselves, when every rural area as well as every city, will all be the undisputed property of the banking system. The time of the para-state is coming, a time in which the old order will be swept away.

At the same time, the traditional bonds of solidarity that once joined people together are fast dissolving. We are witnessing the disintegration of the social fabric, and in its place find millions of isolated human beings living disconnected lives, indifferent to each other despite their common suffering. Big capital dominates not only our objectivity, through its control of the

means of production, but also our subjectivity, through its control of the means of communication and information.

Under these conditions, those who control capital have the power and technology to do as they please with both our material and our human resources. They deplete irreplaceable natural resources and act with growing disregard for the human being. It has enough technology to do this. And just as they have drained everything from companies, industries and whole governments, so have they deprived even science of its meaning—reducing it to technologies used to generate poverty, destruction and unemployment.

Humanists do not overstate their case when they contend that the world is now technologically capable of swiftly resolving the problems in employment, food, health care, housing and education that exist today across vast regions of the planet. If this possibility is not being realized, it is simply because it is prevented by the monstrous speculation of big capital.

By now big capital has exhausted the stage of market economies, and has begun to discipline society to accept the chaos it has itself produced. Yet in the presence of this growing irrationality, it is not the voices of reason that we hear raised in dialectical opposition. Rather, it is the darkest forms of racism, fundamentalism and fanaticism that are on the rise. And if groups and whole regions are increasingly guided by this new irrationalism, then the space for constructive action by progressive forces will diminish day by day.

On the other hand, millions of working people have already come to recognize that the centralized state is as much a sham as capitalist democracy. And just as working people are standing up against corrupt union bosses, more than ever citizens are questioning their governments and political parties. But it is necessary to give a constructive orientation to these phenomena, which will otherwise stagnate and remain nothing more than spontaneous protests that lead nowhere. For something new to happen, a dialogue about the fundamental factors of our economy must begin in the heart of the community.

For humanists, labor and capital are the principal factors in economic production, while speculation and usury are extraneous. In the present economic circumstances, humanists struggle to totally transform the absurd relationship that has existed between these factors. Until now we have been told that capital receives the profits while workers receive wages, an inequity that has always been justified by the “risk” that capital assumes in investing—as though working people do not risk both their present and their future amid the uncertainties of unemployment and economic crisis.

Another factor in play is management and decision-making in the operation of each company. Earnings not set aside for reinvestment in the enterprise, not used for expansion or diversification, are increasingly diverted into financial speculation, as are profits not used to create new sources of work.

The struggle of working people must therefore be to require maximum productive return from capital. But this cannot happen unless management and directorships are cooperatively shared. How else will it be possible to avoid massive layoffs, business closures, and even the loss of entire industries? For the greatest harm comes from under-investment, fraudulent bankruptcies, forced acquisition of debt and capital flight—not from profits realized through increased productivity. And if some persist in calling for workers to take possession of the means of production following nineteenth-century teachings, they will have to seriously consider the recent failures of real socialism.

As for the argument that treating capital the same way work is treated will only speed its flight to more advantageous areas, it must be pointed out that this cannot go on much longer

because the irrationality of the present economic system is leading to saturation and crisis worldwide. Moreover, this argument, apart from embracing a radical immorality, ignores the historical process in which capital is steadily being transferred to the banking system. As a result, employers and business people are being reduced to the status of employees, stripped of decision-making power in a lengthening chain of command in which they maintain only the appearance of autonomy. And as the recession continues to deepen, these same business people will begin to consider these points more seriously.

Humanists feel the need to act not only on employment issues, but also politically to prevent the State from being solely an instrument of international capital, to ensure a just relationship among the factors of production, and to restore to society its stolen autonomy.

II. Real Democracy Versus Formal Democracy

The edifice of democracy has fallen into ruin as its foundations—the separation of powers, representative government, and respect for minorities—have been eroded.

The theoretical separation of powers has become nonsense. Even a cursory examination of the practices surrounding the origin and composition of the different powers reveals the intimate relationships that link them to each other. And things could hardly be otherwise, for they all form part of one same system. In nation after nation we see one branch gaining supremacy over the others, functions being usurped, corruption and irregularities surfacing—all corresponding to the changing global economic and political situation of each country.

As for representative government, since the extension of universal suffrage people have believed that only a single act is involved when they elect their representative and their representative carries out the mandate received. But as time has passed, people have come to see clearly that there are in fact two acts: a first in which the many elect the few, and a second in which those few betray the many, representing interests foreign to the mandate they received. And this corruption is fed within the political parties, now reduced to little more than a handful of leaders who are totally out of touch with the needs of the people. Through the party machinery, powerful interests finance candidates and then dictate the policies they must follow. This state of affairs reveals a profound crisis in the contemporary conception and implementation of representative democracy.

Humanists struggle to transform the practice of representative government, giving the highest priority to consulting the people directly through referenda, plebiscites, and direct election of candidates. However, in many countries there are still laws that subordinate independent candidates to political parties, or rather to political maneuvering and financial restrictions that prevent them from even reaching the ballot and the free expression of the will of the people.

Every constitution or law that prevents the full possibility of every citizen to elect and to be elected makes a mockery of real democracy, which is above all such legal restrictions. And in order for there to be true equality of opportunity, during elections the news media must be placed at the service of the people, providing all candidates with exactly the same opportunities to communicate with the people.

To address the problem that elected officials regularly fail to carry out their campaign promises, there is also a need to enact *laws of political responsibility* that will subject such officials to censure, revocation of powers, recall from office and loss of immunity. The current alternative, under which parties or individuals who do not fulfill their campaign promises risk

defeat in future elections, in practice does not hinder in the least the politicians' second act—betraying the people they represent.

As for directly consulting the people on the most urgent issues, every day the possibilities to do so increase through the use of technology. This does not mean simply giving greater importance to easily manipulated opinion polls and surveys. What it does mean is to facilitate real participation and direct voting by means of today's advanced computational and communications technologies.

In real democracy, all minorities must be provided with the protections that correspond to their right to representation, as well as all measures needed to advance in practice their full inclusion, participation and development.

Today, minorities the world over who are the targets of xenophobia and discrimination make anguished pleas for recognition. It is the responsibility of humanists everywhere to bring this issue to the fore, leading the struggle to overcome such neo-fascism, whether overt or covert. In short, to struggle for the rights of minorities is to struggle for the rights of all human beings.

Under the coercion of centralized states—today no more than the unfeeling instruments of big capital—many countries with diverse populations subject entire provinces, regions, or autonomous groups to this same kind of discrimination. This must end through the adoption of federal forms of organization, through which real political power will return to the hands of these historical and cultural entities.

In sum, to give highest priority to the issues of capital and labor, real democracy, and decentralization of the apparatus of the State, is to set the political struggle on the path toward creating a new kind of society—a flexible society constantly changing in harmony with the changing needs of the people, who are now suffocated more each day by their dependence on an inhuman system.

III. The Humanist Position

Humanist action does not draw its inspiration from imaginative theories about God, nature, society, or history. Rather, it begins with life's necessities, which consist most elementally of avoiding pain and moving toward pleasure. Yet human life entails the additional need to foresee future necessities, based on past experience and the intention to improve the present situation.

Human experience is not simply the product of natural physiological accumulation or selection, as happens in all species. It is social experience and personal experience directed toward overcoming pain in the present and avoiding it in the future. Human work, accumulated in the productions of society, is passed on and transformed from one generation to the next in a continuous struggle to improve the existing or natural conditions, even those of the human body itself. Human beings must therefore be defined as historical beings whose mode of social behavior is capable of transforming both the world and their own nature.

Each time that individuals or human groups violently impose themselves on others, they succeed in detaining history, turning their victims into "natural" objects. Nature does not have intentions, and thus to negate the freedom and intentions of others is to convert them into natural objects without intentions, objects to be used.

Human progress in its slow ascent now needs to transform both nature and society, eliminating the violent animal appropriation of some human beings by others. When this happens, we will pass from pre-history into a fully human history. In the meantime, we can begin with no other central value than the human being, fully realized and completely free. Humanists therefore declare, "Nothing above the human being, and no human being beneath any other."

If God, the State, money, or any other entity is placed as the central value, this subordinates the human being and creates the condition for the subsequent control or sacrifice of other human beings. Humanists have this point very clear. Whether atheists or religious, humanists do not start with their atheism or their faith as the basis for their view of the world and their actions. They start with the human being and the immediate needs of human beings. And if, in their struggle for a better world, they believe they discover an intention that moves history in a progressive direction, they place this faith or this discovery at the service of the human being.

Humanists address the fundamental problem: to know if one wants to live, and to decide under what conditions.

All forms of violence—physical, economic, racial, religious, sexual, ideological and others—that have been used to block human progress are repugnant to humanists. For humanists, every form of discrimination, whether subtle or overt, is something to be denounced.

Humanists are not violent, but above all they are not cowards, and because their actions have meaning they are unafraid of facing violence. Humanists connect their personal lives with the life of society. They do not pose such false dichotomies as viewing their own lives as separate from the lives of those around them, and herein lies their coherence.

These issues, then, mark a clear dividing line between humanism and anti-humanism: humanism puts labor before big capital, real democracy before formal democracy, decentralization before centralization, anti-discrimination before discrimination, freedom before oppression, and meaning in life before resignation, complicity and the absurd. Because humanism is based on freedom of choice, it offers the only valid ethic of the present time. And because humanism believes in intention and freedom, it distinguishes between error and bad faith, between one who is mistaken and one who is a traitor.

IV. From Naive Humanism to Conscious Humanism

It is at the base of society, in the places where people work and where they live, that humanism must convert what are now only simple isolated protests into a conscious force oriented toward transforming the economic structures.

The struggles of spirited activists in labor unions and progressive political parties will become more coherent as they transform the leadership of these entities, giving their organizations a new orientation that, above short-range grievances, gives the highest priority to the basic proposals advocated by humanism.

Vast numbers of students and teachers, already sensitive to injustice, are becoming conscious of their will to change as the general crisis touches them. And certainly, members of the press in contact with so much daily tragedy are today in favorable positions to act in a humanist direction, as are those intellectuals whose creations are at odds with the standards promoted by this inhuman system.

In the face of so much human suffering, many positions and organizations today encourage people to unselfishly help the dispossessed and those who suffer discrimination. Associations, volunteer groups and large numbers of individuals are on occasion moved to make positive contributions. Without doubt, one of their contributions is to generate denunciations of these wrongs. However, such groups do not focus their actions on transforming the underlying structures that give rise to the problems. Their approaches are more closely related to humanitarianism than to conscious humanism, although among these efforts are many conscientious protests and actions that can be extended and deepened.

V. The Anti-Humanist Camp

As the people continue to be suffocated by the forces of big capital, incoherent proposals arise that gain strength by exploiting people's discontent, focusing it on various scapegoats. At the root of all such neo-fascism is a profound negation of human values. Similarly, there are certain deviant environmental currents that view nature as more important than human beings. No longer do they preach that an environmental catastrophe is a disaster because it endangers humanity—instead to them the only problem is that human beings have damaged nature.

According to certain of these theories, the human being is somehow contaminated, and thus contaminates nature. It would have been better, they contend, had medicine never succeeded in its fight against disease or in prolonging human life. "Earth first!" some cry hysterically, recalling Nazi slogans. It is but a short step from this position to begin discriminating against cultures seen to contaminate or against "impure" foreigners. These currents of thought may be considered anti-humanist because at bottom they hold the human being in contempt, and in keeping with the nihilistic and suicidal tendencies so fashionable today, their mentors reflect this self-hatred.

There is, however, a significant segment of society made up of perceptive people who consider themselves environmentalists because they understand the gravity of the abuses that environmentalism exposes and condemns. And if this environmentalism attains the humanist character that corresponds, it will direct the struggle against those who are actually generating the catastrophes—big capital and its chain of destructive industries and businesses, so closely intertwined with the military-industrial complex.

Before worrying about seals they will concern themselves with overcoming hunger, overcrowding, infant mortality, disease and the lack of even minimal standards of housing and sanitation in many parts of the world. They will focus on the unemployment, exploitation, racism, discrimination and intolerance in a world that is so technologically advanced, yet still generates serious environmental imbalances in the name of ever more irrational growth.

One need not look far to see how the right wing functions as a political instrument of anti-humanism. Dishonesty and bad faith reach such extremes that some exponents periodically present themselves as representatives of "humanism." Take, for example, those cunning clerics who claim to theorize on the basis of a ridiculous "theocentric humanism." These people, who invented religious wars and inquisitions, who put to death the very founders of western humanism, are now attempting to appropriate the virtues of their victims. They have recently gone so far as to "forgive the errors" of those historical humanists, and so brazen is their semantic banditry that these representatives of anti-humanism even try to cloak themselves with the term "humanist."

It would of course be impossible to list the full range of resources, tools, instruments, forms and expressions that anti-humanism has at its disposal. But having shed light on some of their more deceptive practices should help unsuspecting humanists and those newly realizing they are humanists as they re-think their ideas and the significance of their social practice.

VI. Humanist Action Fronts

With the intention of becoming a broad-based social movement, the vital force of humanism is organizing action fronts in the workplace, neighborhoods, unions and among social action, political, environmental and cultural organizations. Such collective action makes it possible for

varied progressive forces, groups and individuals to have greater presence and influence, without losing their own identities or special characteristics. The objective of this movement is to promote a union of forces increasingly able to influence broad strata of the population, orienting the current social transformation.
Humanists are neither naive nor enamored of declarations that belong to more romantic eras and in this sense they do not view their proposals as the most advanced expression of social consciousness or think of their organization in an unquestioning way. Nor do they claim to represent the majority. They simply act according to their best judgment, focusing on the changes they believe are most suitable and possible for these times in which they happen to live.

HUMANIST, Related Words

The word “umanista,” which designated a specific type of scholar, came into use in Italy in 1538. Concerning this point we refer the reader to the observations of Augusto Campana in his 1946 article, “The Origin of the Word ‘Humanist’”. The first humanists would not have recognized themselves by that name, which entered common usage only much later. Related words such as “humanistische” (humanistic), according to studies by Walter Rüegg, came into use in 1784, and “humanismus” (humanism) became common following the works of Niethammer in 1808. It is not until the middle of the last century that we find the term “humanism” circulating in almost all languages. We are speaking, then, of recent designations and interpretations of phenomena that were experienced by their protagonists quite differently than the way they have since been interpreted in the historiology and cultural history of the previous century.

HUMANIST

1) In a broad sense, any person who manifests a *humanist attitude* (*). 2) In a more restricted sense, any person who participates in the activity of the *Humanist Movement* (*).

HUMANITARIANISM

Practical activity aimed at solving specific problems of individuals and human groups. **H.** does not attempt to modify the structures of power, but frequently contributes to shaping a style of life that is very valuable from the point of view of commitment with the most pressing needs of the human being. Any action characterized by *solidarity* (*) is, to greater or lesser degree, an example of **h.** (**Altruism, Philanthropy*).

HUMANITY

(from L. *humanitas*: human genre) Sensitivity, compassion for the misfortunes of our fellow humans; benignancy, gentleness, affability.
In a broad sense, **h.** encompasses all generations of *Homo sapiens*, past and present. The history of **h.** thus spans approximately 200,000 to 300,000 years, but neo-anthropoids appeared some 60,000 years ago in Africa and 40,000 years ago on the Arabian peninsula. In a narrow sense, **h.** includes all the present generations, i.e., approximately 6,400,000,000 persons, who now inhabit our Earth.
The notion of **h.** arose 7,000 to 9,000 years ago, simultaneously in the ancient civilizations of Europe, Asia and Africa, and was manifested in the world religions. However, only since the fifteenth or sixteenth centuries does the present concept of **h.,** as the entirety of all human

beings inhabiting the terrestrial globe, become converted into the patrimony of science and the practice of international relations. However, only since the Second World War, with the creation of the United Nations , which proclaims the priority of human rights, has the practice of discrimination against different human groups been officially condemned by the international community, though it has yet to be eradicated.

I

IDEALISM

Platonism and neo-Platonism are frequently referred to as idealist philosophies, but given that, from the perspective of the theory of universals these philosophers are considered “realist” because of their claim that ideas are “real,” the application of the term **i.** to these currents of thought is questionable. It is preferable, therefore, to speak in philosophical terms of modern **i.** as related to gnoseology and metaphysics. In general, these philosophers take as the starting point for their reflection, not the surrounding (“external”) world but the “I,” or the “consciousness;“ and precisely because the “I” produces ideas and representations, with which the term **i.** becomes justified. From the gnoseological point of view, the basic question is: “How can things be known?” And from the metaphysical point of view, “to be” means “to be given in the consciousness.” **I.** thus turns out to be a way of understanding “being.” This does not, however, mean that **i.** tries to reduce being or reality to the consciousness or to the subject.

The term **i.** is also often used in connection with ideals, and hence it is usual to designate as “idealist” anyone who presumes that human actions should be ruled by ideals (whether attainable or not). In this way, the term **i.** becomes endowed with ethical and/or political connotations. In this sense, the attitude of **i.** is frequently contraposed to that of realism, understanding the latter posture as placing the highest importance on the “realities,” “facts,” perceived without taking into account the perspective from which they are considered.

I. is also understood as a particular focus on social life, that denies the decisive role of economic and technological factors, explaining all events or facts in terms of the subjective characteristics of populations. In this way, idealists reject the influence of patterns or regularities in the development of civilization. Regarding the latter focus, the humanist school considers the enormous power of the subjective factor, just as it places high value on concepts and myths in people’s lives, but also sees in these formations of the consciousness, the action of the conditions of social life.

A crude division has frequently been established between **i.** and *materialism* (*), when in fact there are exponents from both systems who share important points of intersection. At the non-academic level of information, there is considerable confusion around terms such as “idealism” and “subjectivism,” “materialism” and “objectivism.” Different ideological currents have systematically modified the scope and meanings of these words, with the intention of discrediting contrary positions; but this has ended up invalidating all sides. Today, to accuse someone of being “idealistic” or “materialistic” is of no great consequence, nor does either term have much pejorative meaning. Outside specialized circles, these words have simply lost their precise meanings.

IMMIGRATION

(from L. *im*, into, variant of *in*, and *migrare*, to move). Act of arriving in a country in order to take up residence in it. This step is taken for objectives that may be personal (reuniting a family), economic (seeking work, decent wages, etc.), or political (fleeing political persecution, to save one's life, seeking personal dignity, the right to write and publish works, engage in artistic or journalistic activity, etc.).
The majority of immigrants seek refuge from civil wars, genocide, religious persecution, "ethnic cleansing," etc.

I. is divided into legal **i.**, in which immigrants enter a country having fulfilled all the legal requirements established by law; and illegal **i.**, in which immigrants are undocumented and violate the requirements for entry.
Currently, the extent of migration from the impoverished South to the rich North is of enormous dimension, reflecting the dynamics of the world labor market, since those who immigrate, especially illegally, earn unconscionably low wages. In Europe and the United States, immigrants also suffer the consequences of discrimination.

I. has economic, social, political, religious and psychological consequences; it leads to increases in social tension and reactions of racism, xenophobia and fascism, which are exploited by the ruling oligarchies to take the offensive against social programs and entitlements, civil liberties, etc.
Humanist politics emphasizes a concern for human rights, including the rights of immigrants, that is important in order to accomplish the task of humanizing social development and to diminish the negative aspects of the processes of regional integration, which is stimulating major migrations.

IMPERIALISM

The policies of a State that tends to place foreign populations and states under its political, economic, or military control. In this sense, political annexation is the clearest case of **i.**
Around 1880 there began a period of uninterrupted acquisition of colonies in Africa by certain European powers, and in the Orient by Japan. This stage can be categorized as *neo-colonialism* (*). Due to their later unification or industrialization, Germany, Italy and Japan did not succeed in obtaining colonies until the beginning of the twentieth century, and in addition to their neo-colonial behavior, they threw themselves into wars of conquest and annexation, thus setting in motion contemporary **i.** At the end of the Second World War, superpowers with global ambitions emerged, giving further impetus to the imperialist practice of annexation, military intervention, and political and economic domination, as exemplified by the capitalist imperialism of the United States and by Stalinist social-imperialism. Today, North American **i.** continues to advance, even though, in its internal political structure, the United States still maintains the form of a federal republic and formal democracy, which prevents it being labeled an "empire" in a structural sense. In reality, after the fifteenth century, what have been called "empires" have been in fact metropolitan structures which developed more or less extensive colonial activities. (**Colonialism*).

INDIVIDUALISM

(from L. *individuus,* individual, indivisible). A moral position that places the highest absolute priority on the personal, private interest over interpersonal, collective, or social interest. The

positive aspect of this orientation consists in the affirmation of individual liberty. The negative aspect is apparent in its selfishness and disregard for the interests of others. **I.** takes as absolute the biological dimension of the human being, at the expense of the spiritual or social; it overlooks or undervalues the difference between the concepts of “individual” and “personality.” However, the opposition between personal interest and social interest is not in fact insoluble because these interests coincide in what is essential, because social interest can only be realized through the activities of concrete human beings and not through the actions of supra-human entities.
In philosophy, the development of **i.** follows a line that runs from Protagoras to Hedonism and Epicureanism. During the Renaissance, **i.** for the most part played a progressive role, expressing the aspiration for the liberation of the human being from feudal chains. Individualist extremism [or: Extreme individualism] found an echo in the anarchist doctrines of Stirner and Bakunin.

INITIATIVE

(from L. *initiare*, to begin). Manifestation of the social activity of human beings when they take it upon themselves to make a decision that involves their personal participation in some sphere of social life.
In its moral aspect, **i.** is characterized by the predisposition of a person who voluntarily assumes a greater degree of responsibility than required in the habitual functioning of their environment. **I.** highlights the predominance of the inclination toward innovative conduct in the individual’s psychosocial structure, the presence of a certain predisposition to leadership.
This genre of behavior shows the degree to which a society has created the premises necessary for the human being’s liberty, and whether it will sustain the social dynamism needed for continued development, or instead will stagnate, thus showing that said society is approaching the limits of collapse.

Humanism strives to cultivate this valuable social quality in the greatest possible number of people, and to create the indispensable psychological, social and political postulates necessary for its development.

INTERNAL LANDSCAPE

Configuration of reality that corresponds with the perception of the internal senses, weighted by memory data of and the intentional posture of the consciousness, which varies according to the state of sleep, vigil, emotions, interest, etc. From the psychosocial point of view, the study of a society’s **i.l.** permits the comprehension of that society’s basic system of tensions in a given situation, and the configuration of images articulated as beliefs and as myths. The **i.l.** is experienced in the “inward” posture of the consciousness having the peripheral tactile-cenesthetic register as reference (**External landscape*).

INNOVATION

Action and effect of changing or altering things and ideas or images, introducing something new.
Process of introducing new products and technologies into the economic system, which significantly change their capacity and improve quality. This process has several phases:

technical invention, small-scale testing, and general introduction and use based on general recognition of its economic results and the existence of demand.

I. not only brings about technological changes, but leads to changes in economic and social structure. Innovations mark the beginning of the processes of modernization of society and create the premises for resolving the crises of a given moment.

INTENTION

A complex concept that reflects the unity and interaction of the various processes that predetermine a given practical behavior of the human being. **I.** comprises a chain of events: 1) a decision [or: judgment], either intuitive or rational, of some desire as an aspiration toward an objective; 2) a formulation for oneself and others of the meaning of this objective; 3) a choice of means for its attainment; 4) practical action for its realization. In this way we can conceive an **i.** as the determining basis, force and energy of any creative activity of the human being, including the creation of one's own life. Without **i.** there is no existence.
More rigorously, **i.** has been defined since Brentano as the fundamental characteristic of consciousness. Since the establishment and development of Husserl's phenomenological method and the contribution of the existentialist currents of thought (**existentialism*), intentionality has emerged as what is substantive in all human phenomena.

INTERNATIONALISM

I. and the various internationalist doctrines recognize important distinctions amongst themselves, involving on occasion positions irreconcilably opposed, as in the case of the concepts of internationalist imperialism (globalization) and internationalist **N.H.** (**planetarization*).
Since Antiquity, empires have sacrificed local and regional realities on the altar of **i.** In the West, the Germanic Holy Roman Empire opposed the remnants of feudalism with a broader concept, which could be characterized as having an "internationalist" orientation. Later, and especially following the American and French Revolutions, the idea of the nation state took shape based on a defined territory, a single language and a certain cultural homogeneity, while subjugating the local realities of the State's internal regions and towns. Subsequently, a number of socialist movements based their **i.** on the cooperation of the proletariat, independent of national identity.

N.H. is internationalist, on condition that cultural and regional diversity are respected. It establishes its **i.** specifically on the "convergence of diversity toward a universal human nation." **N.H.** encourages the creation of regional federations as well as a world confederation based on a system of real democracy.

I. is a position opposed to *nationalism* (*). It emphasizes a determining reality greater than that of the nation state, a reality in which societies will begin to experience and comprehend the current existence of an oppressive global system that needs to be changed. As imperialist **i.** advances and progressively eliminates the nation state, inequality , discrimination and exploitation will increase, but we will also see in the concentration of imperialist power the growth of disorder that will lead to generalized chaos. In this emergency, internationalists will identify their interests with those of all humanity, which is suffering the effects of this single, globalized system.

J

JESUITISM

Doctrine, system and religious, political and social principles of the Jesuits or attributed to them; practice of dissemblance as a system of life.

The Society of Jesus, a religious order founded by Ignatius of Loyola in 1534 as an instrument of the Counter Reformation, was suppressed by Pope Clement XIV in 1773 (though it continued its activity thanks to the approval of the emperors of Russia and China within their respective territories). In 1814 it was reestablished by Pious VII, and received encouragement from the Holy Alliance. The Jesuits played a very important role in public education and in clandestine political activity. Many times they combined the missionary work of the Church with secret missions of diplomacy and for the secret police of the Catholic powers. In the nineteenth and twentieth centuries they have sought to present themselves before public opinion in Catholic countries as leaders in the struggle against modernism within Catholicism, and against Masonry outside of it. To conduct secret missions they have at times dressed as laymen and pretended to be partisans of their enemies in order to infiltrate their ranks. This moral “flexibility” and their propensity for political careerism have provided grounds for the accusations of hypocrisy and duplicity that are made against the Jesuits. The literary character Tartuffe in Moliere’s comedy is the archetype of the hypocritically disguised perversity and corruption that is regarded as the personification of **J.**

The thesis, quite dubious from a moral perspective, that a noble end justifies the use of base and unworthy means, is commonly attributed to the Jesuits. However, this image of the Society of Jesus is one-sided and thus unjust, and due largely to tendentious propaganda from their adversaries that exploits certain of the Order’s procedures, customs and traditions that contradict conventionally-accepted norms in social communication, in the common conscience.

The names of the well-known Christian humanist from Brazil, Antonio de Viera, and the philosopher and scientist Teilhard de Chardin, who were both subjected to repression by the ecclesiastical hierarchy, attest to the high moral character of some members of this Order, in contrast to the generalized perception.

JUSTICE

(from L. *justitia*). 1) Ethical value that regulates the spiritual and social life of the human being; the social virtue *par excellence*. It is the foundation of law, reason and equity. **J.** expresses the equality of persons before moral law. **J.** designates one of the four cardinal virtues that gives to each what is their, or the set of all the virtues that constitute the goodness of whoever possesses them.

Since Aristotle, these distinctions have been made: *commutative* **j.**, which regulates the equality or proportion that should exist between things when they are given or exchanged; *distributive* **j.**, which establishes the proportion that should govern the distribution of rewards and punishments; *legal* **j.**, which obliges the subject to obey the dispositions of their superior; and *ordinary* **j.** or common law, as opposed to special rights and privileges.
The content of **j.** varies in different cultures and historical periods. Different interpretations of **j.** are made by different ethnic and religious social groups within the same society. Many values

regarded as just by the barbarians (Celts, Germans and Slavs) were declared unjust by the Roman and Byzantine empires. Several values of ancient Rome were condemned as pagan by the Romans after they adopted Christianity.

N.H. considers any act as just that allows human beings to realize their abilities in an integral way and to form their own personality, without harm to others. At the same time, it considers as unjust any action that annuls or restricts freedom of choice and other essential human rights. Any act that one wishes to carry out with others but that is done without respect for oneself is unjust.

2) A system formed historically by the juridical norms and institutions of a State or community of States. In this sense, the **j.** system defends the law. All legal activity is under the protection of the **j.** system. These juridical norms are mandatory in character and must be observed by all citizens under penalty of punishment for their infraction.
In modern democracies, all citizens have equal political and social rights, but human beings vary in age, gender, health, physical and intellectual vigor, etc. Therefore, any reasonably just society tries to compensate these differences in regard to social obligations, exempting certain groups from some obligations (children, the disabled, the sick) and establishing retirement and benefit systems (for the sick, the elderly, the handicapped) and systems of unemployment insurance, training and retraining for those who have lost or never had access to certain job opportunities. **N.H.** pays special attention to these problems, stating its opposition to privileges of race, class, religion, etc., and in favor of consideration of individual differences, regarding the compensation of deficiencies as socially just.
Given that **j.** as a system of state institutions frequently takes recourse to the use of violent methods, **N.H.** adopts a different attitude with respect to the different norms and decisions of the corresponding institutions. Thus, for example, humanists condemn capital punishment and demand its abolition. In social and ethnic conflicts, humanists express solidarity with the victims of oppression of all kinds and act in favor of freedom of conscience.
3) Judicial power, ministry or court that administers justice.

L

LANDSCAPE OF FORMATION

The individual's emplacement at any moment in their life is effected through representations of past events and more-or-less possible future occurrences, such that, upon comparing them to phenomena in the present, they enable the individual to structure what is referred to as their "present situation." However, it is impossible for this inevitable process of representation that is done before the unfolding events to make such events have, in and of themselves, the structure that the individual attributes to them.

The term **l. of f.**, refers to the events that each human being has lived through since birth, and in relation to an environment. However, the influence of a person's **l. of f.** is not given merely by a biographically-formed temporo- intellectual perspective, and from which the individual observes the present; rather, it is a matter of a continual adjustment of situations based on one's own experiences. In this sense, the **l. of f.** acts as a "backdrop" for one's interpretations and actions, and as a constellation of beliefs and valuations that an individual or a generation lives (**Generations*) by.

LAUGHTER

(ME. *laughen;* AS. *hlehhan, hlihhan,* to laugh). A uniquely human physiological and behavioral property. Movement of the mouth and other parts of the face that demonstrates the happiness of a person or group.
"Laughter" is the title of an essay on the meaning of comicity, published by Henri Bergson in 1899. It is a particularly interesting work because, aside from its aesthetic insightfulness, it establishes a cognitive function that is geared to real life, although opposed to the conceptual function. "Laughter" is of particular interest in this regard because, aside from its penetrating aesthetic insights, it shows how **l.** is grounded in a cognitive function adapted to real life yet opposed to the conceptual function. **L.** represents a reaction against the mechanicalness of the appearances that are mounted over a situation, that are not deeply incorporated, but rather simply accepted. When details of the disproportion in such appearances are thrown into sharp relief, a rupture is produced in the concealment of these defects. Such a rupture has a variety of consequences, one of them being laughter. This is particularly evident in literary satire.
l. is an incisive instrument in politico-social struggle, allowing people to pillory the oppressor, ridicule them and win a moral victory over them.
In many of its publications and social activities, **N.H.** employs irony and satire to combat obscurantism and oppression, to defend human dignity and liberties.

LAW

(ME. *lawe, laghe;* AS. *lagu,* law, that which is laid or fixed, from *licgan*). Obligatory or necessary rule, an act of sovereign authority. A necessary relationship between the phenomena of nature. **L.**, unlike custom, tradition, or faith, is a juridical norm.
The set of all laws constitutes the system of juridical norms (**Legislation*) and represents the province of the Law.
In society, the laws express the will and interests of human beings, and regulate the social and personal activity of the citizens. The content of the laws depends on the cultural level of the society in question. **L.** as a juridical act, cannot change the geo-strategic power of a state, its cultural level, etc., although it contributes to the State's development in one direction or another. As historical experience demonstrates, the wholesale violation of cultural and social norms by tyrannical and totalitarian regimes leads to catastrophes, not only on a national scale but on an international scale as well (e.g. the two world wars of the twentieth century).

LEADER

(ME. *leder;* a leader, from *laedan,* to lead). The director, chief, or head of a political party, parliamentary faction, social group, or other collectivity. The person or team that is ahead of the competition in a sporting event. This term has been extended to the political sphere and to the sociology of sports.
In social psychology it is observed that in each small group a natural or informal **l.** emerges whom others follow or imitate voluntarily, without any juridical procedure to formalize this quality and relationship.
The charismatic **l.** enjoys legitimacy, or better, emotional and rational recognition by other persons of his or her leadership. This legitimacy can be acquired and lost swiftly through accidental circumstances.

LEGISLATION

System of norms and rules that regulate the activity and conduct of the citizens and institutions of a state. Juridical order. Also understood as the science of laws.

L. is a product of civilization. It came into being with writing. At the dawn of civilization, **l.** was made sacred and presented before public opinion as divine revelation, the work of a cultural hero or wise king thought to be enlightened by a corresponding deity. In ancient Greece and Rome **l.** was conceived as an expression of the collective will of the citizens, who promulgated laws in the assembly of citizens of the republic or through the legislative body elected by them (the Senate, for example). In the Middle Ages, legislative functions were granted to deliberative bodies formed on a corporative principle by the prince, king, or emperor, who carried out the common will of the estates in the form of laws. In modern times the principle of separation of powers is observed, and legislative power is so constituted (in democratic systems this power is elective and exercised through representatives).

Currently, in addition to national **l.** there is an emergence of international standards established by the UN and regional standards approved by regional bodies, which are approved by national representative bodies or plebiscites carried out at the national level in states that make up the regional organization.

LEGITIMACY

(from L. *legitimus,* lawful). Quality of being genuine, authentic. Achieved through legitimation, the act of making legitimate; that is, verifying or validating the truth of a thing or the quality of a person or thing in conformity with the laws in effect.
It entails public recognition of some action, political figure, event, or procedure. This is frequently combined with legitimation or juridical validation of the authority or concrete act on the basis of the political constitution and existing law. **L.** instills trust in citizens and guarantees willing obedience and social and political harmony.

L. is linked to the emotional and intellectual spheres and also to the sphere of Law. An authority has power when it is based on law and enjoys the moral approval of the people and a recognition expressed through legal procedures, for example, the electoral process. When a legal authority loses its **l.**, it is condemned to failure. In many states, power and official policy are not invested with **l.**, which attests to a crisis in that society. A crisis of **l.** clears the way for profound social and political changes. The people are the protagonists of **l.** and not the State. The people's feeling to this effect can be suppressed for a time, but no one has the power to deprive the people of their capacity to formulate for themselves their spiritual and moral attitude toward power.

LEGITIMISM

(from L. *legitimus,* according to the Law, and from Fr. *légitimiste*). Principle presented at the International Congress of European powers in Vienna in 1814-15 by French diplomat Charles Maurice de Talleyrand-Perigord to defend the objectives of the French Bourbon dynasty, which had been deposed in 1792 and restored in 1814–1815, and which was considered by the monarchist circles to be the legitimate government of France.

According to this principle, no territory claimed may be unless its legitimate owner abdicates as its ruler; possessions that have been plundered must be returned to their legitimate sovereign.

Following the July 1830 Revolution in France, the partisans of the Bourbons, who were deposed in the course of that revolution, proclaimed themselves as “legitimists,” in opposition to King Louis Philippe de Orléans (1830-1848). During the Second Republic (1848-1852), the legitimists joined with the Orleanists to form the “party of order,” which was monarchist and clerical.

Today the term “legitimist” refers to a supporter of a prince or a dynasty because of their belief that said prince or dynasty is legitimately called to occupy the throne.

LEISURE

(from L. *licere,* to be permitted). Entertainment or recreational pursuits, especially in works of invention or imagination which form and develop the human personality. Refers to time free from the activity of producing the material goods necessary for subsistence. **L.** excludes time used for work, transportation, personal hygiene, domestic chores and sleep. **L.** includes time spent to satisfy personal interests such as recreation and entertainment, sports, play, art, social communication, reading, tourism, crafts and other hobbies.
We distinguish active **l.,** in which people engage in creative activities, developing their potential in multifaceted ways, from passive **l.,** involving the consumption of cultural products created by others, though this second form also contributes to the formation and socialization of the personality. With the rise of leisure-time industries and so-called “mass culture,” however, cultural values are being replaced by various substitutes that dehumanize life, deform the personality, and lower the cultural level of society.

N.H. considers that it is necessary to increase the amount of **l.**, and to fill this free time with creative activities, elevating the level of culture, free time, entertainment and recreation. The problem of the humanization of **l.** and the elevation of its content is one of the fundamental tasks facing current generations.

LIBERALISM

Political doctrine traceable to John Locke (1632-1704), one of its most important theorists. Locke writes: “The natural liberty of man is to be free from any superior power on earth, and not to be under the will or legislative authority of man, but to have only the law of Nature for his rule... Freedom is not... ‘ liberty for every one to do what he lists, to live as he pleases, and not to be tied to any laws...’
In accordance with this, Locke establishes two rights: one, the right to one’s liberty, and the other, the right to penalize anyone who tries to injure one in violation of natural law. He goes on to explain that work is the origin of property. How far does the right to property extend? To the point where one can “enjoy” the use of it.

The symbiosis between economic **l.** and Social Darwinism has been an important step in the justification of the concentration of economic and political power in the hands of those who are “fittest in the struggle for survival.” These few have been gifted by the laws of nature in comparison with the many who have not been so favored. And, logically, since it is important to respect “natural” laws, the perpetuation of inequalities between human beings is almost a moral obligation. As can be seen, **l.** in its radical posture constitutes a clear example of anti-

humanism. Notwithstanding these limitations, during certain periods of history numerous advances in the struggle against the remnants of feudalism, clericalism, and monarchical absolutism can be credited to **l.**

L. has had numerous advocates, the most notable being: Adam Smith, Alexis de Tocqueville, John Stuart Mill, K. Popper, L. Von Mises, F. A. Hayek and, most recently, J. Rawls and R. Nozick (**Neo-liberalism*).

LIBERTY

Supreme and essential value of human existence.
In religious consciousness, **l.** is conceived as a spiritual gift that is bestowed upon human beings, allowing them to choose between good and evil, sin and virtue. Some theologians, such as Boehme and Berdyaev, derive the concept of liberty from the nothingness out of which God created the world. In existentialist philosophy (**Existentialism*), **l.** and existence are regarded as closely related concepts.
Partisans of determinism, i.e., the absolute priority of causes and laws for all phenomena, situate **l.** in a subordinate relation to necessity. In contrast, indeterminists place absolute value on **l.** and deny any dependence whatever of the human being on the laws of development of nature.
In reality, **l.** and necessity are not mutually exclusive concepts. Starting with a rigidly deterministic framework for the universe, Spinoza defined **l.** as a conscious necessity, as a choice for the human being in such actions as do not infringe on natural laws and on the dependencies determined by nature, by the conditions of life and real possibilities. We cannot overcome the spontaneous forces of nature, such as an eclipse of the sun, the tides, earthquakes, etc., but they can be understood so that we can conduct ourselves in a reasonable and free manner within certain natural limits and, of course, these laws can be consciously used in practical activity to the benefit of humanity.
Contemporary conceptions of the universe involving principles of complementarity, uncertainty, irreversible time, etc., do not eliminate certain constants that establish rigid limits (the speed of light, absolute zero, the laws of thermodynamics, the arrow of time, etc.); but, at the same time, the horizon of **l.** and choice is being broadened considerably, especially in humanity's venturing forth into the cosmos, achievements in computer technology and information science, the creation of materials with new properties, genetic manipulation and the production of new organisms, and similar advances. In the sociopolitical sphere and in the realm of artistic endeavor, the boundaries of free choice have been substantially expanded.
In periods of crisis, the space for free choice (and consequently the degree of personal responsibility for decisions made), is much greater than in periods of the stable development of society.

The **l.** of the human being always has specific contents and is manifested in different spheres. In the economic sphere, human beings can be free if they have access to some of the means of production or necessities of life such as land, housing, money. Human beings can be deprived of private property, but this occurs because such property remains in the hands of other owners. Yet the possibility today that the means and sources of production be worker-owned (**Worker ownership*) inaugurates a new stage in the field of economic freedom. In the political sphere, **l.** means the possession of all civil rights, shared administration, and the possibility for people to

independently determine their own interests and actions. In the cultural sphere **I.** entails creative freedom and independence from the taste and will of others. In the spiritual realm, **I.** means the right to hold or not to hold socially accepted beliefs, and the opportunity to practice any faith or atheism without prohibition or coercion.
One's **I.** cannot infringe on the **I.** of others, and this means that there must exist common rules of conduct, common responsibility, and symmetrical obligations and rights. Even *anarchism* (*), in declaring itself in favor of absolute **I.** of the individual and against authority, recognizes interdependence and solidarity as indispensable conditions for personal **I.**, i.e., as a natural and normal self-limitation of **I.** The **I.** of human beings is first and foremost the capacity to determine for themselves and without external pressures their own conduct and decisions.
Moral **I.** is not the same as amorality or nihilism, although these categories also have to be regarded as manifestations of human **I.** Moral **I.** is a creative, innovative, personally independent attitude toward traditions, taboos, and punishments that are linked to moral coercion.

L. is not synonymous with arbitrariness, which is, rather, a form of alienation since it is manifested in an anti-humanist manner in the coercion of the intentionality of others. Authentic human **I.** cannot be limited to a single individual, but inevitably implies the presence of **I.** in others as well.

LOVE

(ME. *love, luve*). Affection that moves one to seek a real or imaginary good and to desire its possession. The word **l.** has very diverse meanings, but represents an inclination toward someone or something. The care with which one performs a task, delighting in it, is considered a form of love. On the other hand, it is also how we designate the passion of the sexes and the relationship with the beloved.

As for self-**l.,** it is regarded positively when interpreted as a desire to improve one's own conduct, and negatively when it involves excessive regard for oneself.

Humanists consider **l.** a fundamental psychological force that assures mutual aid and *Solidarity* (*) among human beings, beyond the normally established limits between social groups and states.

M

MACHIAVELLIANISM

Political doctrine of the Italian writer Niccolo Machiavelli (1469-1527), who advises the use of bad faith when necessary to advance the policies of a state. His position is known for the maxim, "the ends justify the means." The carrying out of diplomacy through cunning, duplicity and treachery is also regarded as **M**. Insofar as it concerns itself only with the utility of results, **M.** is considered a form of pragmatism.

MANIPULATION

(from L. *manipulus,* to handle with the hand). Action and effect of deceiving or applying moral coercion. System of psychological pressure to apply duress to the behavior of others. The methodology of **m.** is quite varied and runs from exploitation of the most fundamental human

necessities and most irrational fears to the creation of illusory expectations generated within a system without choices. The use of mass media (press, radio, TV, film, etc.) always has the character of **m.** when the people have no option to interact with them. At the present time, limitations on **m.** by the media are provided by rating systems, but this in turn is frequently manipulated in various ways. **N.H.** considers **m.** an inhumane practice that violates freedom of choice.

MARGINALIZED PEOPLE

(from L. *margo*, extremity and border of something). A term used in contemporary sociology to characterize a large social group made up of persons who have ceased to belong to the castes or estates of traditional society, but who have not yet become integrated into the classes or strata of modern society. They occupy an intermediate position, and maintain family, economic, social and cultural ties with the traditional groups of their origin.
”Marginal” is understood to mean those who are on the fringes of possession of rights that are commonly held by the rest of the population, and who suffer from social conditions of inferiority. In sociology the concept “marginal strata” is at times identified with social parasitism. Such interpretation is incorrect; as a general rule, the marginal engage in productive activity, albeit occasional,, since they have no profession, economic means of their own, decent housing, etc. Neither can all residents of ghettos or slum areas be considered as “marginal strata”, because of the enormous social differentiation observed among them. Not only the marginalized live in those areas, but also laborers, employees, professionals, merchants with modest resources, including criminals engaged in illegal activity.

MARXISM-LENINISM

Marxism is considered as a theory whose initial formulation is owed to Karl Marx. The majority of the exponents of this current tend to form a doctrinary body known as **M-L.**, which was articulated with the contributions of different authors. Thus, there would be a Marxism corresponding to the writings authored by Karl Marx, and a Marxist-Leninist or Marxist school that includes mainly the writings of the initial author, Engels, Lenin, and others. In **N.H.**, this ideology is considered as a current, even though it may be analyzed in detail according to author or according to diverse critical positions (**Marxist humanism, Philosophical humanism, Philosophical anti-humanism*).
Here we will review **M-L.** not from the point of view of **N.H.** but according to the point of view of its followers as it was officially presented in the USSR, including some relevant points from the article “Marxism-Leninism” in the *Dictionary of Scientific Communism* published in Moscow in 1985.

> Marxism-Leninism [is] “a scientifically-based system of philosophical, economic and socio-political views; the doctrine of the cognition and transformation of the world, of the laws according to which society, nature and human thinking develop, of the ways of the revolutionary overthrow of the exploiting system and the building of communism; the world outlook of the working class and its vanguard, Communist and Workers’ Parties.
>
> Marxism emerged in the 1840s. The needs of social development, which revealed the fundamental vices inherent in the capitalist system and the entire system of exploitation, the awakening of the proletariat to political struggle, the great discoveries in the natural sciences and advances in historical and social studies confronted social thought with the

task of elaborating a new, genuinely scientific theory capable of responding to the pressing, cardinal questions raised by life. This historic task was fulfilled by Marx and Engels. Lenin started on his scientific and revolutionary activities at the end of the 19th and the beginning of the 20th centuries, when capitalism, which has entered its last stage, imperialism, had begun to collapse and socialist society had emerged. He defended Marxism from attacks by its enemies, analyzed the latest achievements in science from a theoretical point of view, and summed up the new experience gained in the class struggles. He enriched the theory of Marxism and raised it to a qualitatively new level."

MARXIST HUMANISM

This is a case of *philosophical humanism* (*). **M.H.** was developed especially in the years following the Second World War through the work of a group of philosophers. Its most representative exponents were Ernst Bloch in Germany, Adam Shaff in Poland, Roger Garaudy in France, Rodolfo Mondolfo in Italy, and Erich Fromm and Herbert Marcuse in the United States. These authors tried to recover and develop the humanist aspect which, according to their interpretation, constituted the very essence of Marxism. Previously, Engels had argued in his famous letter to Bloch (1880) that Marxism had been misunderstood, and that it had been a mistake to see an absolute and unilateral determinism of the productive forces over human consciousness and societal superstructures. Consciousness, he explained, reacts in turn over the structure, and this reaction is necessary for the revolutionary comprehension of the mutations of the structure and of the contradiction between the productive forces and social relations.
The Marxist humanists stressed the importance of the texts of Marx's youth, especially the *Economic and Philosophical Manuscripts of 1844, The German Ideology,* and the *Critique of Hegel's "Philosophy of Right,"* as well as others from his maturity, such as *Theories of Surplus Value.* These philosophers endeavored to reinterpret Marx's thought in a key that was not strictly economicist and materialist (* M*aterialism*). They gave greater emphasis to his youthful writings, only recently rediscovered in the 1930s, than to the works of his maturity, such as *Das Kapital.* They focused, for example, on the passage in the *1844 Manuscripts* in which Marx writes: "...man is not merely a natural being: he is a *human* natural being. That is to say, he is a being for himself, and after that a *species being,* and has to confirm and manifest himself as such both in his being and in his knowing. Therefore, human objects are not natural objects as they immediately present themselves … human nature, too, taken abstractly, for itself – nature fixed in isolation from man – is nothing for man". At the beginning of the exposition of his anthropology in the *Manuscripts*, Marx says: "... we see here how naturalism or humanism distinguishes itself [from both] idealism and materialism, constituting at the same time the unifying truth of both".
Mondolfo explains that:

"In reality, if we examine historical materialism without prejudice, just as it is given us in Marx's and Engels' texts, we have to recognize that it is not a materialism but rather a true humanism, [and] that it places the idea of man at the center of every consideration, every discussion. It is a realistic humanism (Reale Humanismus), as its own creators called it, which wishes to consider man in his effective and concrete reality, to comprehend his existence in history, and to comprehend history as a reality produced by man through activity, labor, social action, down through the centuries in which there gradually occurs the

formation and transformation of the environment in which man lives, and in which man himself gradually develops, as simultaneously cause and effect of all historical evolution. In this sense, we find that historical materialism cannot be confused with a materialist philosophy (**Philosophical Anti-Humanism* and *Marxism-Leninism*)."

MATERIALISM

(from L. *materia,* matter). Philosophical doctrine that considers matter as the sole constitutive reality of the real world. According to this view, matter in its higher forms (organic matter) is capable of changing and developing. Therefore, sensation, consciousness and ideas are no more than expressions of matter in its most organized forms. Material existence is primary, while consciousness is secondary.

The antagonistic division between "materialists" and "idealists" (**Idealism*) was widely accepted, given its simpleness, by the narrative of modernity. Today, in light of the new conceptions of the human being and science, these postures are being subjected to extensive revision.
As for the human and social sciences, many materialists consider the governing role of economic factors in the development of society as determining the interests and possibilities of human beings and organizing life and its events. For these exponents, the materialist concepts of the State and property, of war and the progress of nations, of the classes and class struggle, help identify the reasons for the opposition and conflicts and offer guidance in political praxis. At the same time, gross **m.** takes the power of the economic factors as absolute, starting from the principle of determinism and causal conditionality of all phenomena.
The term **m.** came into use in the early seventeenth century as physical doctrine regarding matter, and in the early eighteenth century as antonym of philosophical idealism.
In ancient Greek philosophy, the concept of prime matter was understood as the substance that could not be divided to the infinite. In the Middle Ages, Thomism saw in matter the potential and passive principle which, in union with substantial form, constitutes the essence of all bodies, remaining in the substantial transmutations under each succeeding form. Secondary matter was considered as being the substantial compound of raw material and form as substance; that is, as a subject apt for receiving an accidental determination. In modern times, until the arisal of Einstein's theory of general relativity, matter was conceived as anything that was subject to the laws of gravity. Subsequently, in modern physics, the concepts of matter and energy draw closer together and at times are equated.
In the philosophy of history, the conception of **m.** is applied to the doctrines that interpret the historical process by reducing it to the material causes, and consider that the social structure is determined before all else by economic necessities and laws.

METALANGUAGE

1) Specialized language used to describe a natural language. 2) Formal language that employs special symbols, used to describe the syntax of programming languages.

METALINGUISTICS

Study of the interrelationships between the language and culture of a given people.

METHOD

(from Gr. *methodos,*; *meta,* after, beyond, among; and *hodos,* way). Path of investigation, knowledge; mode of reaching an objective. Set of operations of practical or theoretical knowledge of reality; procedure followed in the sciences to verify a concept or to teach it. Ordered set of the principal elements of an art.
In elementary terms, a distinction is made between the analytical **m.**, which signifies resolving the complex in the simple, and the synthetic **m.**, which proceeds in the opposite direction. Frequently, both directions overlap and are mutually enriched by the application of deductive or inductive and experimental judgments. The contribution of statistical-mathematical procedures to determine certain constants or trends that cannot be observed in individual cases is also considered as a **m.**
Each of the sciences, upon establishing its specific mode of investigation, also elaborates its own **m.** of study, or methodology. The methodology is a doctrine on the structure, organization, logic and means of an activity; it is also a set of methods followed in a scientific investigation or in a doctrinary exposition.

MIDDLE STRATA

(a particular aspect of the notion of *social layer,* from Sociology). A sociological category designating an important part of the social structure of modern society and of societies in transition from traditionalism and modernism. Encompasses the sectors situated between the upper and lower levels in the social pyramid, and contributes to social stability.

The internal structure of the **m.s.** is quite contradictory. Its most dynamic and modern sector is composed of the levels that develop with progress in the technical-scientific and information fields (small-scale entrepreneurs with industrial workshops, farmers and livestock raisers, shop owners and consumer service providers, trained workers, professionals, etc.).
Another sector is made up of the **m.s.** inherited from industrial society (skilled laborers, white-collar workers, farmers, etc.). An important segment of the **m.s.** is made up of public employees (teachers in schools and other educational institutions, salaried medical personnel, non-executive office workers, etc.). There are **m.s.** inherited from traditional society (artisans, journeymen, small business owners, transport services, service centers, small farmers, etc.).
In the modernized countries, the **m.s.** make up the scaffolding of civil society, assuring its democratic development and social and political stability, and contributing to national consensus. These strata are forces that are more active, more dynamic, more open to innovation.
In societies in transition, the role of the **m.s.** is contradictory and its social and political behavior cannot be characterized as homogeneous. While its more modern (and, incidentally, less numerous) sectors manifest dynamism and democratic tendencies in many situations, the traditional sectors are carriers of the propensity toward fundamentalism and right- and left-wing radicalism.
In periods of crisis, the traditional **m.s.** can form the social base for autocratic and even totalitarian tendencies, aspiring to corporativist (**Corporativism*), chauvinist (**chauvinism*) and statist mentalities. Their conduct corresponds to the client-patron model. However, in this case we are dealing with **m.s.** that are impoverished and de-classed, ruined, that acquire personal experience in the practice of violence in the armed forces or paramilitary groups. This conduct is the consequence of participation in wars of depredation, colonialist adventures, civil wars, inter-

ethnic and inter-faith conflicts. Parallel to this, **m.s.** are at the same time the most willing to assimilate the humanist traditions and to repudiate all manifestations of violence and injustice. The behavior of the **m.s.** in each situation is not fatally predetermined by their social condition; rather, it is the result of personal choices and the correlation of political and ideological forces.

MODERNIZATION

(from L. *modernum,* recent, and from *moderno*, recently come into existence, that has happened recently). Way to confer a modern form or appearance to something. To perfect, to change something so that it corresponds to present-day demands and tastes.
In contemporary sociology **m.** is understood as the process of transformation of traditional society, which is closed and immobile, little inclined toward changes, into an open society, equipped with intensive communications and having a high degree of social mobility, organically incorporated into the international community, not as a marginal appendage but as an active subject, with full and equal rights in international relations. At times, **m.** (crudely disguising vested interests) is presented as the extension of “western culture” to other areas, with the resulting displacement of vernacular cultures and languages.
The process of **m.** is due not so much to external factors as to the internal needs of progress in traditional societies, that seek to mobilize their reserves for an accelerated development, and to eliminate not just their technological backwardness, but their social and informational backwardness as well. These societies attempt to overcome their marginality by integrating into the universal process.

MOVEMENT OF NONALIGNED NATIONS

A movement of states that have declared their foreign policies as based on non-participation in military or political blocs. This movement condemns colonialism, neo-colonialism and racism, defends the independence and sovereignty of all countries, and advocates peaceful coexistence, nuclear disarmament, and the reorganization of international economic relations. The first conference was held in September 1961 in Belgrade, Yugoslavia and included 25 nonaligned states. 102 nonaligned nations took part in the 1989 conference.

The movement arose as a protest against the division of the world into two political-military blocs and against related interventions in the life of neutral or non-belligerent countries, which were often dragged into the Cold War by the great powers. Its international influence diminished considerably after the dissolution of the Warsaw Pact (1991) and the collapse of the USSR. This movement continues its activities, although its objectives are far from being realized.

N

NATION

(OF from L. *nationem* from *nasci,* to be born). The inhabitants of a country, ruled by the same government; the territory of that country; a group of persons who generally speak the same language and share some common history. Distinguished from ethnicity, which applies to persons of a single, common origin. The modern nation is polyphonic. It is formed in the process of structuring the market and national cultures over the basis of the emergence of civil society in a given territory. Different nations may speak the same language (e.g. England, the United

States, and Ireland; Germany and Austria; Spain and the Spanish-speaking Latin American nations; the Arab states, etc.).

The term “nation” in the modern sense appeared during the wars of independence of the English and Spanish colonies in the Americas and during the French revolution. The United Nations recognized the right of nations to self-determination, contributing to the dissolution of the colonial system and the appearance of hundred new nation states following the Second World War.

Universalist Humanism (*) supports the claims to national cultural autonomy of groups of persons who regard themselves as a nation, as well as their right to receive education in their own language, and to the free use of their own language in relations with official institutions. At the same time, humanists call for the resolution of national conflicts through negotiation, without recourse to violence, and for respect for those borders recognized by the international community.

NATIONAL PROBLEM

The complex of cultural, economic, juridical, social and linguistic relationships established within a single or contiguous territory. The national problem exists between different ethno-religious groups with national consciousness and that defend their common interests, in opposition to the interests of other collectivities.
In ancient and Medieval times, with the predominance of a natural economy, the intensity of relations between human beings belonging to different ethnic or religious groups was relatively low, and was compensated with the subservience to one or another ruler that utilized extra-economic coercion as their principal method for preserving or extending their dominions — which, as a general rule, were multiethnic and often multi-faith.

Only in modern times, with the formation of national markets and as a result of the English and French revolutions, the era of the formation of nation states began, one official religion and language predominated.

In conclusion, the concepts of “state” and “nation” merged together. After the breakup of the Medieval empires as a consequence of the First World War, the national principle was adopted in the construction of the European and Asian states, even by multiethnic communities (Eastern Europe, the USSR, Turkey, China).

As a consequence of the victory over Fascism in the Second World War and the expansion of the national liberation movements to the continents of Asia and Africa, as well as to the Caribbean and Oceania, the number of states rose from fifty to nearly two hundred. These countries, the majority of them multiethnic, also apparently adopted the form of the nation state (for example, India adopted this national criterion) along with the norm of maintaining the borders inherited from the colonial era. This enabled them to minimize the dimensions of inter-ethnic and interfaith conflicts, but they failed to eradicate them entirely.

The cases of the former Yugoslavia, Pakistan, the Sudan, Ethiopia, Somalia, Rwanda and Burundi, Angola, the post-Soviet republics, etc. demonstrate the seriousness of national problems in today’s world.

The current national conflicts are, in large measure, the result of colonialism in its various manifestations, because the colonial empires administered their territories by pitting ethnic-religious groups against each other. Today these groups and clans want to preserve their privileges, while the groups, clans and communities suffering from inequality are used by foreign powers, opportunistic groups and natives to sow armed uprisings, terrorist acts and thus generally suppress the emerging states by stifling their independence. In this way, the **n.p.** has become one of the most pressing global impediments of our times.
N.H considers that the universal human rights take precedence over the excluding values of an ethnic group or religion, clan, tribe, race, caste, or any other social group. All citizens must have the same rights, independently of their ethnic, religious or racial origin, etc. National discrimination must be prohibited and its acts eradicated. War criminals, perpetrators of ethnocide and religious terror must be remanded to the international justice courts. It is necessary to eliminate the shameful legacy of colonialism and to create the conditions necessary for all peoples of the world to lead their lives with dignity.

NATIONAL SOCIALISM

Name adopted by the old German Workers' Party in Munich in 1920. The Nazi ideology (an apocope of *National-sozialistische*) is similar to that of right wing romantic authoritarianism, characteristic of *Fascism* (*). When Adolf Hitler became the leader of **N.S.**, he imposed its ideology and anti-Semitic practice. **N.S.** is the clearest example of anti-humanist thought in modern times.

NATIONALISM

Pertaining or relating to a nation. Doctrine and movement glorifying the national personality or what is presented as such by its proponents; doctrine of political, economic, and/or cultural redress of grievances for oppressed nationalities.
Modern political science distinguishes the term *national,* which reflects the legitimate interests of each nation that are without prejudice to other nations, from *nationalistic,* in which the selfish interests and desires of oppressing strata are cloaked beneath "national interest," and which provokes conflicts with other nations. In the latter, **n.** becomes chauvinism, in which the rights of other nations and oppressed national minorities are disregarded and violated.

N.H. supports the just demands of oppressed nations and ethnic groups, but opposes the exaggeration of national sentiments to the point that human rights are infringed, some people are turned against others on national, ethnic, or ethno-religious grounds, or the human dignity of other people is not respected. No one can violate the rights of a person or people by appealing to an alleged preeminence of national interests.

NEOCOLONIALISM (New Colonialism)

Second wave of *colonialism* (*) in the nineteenth and early twentieth centuries. During that period countries such as Belgium, the United States, Italy, Japan, and Russia followed the process initiated in the fifteenth century by some European powers. The difference between **n.** and *imperialism* (*) is currently a subject of debate. **N.H.** characterizes **n.** as late colonialism, reserving the designation "imperialism" for activities of domination exercised by superpowers or powers with global aspirations. In recent decades we have seen the emergence of a

neocolonial strategy in which countries that are formally independent find themselves subject to the fluctuations of a market in fact dominated by the great powers.

NEOLIBERALISM (New Liberalism)

Progressive social reforms of liberal governments after 1908. Its principal exponents were David Lloyd George and Winston Churchill. Present-day **n.** admits many variants, running from completely unrestricted open markets, the extreme submission to so-called “natural” laws of supply and demand, and the crassest monetarism, to some degree of interventionism, including subsidies for national production, stimulating public spending and alignment of the economy toward certain areas of production. Theoreticians of **n.** are currently arguing for the need to discipline societies by eliminating the benefits and entitlements of social security, health care, free education, and unemployment benefits, and without generating new sources of employment. These cuts in public spending and massive layoffs are accompanied by increasing taxation measures. At the same time, practitioners of **n.** are attempting to enmesh all of society in a system of indebtedness involving usurious rates of interest. **N.** is currently the best tool available to imperialist penetration in its task of eliminating the national state.

NEW HUMANISM

The representatives of this movement have a clearly defined position in relation to the current historical moment. For them it is indispensable to construct a humanism that will contribute to the improvement of life, that will confront discrimination, fanaticism, exploitation and violence. In a world that is rapidly becoming globalized and showing signs of intensifying collisions between cultures, ethnic groups and regions, participants in **N.H.** propose a *Universalist Humanism* (*) that is both plural and convergent; in a world in which countries, institutions, and human relations are becoming destructured, fragmented. They work for a humanism capable of rebuilding social forces; in a world in which the meaning and direction of life have been lost, they emphasize the need for a humanism capable of creating a new atmosphere of reflection, in which the personal sphere will no longer be irrevocably opposed to the social, nor the social opposed to the personal. These exponents, interpreters and militants encourage a creative humanism, not a repetitive humanism; a humanism that, aware of the paradoxes of the times, aspires to resolve them.

N.H. favors the modification of the scheme or structure of power for the purpose of transforming the present social structure, which is rapidly becoming a closed system (**Planetarization*) in which the practical attitudes and theoretical “values” of *anti-humanism* (*) increasingly predominate.

NEW LEFT

Designation of the array of groups of heterogeneous philosophical ideas and political orientations which emerged in the decades of the sixties and seventies of the twentieth century. It is made up primarily of students and intellectuals along with an influx of the “new poor.” These groups are critical of social inequality, the crushing of the personality, and the growing exploitation, consumerism and moral decadence that characterize the developed countries. At the same time, they criticize the Communists for their bureaucratization, anti-humanism and corruption.

One sector of the **N.L.** has embraced the methods of violence and practiced terrorism. Other groups have deviated toward nationalism, racism, or religious fundamentalism, some even allying themselves with neo-Nazi groups.
Another part of the **N.L.** has sought a way out of the global crisis through a resurgent anarchism. Still other groups have joined socialist and social-democratic parties, while others have joined environmental, feminist and youth movements and organizations.

NEW ORDER

1) Hitlerian expression referring to an economically and politically centralized Europe under the control of Germany. 2) Expression that came into vogue during the presidency of Ronald Reagan; refers to the organization of international relations on the basis of an economic model and military hegemony unlawfully retained by the United States. 3) New International Economic Order. Position advanced by the *developing countries* (*). Some of the measures proposed are the following: national sovereignty over natural resources; reducing the disparity between the price of raw materials and manufactured products; regulation of international prices of raw materials; broadening of preferences in trade relationships with developed countries; normalization of the international monetary system; stimulating exports of products from developing countries.

NEW POOR

Category of workers forming as a result of the economic restructuring brought about by the scientific-technical revolution. It is made up of office workers, engineers, technicians and skilled workers unable to find employment; recent graduates without jobs; bankrupt farmers; residents of abandoned industrial areas; retirees whose pensions have fallen below the minimum subsistence level. The majority of the **n.p.** quickly lose access to benefits and services for the unemployed.
The **n.p.** frequently find themselves forced to work as day-laborers or occasional workers, without training or work contracts.
To combat this “technological poverty,” it is important to create an international retraining system, to contribute to the de-statization of the economy, and transfer efforts to the county and municipal levels, creating new centers for training, employment, recreation and culture.

NEW RIGHT

Ideological and political current that emerged in the developed countries in the late 1960s and early 1970s.
Initially it included groups of leftist intellectuals disillusioned and disoriented by the collapse of the myth of the supposedly imminent worldwide triumph of Communism. These intellectuals underwent a transformation from Communism to traditionalism because, though these currents may seem incompatible, certain conventions of behavior, aesthetic tastes and the culture of violence in both currents are in fact quite closely related. Subsequently, a number of philo-fascist ideologues joined this movement, hoping in this way to legitimize before public opinion their neo-pagan concepts and thus win recruits among the young.

The **n.r.** condemns the hypocrisy and other vices of contemporary civilization, criticizes its “mass culture” and its “de-nationalization”. The **n.r.** appeals to so-called “race values” and to the

more primitive and zoological instincts; it glorifies ethnocentrism and racism; and it cultivates hatred, xenophobia and violence.
The social base of this movement is made up of certain groups of intellectuals and students, especially in the technical and teaching professions, the middle strata who are reeling from industrial and technical restructuring, and professional soldiers alarmed at the prospect of disarmament and the reductions in armed forces following the end of the Cold War.

N.H. struggles against the fundamentalist, chauvinist and racist conceptions of the **n.r.**, that today represent the principal danger in the ideological and political sphere, as the fomenter of ethno-religious conflicts and local wars, and as the abettor of the professional assassins who protagonize such wars.

NONGOVERNMENTAL ORGANIZATIONS (NGOs)

International, national and local organizations created through citizen initiative, with common extra-governmental objectives of a social, political, religious, cultural, scientific, sporting, recreational, or other nature.
NGOs form the foundation and structure of civil society, the basis of democratic regimes. Today these organizations are principally dedicated to the protection of the environment, charitable works, the defense of human rights, contributing to the settlement of social and ethno-religious conflicts, disarmament and the search for solutions to the global crisis looming over humankind. Due to the active participation of scientists and professionals, the intellectual potential of such organizations is significant.
The 1945 United Nations conference in San Francisco established in Article 71 of the UN charter that nongovernmental organizations would advise the Economic and Social Council on problems that lay within the province of their expertise. In 1950 the Conference of Nongovernmental Consultative Organizations was instituted, comprising three categories, which maintain permanent contacts with the corresponding committee of UNESCO. A conference is held every three years at which an executive committee is elected, with the organization's offices in New York (U.S.A.) and Geneva (Switzerland). Various nongovernmental organizations cooperate with specialized organizations of the UN. Thus, subsequent to its creation in Florence, Italy in May 1950, the Conference of International Non-Governmental Organizations had been authorized by UNESCO to participate in the Benefit for Consultative Agencies. It meets every other year in Paris, France, where it is headquartered.

NEW SURPASSING THE OLD

General tendency of the development of living structures, society and of human consciousness. If life is taken, not as an isolated and singular occurrence, but as a step of greater complexity in the structure of nature, then the universe itself can be considered as developing in an irreversible direction (following the arrow of time), in which simple structures tend to surpass their initial condition, interacting, grouping together, and finally achieving a greater complexity than that of the previous moment. On the other hand, if life is viewed as an isolated case and likewise the universe, as another singular phenomenon, then one cannot speak of the tendency of the surpassing of the old by the new. But, at the same time, such a view will render general science impossible —there is no science of the singular and non-repeatable. Cosmologies as well as the biology of earlier eras opted for the tendency to imagine a universe that tends to lose

energy and order. In this way, the organizations of increasing complexity were seen as singular cases, as phenomena of hazard.

For **N.H.**, the **n.s.o.** is a general tendency of the development of the universe. In the case of society, this tendency is expressed in generational dialectics, in which the new *generations (*)* finally prevail. In the consciousness it is expressed in the temporal dialectic in which future time has primacy; and history, as the surpassing of present moments by other, more complex ones that advance toward an irreversible future. It is in the *destructuring* (*) of any system where the rupture brought about by the new surpassing the old is verified. Nevertheless, the most progressive elements of the previous stage are incorporated into the new evolutionary step, and the elements that do not adapt to the changed conditions are discarded.

NIHILISM

1) Systematic negation of life. 2) Negation of humanist values. 3) Anti-humanism.
This term was first used by Turgenev in his 1862 novel *Fathers and Sons.* The term “nihilists” referred to the violent activities of a Russian revolutionary society that had just published a manifesto following the assassination of Czar Alexander II in 1881.

NON-VIOLENCE

Generally refers to some or all of the following: a system of moral concepts that disavows violence; the mass movement led by Mahatma Gandhi in India in the first part of the twentieth century; the struggle for civil rights by African-Americans in the United States under the leadership of Martin Luther King; and the activities carried out by Kwame Nkrumah in Ghana. The activities of Aleksandr Solzhenitsyn, Andrei Sakharov, S. Kovalev and other famous dissidents opposed to Soviet totalitarianism may be included as well.

The idea of **n-v.** is expounded in the Bible and in the writings of other religions in the exhortation ”do not kill”. This idea has been developed by numerous thinkers and philosophers; Russian authors Leo Tolstoy and Feodor Dostoievsky expressed it in profound formulations. Tolstoy’s formula proclaiming the supremacy of love and the “non-use of violence against evil,” or better, the impossibility of fighting one evil with another, found worldwide resonance, inspiring a somewhat singular sect of “Tolstoyists.”
Mahatma Gandhi (1869-1948) formulated the ethics of **n-v.** in his own way, basing it on the principle of *ahimsa* (the refusal to use any form of violence against the individual, nature, even insects or plants) and on the “law of suffering.” Gandhi was able to organize the Satyagraha, an anti-colonial non-violent movement uniting many millions of people. This was expressed in massive and sustained civil disobedience against and noncooperation with the British authorities, reaffirming Indian identity and freedom, but without recourse to violent methods. The people called Gandhi *Mahatma* (“Great Soul”) for his courage and unyielding adherence to the principle of **n-v.** This non-violent movement prepared the ground for Great Britain to renounce its supremacy in India, though Gandhi himself was killed by a paid assassin. Unfortunately, in time the principle of *ahimsa* was completely forgotten, and the subsequent political process in India and Pakistan was accompanied by great bloodshed and unrestrained violence.
The struggle of Martin Luther King also ended without fully achieving its objectives, as he, too, was assassinated while speaking at a mass meeting.

Nonetheless, the concept of **n-v.**, including non-violent forms of protest, continues to be a vital, evolving force in the world. Daily mass actions by lower strata of workers, meetings and protest demonstrations, strikes, womens' and student movements, farmworker and peasant demonstrations, leaflets, neighborhood newspapers and periodicals, appearances on radio and TV, all these constitute the contemporary forms of the ethic and practice of **n-v.**

N.H. strives to reduce violence to the greatest extent possible, to move completely beyond it in perspective, and to set in motion all methods and forms of bringing resolution to conflicts and opposing sides along the path of creative *n-v.*

N-V. is frequently equated with *pacifism* (*), when in reality the latter is neither a method of action nor a style of life but rather a sustained protest against war and the arms race.

NORTH-SOUTH

(Problem of Relations)This term is used to characterize the relations between the industrialized, technologically-developed countries (the North) and the developing countries (the South),, for the most part concentrated in the southern hemisphere. To a certain degree, the concept of "South" also includes the countries of Asia, with the exception of Japan, South Korea and some other Asian countries such as Singapore. Thus, this problem can be interpreted as a problem of relations of injustice, dependency and exploitation between the center and the periphery.

The injustice of these relations was recognized by the UN General Assembly in a special resolution in 1974. Since the Paris Conference (1975-1977) and the Cancún Meeting (1981), there has been an ongoing dialogue between the official representatives of both groups of countries. Within the framework of the UN and its specialized institutions, certain mechanisms were created to compensate, albeit minimally, this injustice, and to contribute to the socioeconomic and cultural development of the countries in process of development, allocating no less than one percent of the developed countries' domestic product for this purpose. But the arms race, local conflicts, and growth in unemployment have blocked the attainment of even this modest objective, not to mention the urgent need to restructure international economic relations, and to eliminate some of its unjust factors that hinder the development of the South.

O

OPPORTUNISM

(from opportune; L. *opportunum;* something done or that happens at a particular moment, on purpose and when it is convenient). Personal behavior or political attitude that dispenses to a certain extent with moral principles, adapting to the prevailing public opinion and thereby receiving the corresponding favors and benefits from the powers that be.
In contemporary political struggles adversaries frequently accuse each other of opportunistic practices to discredit their opponents in the eyes of the electorate. For this reason, allegations should be carefully weighed and substantiated, so as not to fall into politicking.
In the political life of the nineteenth and twentieth centuries, mutual accusations of **o.** were commonplace in almost all political campaigns and electoral processes. A special propensity for leveling such accusations could be observed in the communist movement. Stalin accused all his adversaries, whether real or imagined, of being opportunists, now from the right, now from the

left. In some cases, he even referred to “opportunistic monsters from the right-left” and stigmatized the “centrists.” This last was used by Russian Communists as the height of **o**., the worst insult of all. Victims of Stalinism were labeled “opportunists” if, prior to their arrest, they had been members of the Communist Party or of the Komsomol (Communist youth organization).

OPPOSITION

(L. *oppositio,* place against, opposite). 1) Contraposition of a group’s own criteria, ideas and policies against the policies and ideas in power. Non-violent resistance to such policies and the proposal of alternatives to the official policy. 2) Minority that, in deliberative bodies, opposes the government policy and at times forms a “shadow cabinet.” This form of **o.** is termed parliamentary **o**. 3) Minority or minorities within a political party that pronounce themselves to be against the party’s political strategy and organizational or other measures.

O. typically involves tactical and organizational questions, but at times can be extended to key political issues and lead to a split in the party or its dissolution. Various conservative and communist parties in Europe, America and Asia dissolved in this way. In many cases, the opposing minority forms its own faction, with its own organizational headquarters, funding and publicity apparatus, but remaining within the framework (platform) and statutes of the party. Such **o.** within a party is called internal **o.**

OPPRESSION

(From L. *oppressio,* act and effect of oppressing, to exert pressure against something, to subject someone to excessive restraint, to the point of afflicting or tyrannizing them. This repugnant and widespread social phenomenon has deep historical roots and is manifested when persons or a privileged group appropriates the product of others’ labor, forcing them to serve, to fulfill their wishes. **O.** is a product of violence.
There is family, gender, racial, national, religious, class **o.**, etc. Since ancient times, the human being has struggled against all the forms of **o.** Humanism from its beginnings has condemned **o.** and inspired to the defense of human dignity.

ORTHODOXY

(Gr. *orthos,* right, straight, true, and *doxa,* opinion). Conformity with the views officially held to be true. Dogmatic rectitude in political and social groups.
Orthodox Church or Eastern Orthodox Church, official name of the Christian churches that practice Eastern rites (in Syria, Egypt, Greece, Turkey, Serbia, Bulgaria, Rumania, Russia, the Ukraine, and other countries).

Since 1054, when the Christian churches of Rome and Constantinople became separated, this centrifugal process has continued and intensified. Since 1961 most of the independent Orthodox churches that recognize the moral authority of the Patriarch of Constantinople have held conferences (in which fifteen official Orthodox churches have participated). And there are a number of Orthodox churches in each country. In Russia alone, in addition to the official church that enjoys the open support of the government, there are four Orthodox churches that follow the old rites and no fewer than six that follow other rites.

P

PACIFISM

(from L. *pacem: peace*). Moral and political principle that recognizes human life as the supreme social and ethical value and sees its supreme ideal in the maintaining of peace among ethnic, religious and social groups, and among nations and blocs of states. Includes respect for the dignity of the human person, groups and peoples, and for human rights in general. **P.** contributes to mutual understanding between peoples of different cultures and generations. It rejects mistrust, hatred and violence.

P. is an attitude of rejection of war and the arms race. Since the First World War, many courts in different parts of the world have recognized the right of conscientious objection to exempt from military service pacifists and members of religious sects who are opposed to weapons and instruments of war. In addition, conscientious objectors have undertaken campaigns proposing that some percentage of the taxes allocated for defense be reallocated to education and public health. The ideas of disarmament and demilitarization have inspired numerous anti-war movements, which, however, have frequently failed to reach agreements due to their different concepts of social reality and, at times, because of specific tactical differences as well. Pacifist groups have now reached the point where they can organize autonomous fronts at the grassroots level in alliance with others advocating social change (**Action front*).

PATERNALISM

(from *patres,* belonging to the father or derived from him). Doctrine that regards employer and employees as partners in the company, and recommends a whole series of administrative, social, economic, technical, cultural and psychological measures to guarantee the “social peace” presenting the employer as the only guarantor of that peace.
Chief among these measures is profit-sharing for company employees through the distribution of minority shares to them based on the fulfillment of certain conditions. Another important measure is a system of free training and retraining of personnel to raise worker productivity and product quality, thus increasing the company’s competitiveness in the marketplace.

From the point of view of *solidarity* (*) and the view that all social actors are human beings with equal rights and corresponding duties, **N.H.** criticizes the unilateral approach of this doctrine and its class “egoism”. (**Worker ownership*).
In addition to sharing in the profits, employees have the right to effective participation in the management of their company and to control its activities within the limits of their competence. Just as employers do, employees also have the right to organize themselves freely and to defend their interests. For this reason, **N.H.** rejects the doctrine and practice of **p.** as being a form of social discrimination, although it does accept some concrete procedures that can facilitate the fulfillment of the social pact between employers, employees and the State, and always with the observance of international norms.

PATRIARCHY

(from Gr. *patriarkhes; power of the first fathers*). Primitive social organization in which authority is exercised by a male head of family, whose power at times extends even to distant relatives of

the same lineage. **P.** also refers to the period in which this system has prevailed. As distinct from the practice under matriarchy, kinship under this system is determined by the paternal line.

This system was reinforced when women were displaced from the sphere of production of goods and their efforts centered on domestic tasks. The change coincided with the passage from adaptive technology to transformative technology, the use of copper, the division between agriculture and animal husbandry, and specialization in various crafts. In all these tasks the main physical burden has fallen on men, which has led to changes in family forms. Later, **p.** was replaced by more complex civilization as the bronze age gave way to the iron age and the rise of writing and the State. Nevertheless, the structure of domination by men continues, with discrimination against women in managing and decision-making in work and government. In this sense, present-day society still displays patriarchal features characteristic of pre-civilized times.

PATRIOTISM

(from Gr. *patriotes,* fellow countryman). Feeling of affection for one's native territory, and the disposition to defend it from external attacks.
Underlying this sentiment is the biological tendency to mark the territory inhabited and to defend it against outside incursion. During the period of formation of the national states of Western Europe in the nineteenth century, this feeling, humanized by the movements of national and social liberation, contributed to the consolidation of the nation states. However, on numerous occasions it degenerated into a chauvinism manifested, for example, in the Napoleonic wars, some of the Balkan wars, the war of the Triple Alliance that pitted Argentina, Brazil and Uruguay against Paraguay, the war of the Pacific between Chile, Bolivia and Peru, etc. Subsequently, this mass patriotic feeling was exploited by imperialists in the first and second world wars. This speculation in the lowest and basest of ends was most evident in the imperialist conquests and other crimes of the regimes of Mussolini, Hitler and Stalin. Today, patriotic sentiment often cloaks horrendous crimes which are committed in "local conflicts" such as those that have taken place in the territories of India, Ethiopia, Somalia, the former Yugoslavia, and the former USSR.

Humanists love their countries, but they condemn the speculation in and *manipulation* (*) of patriotic feelings, which leads to xenophobia, nationalism and racism, fomenting bloody conflicts.

PEOPLE

(from L. *populum,* the group of inhabitants of a place, region or country). 1) The entire population of a country. 2) Various forms of historical communities (tribe, nation, etc.).
Since ancient times, efforts have been made to limit the concept of **p.**, giving it an ethnocentrist or classist interpretation. For example, in the Greek *polis,* slaves, sailors, skilled craftspersons and immigrants from other Greek cities were excluded from the category of the **p.** The same occurred with the lower castes in India, and in ancient and medieval Japan even as late as the Second World War. During the Middle Ages in Europe serfs were excluded from the designation **p.** In the Russian Empire, a person without parents of Russian origin was labeled "inorodetsy" (a person of foreign descent) and, along with those who did not profess the official religion even when they practiced some form of the traditional Eastern Christian rite, were deprived of civil rights and not officially considered part of the Russian **p.**

Since the English revolution, the aristocracy has been excluded from the concept of the **p.** In this sense, the bourgeoisie has been included, as well as the aristocracy, in European revolutionary literature of the nineteenth and twentieth centuries. In Soviet literature, intellectuals and dissidents were not considered part of the **p.**, even when they came from the worker and peasant classes.

PERCEPTION

(from L. *perceptio,* from *percipere,* to grasp). Action and effect of apprehending a phenomenon through the senses, whether through the external senses or senses of the intrabody. The external senses comprise the senses of sight, hearing, taste, smell, and the external tactile sense; the internal senses are comprised of cenesthesia, kinesthesia, and the internal tactile sense. Atomistic psychology has sought to decompose perceptions into sensations and to view the consciousness as nothing more than the passive recipient of stimuli originating in the external world. Today, *Humanist psychology* (*) considers **p.** to be a dynamic structure of sensations in which the consciousness actively organizes the data received through the pathways of the senses.
Humanist psychology distinguishes between **p.** of landscapes (**landscape*) and simple perceptions. In every **p.** the phenomena of attitude, evaluation and preferences concerning a given stimulus are always present. This lets us view the **p.** of landscapes as interactive, moving beyond an exclusive attention to the cognitive and the experimental.
In the social psychology of **N.H.** the concept of “landscape” allows the development and application of a method yielding a rich knowledge of different cultures and their modes of perceiving the world.

PERSONAL EMPLACEMENT

At present, anything that may offer personal reference points, referred to action as well as to one’s psychological emplacement in front of this changing world, is subjected to argument. The crisis of “life-models” alludes to this problem. In one of his Letters to My Friends, Silo presents a summary of previous observations on this point. Even at the risk of its being insufficient as an explanation, it is pertinent to present it in this entry. It says:

1. Driven by the technological revolution, the world is undergoing rapid change, which is colliding with established structures and the formative experience and habits of life of both individuals and societies.

2. As change makes more factors in society become “out of phase,” this generates growing crises in every field, and there is no reason to suppose this will diminish; on the contrary it will tend to intensify.

3. The unexpectedness of today’s events clouds our ability to foresee the direction that these events, the people around us, and ultimately our own lives will take.

4. Many of the things we used to think and to believe in no longer work. Nor do we see adequate solutions forthcoming from any society, any institution, or any individual – all of whom suffer the same ills.

5. If one decides to stand up to these problems, one must give direction to one's life, striving for coherence among one's thoughts, feelings and actions. And because we do not live in isolation, we must extend this coherence to our relationships with others, treating them as we want to be treated. While it is not possible to fulfill these two proposals rigorously, nonetheless they constitute the direction in which we need to advance, which we will be able to accomplish above all if we make these proposals permanent references, reflecting on them deeply.

6. We live in immediate relationship with others, and it is in this environment that we must act to give a favorable direction to our lives. This is not a psychological question, a matter that can be resolved solely in the head of an isolated individual, it is related to the concrete situation in which each of us lives.

7. Being consistent with the proposals we are attempting to carry forward leads us to the conclusion that it would be useful to extend to society as a whole those elements that are positive for ourselves and our immediate environment. Together with others who are moving in this direction, we will put into practice the most appropriate means to allow a new form of solidarity to find expression. Thus, even when we act very specifically in our own immediate environment we will not lose sight of the global situation that affects all human beings and that requires our help, just as we need the help of others.

8. The precipitous changes in today's world lead us to seriously propose the need for a new direction in life.

9. Coherence does not begin and end in oneself, rather it is related to one's social environment, to other people. Solidarity is an aspect of personal coherence.

10. Proportion in one's activities consists of establishing one's priorities in life, of not letting them grow out of balance, and basing one's actions on these priorities.

11. Well-timed actions involve retreating when faced with a great force, and advancing with resolution when it weakens. When one is subject to contradiction, this idea is important in making a change of direction in one's life.

12. It is unwise to be unadapted to our environment, which leaves us without the capacity to change anything. It is equally unwise to follow a course of decreasing adaptation to an environment in which we limit ourselves to accepting the established conditions. Growing adaptation consists of increasing the influence we have in our environment as we advance in the direction of coherence.

PERSONALISM

(from L. *persona,* mask, person). A philosophical theory that regards the human being and human freedom as the highest spiritual values. The notion of **p.** itself is much broader than some of its particular manifestations, or than the mode of behavior of one person. In reality, the personalist aspect is an integral part of all social, religious and psychological sciences, as well as the ideological or political sciences, and predominates in culture and art as well.

The key to the philosophy of **p.** lies in the following problems: the problem of the individual becoming a personality; the problem of the individual and the collective; and the problem of the individual, society and human liberty, and responsibility toward other human beings. In the religious current of **p.**, the primary emphasis is placed on the problem of the individual and God, as reflected in the variants of religious existentialism (**Existentialism*).
According to many personalists, the individual is a natural-biological category, while the personality is a social and historical category. An individual is an integral part of society, group, class, clan, or nation. The personality constitutes a whole; it is not an organic category. The personality is made up of certain intellectual and spiritual qualities, their stable combination, as well as a structure of firm supra-individual, valid orientations. The strength and character of those qualities is what distinguishes one person from another. Every human being is an individual, but not every individual develops into a personality. Many people live mechanically, either passively adapting themselves to the environment or opposing society.

According to **p.**, the human being is free and occupies a place above the State, the nation and the family. But the spiritual and moral life of a person is intertwined with the life of society, and so the personality runs the risk of becoming alienated by society and its demands (**Alienation*). That the human being may lose its independence, or be subjected to the will and interests of others – whether Party, Church, or State – is the foremost concern of personalists. A depersonalized being is the greatest sin of all in society or any human organization, and so the objective of **p.** consists in defending the self-sufficiency and independence of the personality, its full freedom to live out its own course. Today more than ever, however, while there exists a supposed "freedom of thought," in reality people typically follow and obey values that are produced by manipulation, as if these were their own opinions. While **p.** cultivates ideals close to those of **N.H.**, it differs from the latter by discounting the importance of collective solidarity and by letting itself be drawn into individualism, becoming isolated from active processes and instead preferring digressions that are purely abstract and philosophical.

N.H. goes beyond **p.**, contributing to the self-development of each person in a process in which individuals create their own lives, in union and accord with other human beings, until they produce a free society with solidarity, in which it will be possible to realize the ideal of **p**.

PHILANTHROPY

In its root, love for humankind. In practice, various philanthropic associations began to emerge as early as the seventeenth century. These philanthropic societies developed in an effort to ameliorate specific cases of poverty, and later took on a progressive character of solidarity, sometimes international in nature. At the present time, many humanitarian organizations acknowledge **p.** as the primary personal attitude uniting their members.

PHILOSOPHICAL ANTI-HUMANISM

On the basis of the description developed by nineteenth-century scholars, existentialist thinkers accepted the view that humanism was a philosophy, thus clearing the way for their opponents to lay the foundations of **p.a.** These detractors came principally from the ranks of structuralism and conservative Marxism. Of course, Nietzsche had already developed certain premises that were later used by Lévi-Strauss and Foucault. Heidegger's critique of humanism is also a manifestation of **p.a.**

Within Marxism, Althusser promoted the theory that there was not one Marx but two: the young, still "ideological" Marx, and the mature, truly "scientific" Marx. The conclusions that the French philosopher drew from this dichotomy include:

> Any thought that appeals to Marx for any kind of restoration of a theoretical anthropology or humanism is no more than ashes, *theoretically.* But in practice, it could pile up a monument of pre-Marxist ideology that would weigh down on real history and threaten to lead it into blind alleys.
>
> When (eventually) a Marxist policy of humanist ideology, that is, a political attitude to humanism, is achieved – a policy that may be either a rejection or a critique, or a use, or a support, or a development, or a humanist renewal of contemporary forms of ideology in the ethico-political domain – this policy will only have been possible on the absolute condition that it is based on Marxist philosophy, and a precondition for this is theoretical *anti-humanism.*

P.A. customarily formulates its criticism of Humanism on the basis of a rigid scientism. **N.H.** accepts numerous criticisms of traditional Humanism, but favors the revision, not only of the prevailing idea of *human being* (*), that is proper to the nineteenth century, but also of the conception of *science* (*) that [likewise] corresponds to that era.

PHILOSOPHICAL HUMANISM

Position held by numerous exponents of *Existentialism* (*) and by representatives of various historicist currents. Some confused ideologies have also emerged based on so-called "human nature." In general, these naturalists accept the definition of the human being as a "rational animal," and thus place him in the category of an evolved *"animalitas,"* with which they do not determine the structural differences between a human being and an animal; rather they note the differences in complexity that develop within one same structure. It is difficult to understand how these naturalists or neo-naturalists can consider themselves to be "humanists."

PLANETARIZATION

Radically distinguished from the concept of globalization. The latter corresponds to the trend toward imposing a worldwide homogeneity, driven by imperialism, the financial interests, and international banking interests. Globalization is advancing at the expense of diversity and the autonomy of nation states, and at the expense of the identity of cultures and subcultures. Those who preach globalization seek to establish a worldwide system (**New Order*) based on an ostensibly "free" market economy. **N.H.**, in contrast, gives its backing to **p.**, the process in which the different cultures move toward convergence, without, however, losing their own ways of life or identities. The process of **p.** can pass through stages that include national federations and federative regionalization, ultimately approaching a model that is a multi-ethnic, multicultural and multi-faith confederation – a *universal human nation*.

POLITICAL CULTURE

The integral part of civic culture (community spirit) that regulates the political relationships between citizens, political groups, and national and supranational institutions, including international institutions.

In differentiated societies, while each social layer possesses certain particularities of its own **p.c.** of its own, at the same time there are norms and institutions common to all that guarantee a relative sociopolitical stability and impede social disintegration. The State's **p.c.** is set in the juridical norms and institutions that correspond to the political sphere, including the constitution, electoral laws and other documents. The **p.c.** also includes traditions and customs that are transmitted through the group and even from the level of the family.

POLITICAL PARTY

(from L. *partita, partitus:* party). Union among people who follow the same interest or share the same opinion. It is a form of political organization that struggles to attain decisive positions in the exercise of state power. The conditions under which political parties carry out their activities depend on the existing political regime in a given country.

The party system is determined by the State's electoral system. The modern party system was formed in Western European states and the Americas in the nineteenth and twentieth centuries, and today encompasses practically all states in the world.

In totalitarian states the single-party system is used as the principal instrument of social mobilization and repression. In some authoritarian states political parties are prohibited, while in others they have an ephemeral and precarious existence.

The democratization of political and social life is accompanied by a broadening of the functions of political parties, the democratization of their internal organization and operation. However, the existence of a multi-party system alone cannot be considered as the decisive criterion of the degree of democratization of the political regime, although it is one of the necessary features.

In democratic states, as a general rule political parties register no more than five percent of all citizens. The majority of voters are not militants of any party, and their political sympathies shift from one election to the next.

The current crisis of democracy also affects the political parties and is accompanied by citizen apathy and abstention from voting in elections.

In the information society, the functions of political parties are progressively reduced, yielding their place to clubs and other forms of organization, characterized by the absence of a permanent affiliation and rigid party discipline.

The specific features of a political party are: political activities, doctrine, organizational principles and statutes, a style and methods of operation. All of this is reflected in the party program, platform and statutes. Parties have specific symbols, including anthems. As a rule, they have their own organs of diffusion.

POPULISM

(From L. *populum,* group of people that forms a community). Social movement or current in the nineteenth and twentieth centuries that appeals to the masses. Its characteristic features are the belief in the possibility of fast, simple and easy solutions to social problems; social egalitarianism; anti-intellectualism; ethnocentrism (nationalism); xenophobia and demagoguery.

P. propagates the establishment of “direct democracy,” manipulated by the Party or leader, instead of representative democracy; it promotes the concentration of power in the hands of a charismatic leader and attacks the corruption and bureaucratization of official institutions. Thus, **p.** is a highly heterogeneous current that can serve diverse political forces and have different objectives.

POST-INDUSTRIAL SOCIETY

An advanced society from a technological point of view, that has surpassed or is in process of surpassing the traditional stage of extensive and intensive development of industry, communications, and large cities. Such a society unfolds its technico-economic, social and political activities over a broad and efficient base of information systems, especially systems of electronic communication through computers, used in financial operations and development of production. Earlier forms of social life and the economy are not eliminated, but are substantially modernized with the incorporation of new scientific-technological knowledge.
The advance of information technology marks an important change in the role and power of the human intellect. Thus, since the 1950s a general change is produced in the development of civilization, in the human mentality and system of values; in technology and work; in social relations and management, in international cooperation, in the creative capacities of the human being himself. This tendency is universal in character, but advances at a different speed and intensity in different regions and countries, which increases the disproportions between them. Information technology does not in itself contradict the humanization of life, but contributes to this process when society and concrete personalities adopt this objective and consciously act in this direction.

POWER

(from L. *potere,* to be able). To have the capability, time, or opportunity to carry something out. The faculty and jurisdiction to order or to do something; authorization to carry something out; the forces of a state; the supreme governing and coercive authority of a state.

In political life, the designation for the group of economic, social and political leaders who make up the ruling class of a state. In antiquity the term **p.** was used as a synonym for influence, authority, control, force, empire; in the early twentieth century, as the capacity of a person to impose their will on others. Today, **p.** is defined in terms of the relationships of dependence of certain social unities upon others.
The powers of the State, based on the theory of the separation of powers, are: constitutional **p***.,* which relates to the organization of the State, the writing and amending of its constitution through a representative constituent assembly or referendum; legislative **p.** which resides in the authority to make and amend the laws, and which belongs to an elected representative body or parliament; executive **p.***,* which is responsible for the governing of the State and the enforcing of the laws, and belongs to the government formed by the monarch or president and/or legislative body of a State; and finally judicial **p.***,* which carries out the administration of justice and corresponds to the justice system.
There is also a moderating **p.** such as that exercised by the head of State.

P. and fear provide the basis for the irrational form of authority that is used to prohibit all criticism – an authority built on inequality. In Oriental despotisms and modern totalitarian regimes alike, the **p.** of the state has been absolute and deplorable.

The most profound thinkers have always dreamed of ending all **p.** imposed on human beings, reserving for human beings only the **p.** over things. Today the exercise of **p.** is not reserved for the State alone, but the latter appears as a mere intermediary or executor of the intentions of the great concentrations of economic **p.** (the Para-state). On the other hand, the theory that explains the emergence, development, transfer and disarticulation of **p.** is not limited to a traditional sociopolitical vision, but considers the different "niches" of **p.** such as technology, communications, population distribution in urban and rural areas, population concentrations in the peripheral areas or in centers of decision-making, and the manipulation of "culture" in general (language, social customs, religion, science, art and recreation).

PRE-RENAISSANCE HUMANISM

Some authors have used this term to describe the Western historical humanism that began to develop in the mid-eleventh century. Among the exponents of this humanism can be included the Goliard poets and the French cathedral schools of the twelfth century. Numerous specialists have observed that in this pre-Renaissance humanism there can already be seen a new image of the human being and of the human personality. This is constructed and expressed through action, and it is in this sense that the will is given greater importance than speculative intelligence. Additionally, a new attitude toward nature appears, and it is no longer regarded as a simple creation of God and a vale of tears for mortals, but as the domain of the human being and, in some cases, the seat and body of God. Lastly, this new attitude toward the physical universe reinforces the study of the many aspects of the material world, tending to explain it as comprised of immanent forces requiring no theological concepts for their understanding. This demonstrates early on a clear orientation toward experimentation and a tendency toward mastering natural laws. The world now becomes the kingdom of humankind, which is to dominate it through a knowledge of the sciences.

PROBLEM OF FOOD SUPPLY, OR HUNGER

One of the most acute contemporary global problems, affecting more than one and a half billion human beings worldwide, especially in the *developing countries* (*) and, most critically, in the 26 least developed countries of Africa, in Haiti, Nicaragua, Albania, India, China and North Korea. Over fifty million people die of hunger each year.
At times the principal factor in the problem of hunger is observed in the imbalance between limited food resources and unregulated population growth, especially in developing countries. For example, during the 1970s and 1980s food production grew at an annual rate of 2.8%, while annual population growth was 1.8%. Thus, the principal factors of hunger are rooted in the vices of our civilization; they are determined by deficiencies of social organization at the national and international levels; they are the fruit of the unjust distribution of social wealth and the indigence of hundreds of millions of human beings — pauperization, massive unemployment, illiteracy and low labor productivity in the underdeveloped countries —the product of the colonialist legacy and of ill-conceived social experiments.

The **p. of h.** are an integral part of underdevelopment and cannot be solved without a restructuring of the productive system, the modernization of social life, the elimination of zones of poverty, and the reorganization of the international system of economic relations. Hunger can only be overcome through the worldwide distribution of social, scientific, environmental and spiritual progress— in short, through the humanization of our Earth.

PROPERTY

(from L. *proprietas* the right or faculty of enjoying and having something at one's disposal to the exclusion of others' will). Essential attribute or quality of a person or thing; the dominion, right, or faculty one holds over one's possessions to use and dispose of them freely.
The forms of **p.** vary in different cultures and in different historical epochs. Some theorists of *anarchism* (*) call for doing away with all forms of **p.** *Marxism-Leninism* (*) sees in private **p.** the root of all exploitation of one human being by another, and calls for replacing it with collective **p.** With the goal of humanizing **p.**, **N.H.** takes into account historical experience in establishing various forms of social regulation of **p.** at different levels, working from the base up. But the principal focus of the humanist proposal lies in the questioning of **p.** in general (**Company-society*) and establishing a system of *worker ownership* (*).

PUBLIC OPINION

(from L. *opinionem,* accepted concept or belief regarding something). A position or emotional attitude concerning particular issues or questions, on which people generally agree. **P.O.** expresses public interest (or interests) and exerts influence on individual conduct, on the position of social groups, and on national and international policy.

P.O. plays an important role in the formation of collective organization. In many cases this leads to manipulation of the collective consciousness by means of governmental control of the news media, bureaucratic procedures, the falsification of polling results, etc.

The general study of **p.o.** emphasizes the quantitative measurement of opinions; the investigation of the relationship between individual and collective opinions regarding a specific issue; the description of the political role of **p.o.**; and the study of the influence of the mass media and other factors on the formation of **p.o.**
The formation of the information society creates technological conditions that can lead to an elimination of traditional manipulation and falsification of **p.o.**, but for this to come about will require the conscious civic participation of all citizens of good will.

N.H. protests against the manipulation of **p.o.** and the monopoly of the news media, it struggles against these shameful policies and denounces them in concrete cases where they appear, working to ensure freedom of consciousness.

Interpersonal contact, electronic magazines, neighborhood newspapers, yearbooks and other publications of humanist orientation are an important contribution to the formation of free and democratic **p.o.**

Q

QUALITY OF LIFE

The most abstract and complex criterion of real or anticipated *social welfare* (*) of citizens. It is calculated on the basis of indices of the standard of living, health, the state of the environment, working conditions, level of education, development of culture, as well as an appraisal of people's general state of meaning and interest in life.
In each civilization and in each stage of history, **q. of l.** has come to be understood as a complex structure of social existence, which includes personal freedom and the level of general humanization. **Q. of L.** cannot be evaluated by quantitative measures alone, as a disproportion between a high standard of living and **q. of l.** is frequently observed.

R

RADICALISM

(from L. *radix,* root). Movement that seeks profound reform in the political, scientific, moral and religious order, and is opposed to the position of relativists. Historically, radical parties appeared in the political life of European and American countries of the nineteenth and twentieth centuries, occupying the left flank within the democratic movement, and regarding liberals as the right flank. Radicals supported the republican principles of universal suffrage, secular education, advanced social legislation and other human rights. Radicals have taken part in numerous political revolutions, forming political alliances with socialists and actively participating in the struggle against fascism and totalitarianism in general, and working for the modernization of society.
In contemporary political studies, the term **r.** is used to stress a propensity to use political force in vigorous extra-legal actions, and a distinction is made between **r.** of the right (Fascism, fundamentalism) and **r.** of the left (anarchism, Communism).

RECIPROCITY

Takes place between two or more persons or groups when an action realized or given by one is equivalent to that received from the other. **N.H.** follows the principle of **r.** in its relationships with the other organizations, parties and groups with which it establishes common objectives for carrying out concrete activities.

REFORMISM

(from L. *reformare,* redo or remake). A current or approach that seeks to carry out social, political and religious reforms. This political current proposes the modernization of society, not through revolutions but through reform and gradual change. It considers a continuing process of social reforms as the least painful method of change. **R.** promotes social progress, while rejecting violence and civil war.

N.H. agrees with this movement in placing value on reforms and the rejection of extremism, but points out the historical narrowness of **r.**, which ascribes absolute value to legal forms and has its entire reason for being in democratic societies, yet at the same time lacks any effective approach to dealing with totalitarianism, despotism, colonialism, or imperialism. **R.** also tends to underestimate the value of initiatives and movements that come from the base and their non-violent forms of struggle such as civil disobedience and civil resistance.

REGIME

System of governing or ruling; constitution or practices of a government. Refers to a certain type of power and social administration as distinct from the stage of socioeconomic development and the social nature of the State. It is a historical form of power, of the mechanism of power understood as the process of administration or governing. There are democratic (presidential and parliamentary), authoritarian and totalitarian regimes.
A given form of State (monarchy, republic, etc.) can have different political regimes during different periods of its existence, ranging from parliamentarian to dictatorial. Thus, the concept of **r.** possesses a high degree of dynamism, and the social nature of the State may remain unchanged even while the political **r.** may vary.

RELIGION

(from *religare,* to bind, bind together). In broad terms it can be said that **r.** is based on the belief in spiritual beings. However, this does not apply fully to the original Buddhists, nor to the Confucianists, for whom **r.** is a code of conduct and a style of life. Religions express what exists in their respective *landscapes of formation* (*), in the descriptions of their gods, heavens, hells, etc. They burst onto the scene in a given historical moment, and it is usually said that at that moment God "reveals" himself to humanity. But something has taken place during that historical moment for such "revelation" to be accepted. Before this scenario, an entire debate begins concerning the reigning social conditions at that time. While this way of viewing the religious phenomenon has its importance, it does not explain the inner register that is had by the members of the society that is moving toward a new religious moment. If **r.** is based on a psychosocial phenomenon, then it is appropriate to study it from that perspective as well (**Religiosity*).
One may speak of the "externality" of religions when one studies the system of images projected in icons, paintings, statues, buildings and relics (proper to visual perception), or in canticles and prayers (corresponding to auditory perception), or in gestures, postures and bodily orientation (proper to kinesthetic and cenesthesic perception) (**Perception*).
From the point of view of the "externality" of a **r.** one may study its theology, its sacred books and sacraments, as well as its liturgy, its organization, its holy days and the prescriptions of age or physical condition for believers to carry out certain practices.
Finally, likewise from the point of view of religious "externality," it is interesting to note how frequently errors are committed in both description and prognosis. In this light, almost nothing that has been said about the religions still applies today. If some thought of **r.** as a sedative for political and social activism, today they are faced by the powerful momentum of **r.** in these areas; if others imagined religions as imposing their message, today they find that the message of **r.** has changed; those who thought that the **r.**s would continue forever, today find themselves doubting their "eternity**"**; and those who assumed that the **r.**s would soon disappear are now witnessing, to their amazement, the eruption of religious forms that are overtly or latently mystical. Nothing that used to be said about religions remains valid today, because both apologists and detractors of **r.** had positioned themselves externally, without taking note of the internal register, the system of ideation of human societies —and, logically, without understanding the essence of the religious phenomenon, everything about it may seem marvelous or absurd, but almost always unexpected.
The universal religions are usually considered as universal those that have originated in a more-or-less delimited territory, or in a specific ethnic group, and subsequently spread to other geographical areas or ethnicities. However, what is characteristic of universal religions is their

momentum toward the conversion of new members without territorial, linguistic or —in general — cultural limitations. Examples of these universal religions are, Buddhism, Christianity and Islam. It should be noted, however that they all appear initially as heresies in a cultural milieu where a local religion predominates. Over time, moreover, different heretical movements likewise emerge within these universal religions, giving rise to diverse sects (Lamaism, Hinayana and Mahayana Buddhism, etc.; Catholicism, Protestantism, the Orthodox Church, etc., within Christianity; Sunni, Shia, etc., within Islam).

Apart from the great division between universal and local or national religions, the existence is recognized of a system of beliefs and practices that are more-or-less universally disseminated and considered as falling within animism or shamanism. The fact that these religions have not systematized literature does not invalidate the fact and the character of their category as **r.**s. For **N.H.**, whether or not one subscribes to a specific **r.** — just as whether or not one adheres to atheism — may be reduced to a problem of individual conscience. In any case, **N.H.** cannot have as the starting point of the development of its theory or practice, the belief or non-belief in religious questions. The point of departure for the entire conception of **N.H.** is the comprehension of the structure of human life**.** This point leads to important differences with the humanisms that antedate **N.H.**

RELIGIOSITY

System of internal registers by means of which a believer orients their mental contents in a transcendent direction. **R.** is closely linked to faith*,* which can be oriented in naive, fanatical and destructive, or useful ways (from the point of view of which references are used) in relation to a contemporary world whose rapidly changing or painful stimuli are leading to an increasing *destructuring* (*) of human consciousness.

R. does not necessarily involve belief in a divinity, as can be seen, for example, in the case of the original Buddhist mysticism. From this perspective, it is possible to understand the existence of a "**r.** without religion." But in any case, **r.** involves an experience of "meaning" in events and in human life. Nor can such an experience be reduced to a philosophy, a psychology or, more generally, to any system of ideas.

RENAISSANCE

Rebirth, revival. The term **R.** refers to the spiritual and moral renewal observed in Europe in the fifteenth and sixteenth centuries, which came about through the restoration of the humanist cultural tradition of the ancient world, especially of the Hellenic and Roman cultures, and through affirming the decisive role of living national languages (Italian, French, English, German, Spanish, Portuguese, Czech, Polish, Hungarian, etc.). The invention of the printing press allowed the wide dissemination of this cultural legacy and the achievements of these young national literatures, while the spread of engraving made works of art accessible to the people.
This movement undertook the struggle against medieval Scholasticism, and contributed to the affirmation of experimental science, the development and spread of secular morality and education, monetary economies with trade and commerce, and humanist art and literature.

In that epoch, humanism appeared as a comprehensive conception of the world which affirmed the supreme value of the human being, of human life. The inspiration of humanist ethical criteria were clearly indicated in the increased concern for personal and social well-being and the defense of liberty and human rights.

During the **R.** there was an extraordinary outpouring of inspired works by scientists, artists, poets, philosophers and political thinkers. Celebrated Italian artist, scientist, engineer, architect and writer Leonardo da Vinci stands as a symbol of the **R.** On the basis of astronomical experiments and observations, Polish scientist Nicolaus Copernicus and Italian mathematician and physicist Galileo Galilei created the heliocentric model of the solar system, for which they suffered persecution by the Church. German astronomer Johannes Kepler formulated the fundamental laws of planetary motion.
English philosopher and political figure Francis Bacon was one of the creators of the experimental method in science, which contributed decisively to the break with Scholasticism. French philosopher and moralist Michel de Montaigne denounced the vanity of dogmatism. Celebrated Dutch jurist and diplomat Hugo Grotius published his treatise *On the Law of War and Peace.* Italian historian, writer and politician Niccolò Machiavelli laid the foundation for the idea of the nation state, and contributed to the study of the procedures of political life.
In literature and art, the principal focus was on human beings and their inner world, and on the role of the personality (**Personalism*) in social life. We should also mention Italian poet Petrarch, English dramatist William Shakespeare, Spanish writer Miguel de Cervantes Saavedra, and French writer François Rabelais.

R. civic humanism became the pillar of all subsequent Western conceptions of humanism. By generalizing the traditions of classical Greek philosophy and ethics and joining them with advances in the natural sciences and practical experience in life, *R.* humanism formulated a series of fundamental ethical criteria, defined human liberty as a primary value, revealed the beauty and grandeur of the human person and, for the first time, established the priority of the personality and its interests, demonstrating the bond between personal and social needs.

REPRESSION

(from L. *repressio,* action and effect of repressing, detaining). System of sanctions and discrimination exercised against internal and at times external adversaries of an existing regime, which views them as disloyal or subversive elements. **R.** is also at times exercised against particular ethnic or religious groups, students, intellectuals, or other social groups.

R. is a discriminatory sanction that is distinct from judicial sanctions and administrative measures, which prosecute ordinary criminals in accordance with the penal code in order to protect the safety of citizens. However, national laws and particularly administrative measures in many cases violate human rights and display markedly repressive characteristics. The rampant corruption in judicial systems and administrative bodies, civil and armed forces, as well as social prejudices based on ethnocentrism, race, religion, etc., are transforming the struggle against crime into repressive campaigns that are directed against the poor, dissidents, minorities, etc.

There are a broad array of repressive measures ranging from the blow from a policeman’s club to legal proceedings and trials, incarceration, involuntary deportation and even the physical elimination of adversaries.

REVANCHISM

(From OFr. *revenche* to take vengeance). Policies directed toward the recovery of lost territory, constitution, or power. Those who follow the politics of **r.** resort to any means, including the most radical and violent, to achieve their objectives.

In foreign policy, policies of **r.** engender wars that lead to national tragedy for the people, as happened in Germany following the First World War or Yugoslavia following the breakup of the Tito regime. In domestic politics, **r.** leads to counterrevolutions, *coups d'états*, even civil wars. **R.** is characteristic of extremist forces that try to recover through violence positions they have lost. **R.** is dangerous because it can mobilize broad strata of the population under the banner of patriotism and the defense of national interest. It is capable of creating real threats to democracy, peace and international security.

REVOLUTION

(from L. *Revolutio* action or effect of turning over, revolve). A sudden, profound change that implies an important break with the previous model and the emergence of a new one. There are a number of different types of **r.**: social, political, cultural, scientific, technological. In social life we observe social, national and anti-colonial revolutions, among others.
Social revolutions differ from military and political coups in that they lead to profound transformations of the entire social, economic and political structure of a system, and to the rise of a new type of sociopolitical culture.

The term **r.** often implies swift, radical change, generally achieved through violence. This is not, however, the essence of **r.**, and thus it is possible to conceive of *non-violent* **r.***,* such as that proposed by **N.H.** (**Worker ownership)*.
Revolutions are frequently accompanied by civil wars, massive destruction of accumulated wealth, impoverishment and hunger for the majority of the population, which, in turn, tends to provoke reversals and the triumph of counterrevolution.

REVOLUTIONARY DEMOCRACY

Term introduced into international political language in the 1960s when, in several emerging states of Asia and Africa that rose from the ruins of the colonial system, the leaders of the most radical wings of national liberation movements came to power through armed struggle. Generally, they proclaimed a non-capitalist path of development for their countries, used the Cold War between the Eastern and Western blocs to negotiate with both for their own advantage. Some moved openly into the Soviet orbit, others preferred to join Maoism; still others formed part of the nonaligned movement. In general, these leaders rejected democratic principles and human rights, establishing cruel autocratic regimes (as demonstrated by the examples of Somalia, Ethiopia, Burma, South Yemen, etc.). Taking revolution as an absolute and violence as the method of government, they emptied the term "democracy" of meaning, filling it with the adjective "revolutionary", and understanding by "revolution," armed struggle.

With the end of the Cold War, the term **r.d.** lost its reason for being and is no longer used.

S

SCIENCE

(From L. *scientiam*). Cognitive and research activity that produces reasoned knowledge. Those who practice **s.** are designated scientists.

The field of **s.** consists of the elements of specific scientific knowledge, its conceptual apparatus, methods of research, and a rigorous system of information. It also includes scientific publications, instruments, as well as research and educational institutions.
Traditionally, according to the subject of study we distinguish between the exact sciences (mathematics, logic, etc.), the natural sciences, which are concerned with the study of nature (animal, plants and minerals), and the humanities, which study arts and letters.

Some elements of scientific knowledge and scientific methods were developed in antiquity (particularly in Egypt, Mesopotamia, India, China, pre-Columbian America, Greece, Rome and Byzantium) and others during the Middle Ages. In the modern age after the seventeenth century, however, with what is called the scientific revolution based on an experimental base and the inductive method, **s.** diverged from theology and became an autonomous branch of study and activity, breaking with the Scholastic method. In the twentieth century, along with increasing differentiation of scientific disciplines, a growing importance has also been accorded to the processes of integration, interdisciplinary and systems studies, and modeling.
Obviously, **s.** is historical and progresses in accordance with the social process in general. This fact, which is often overlooked, leads to many errors of understanding. It is well known that the **s.** of one epoch becomes corrected or contradicted by new knowledge, so that one cannot speak rigorously of a definitive **s.** as if it were something enshrined forever with its great principles and conclusions. In this sense, it is more prudent to speak of the “present state of the sciences.” The field of epistemology focuses on these and other problems, engaging in critical study of the development, methods and results of the sciences.

S. is meant to serve the human being, human development, and harmony between humanity and nature. Unfortunately, up to this point many scientific discoveries have been applied more for destructive than creative purposes. In general, there are greater concentrations of high *technology* (*) in the military-industrial complex than elsewhere; the social sciences, far from contributing to the humanization of life, moral improvement and human solidarity, are today used to manipulate the social consciousness and behavior of the masses, reinforcing the power of the oligarchies and bureaucratic institutions.

Meanwhile, all of culture, education, the socialization of the personality and social progress depend on the level of development of **s.** and, in the long run, on the degree to which **s.** is given a humanist or anti-humanist orientation.

SECURITY

(From secure and this from L. *securum,* free from danger and risk). Broadly, the whole system of guarantees that protects human rights, above all the right to life; maintainment of social stability; prevention of social disasters and violent disturbances; defense of national sovereignty; fulfillment of international obligations.

There are several kinds of **s.**, including environmental, economic, social, civil, national, international, etc.

S. is one of the principal means for realizing political sovereignty, which serves the interests of each person and of society as a whole, and of the entire country in its relations with other countries and the international community. **S.** includes peace and the stable and progressive development of the personality and society.

Despotic, totalitarian and authoritarian regimes twist the meaning of **s.**, giving it an opposite sense – to conserve the *status quo* by any means. This is expressed in the misleadingly termed "national doctrine," which has attempted to justify crimes and violations of human rights by artificially setting them against supposed demands of national sovereignty. Those who preach the "doctrine of national **s.**" have employed this slogan to hide the interests of the dominant groups, while inciting prejudice, xenophobia and militarism. For this reason, **N.H.** has rejected and continues to reject the repressive concept of national **s.** at the service of dictatorships.

SELF-GOVERNANCE

(From governance: L. *gubernare,* to govern). Self-management, self-government.
In the democratic political system, this term is applied to territorial government bodies elected by the people at the community and municipal level, and also to the elected officials of cooperative partnerships and the elected bodies of social-democratic organizations.
S.-G. is an ideal of anarchist systems and of some currents of socialism, youth protest, feminist and environmental, etc., movements.
Contemporary humanists support the efforts of popular movements at the level of neighborhoods, educational institutions, clubs and associations, etc., to organize themselves democratically following the principle of **s.-g.**, which is understood as a variant of direct and participatory democracy. Humanists strive to collaborate with other citizens in the exercise of their civil and constitutional rights, to broaden the scope of democracy and create organs of local, municipal power, based on the principle of **s.-g.** as the democratic expression of their will, of the culture of consensus and non-violence, of human solidarity.

SEPARATISM

(From separate: L. *separare*). Doctrine and political movement that promotes the separation of a territory from a larger territory in order to achieve the independence of its population or its annexation by another State.
S. expresses the will to national self-determination which intensifies when the rights of ethnic, religious, cultural, or other minorities are violated, or when economic conditions worsen in a region of the country, which is commonly accompanied by the violation of human rights and arbitrary treatment of all kinds. When the eagerness for self-government is crushed by force, this generally engenders a reaction on the part of the oppressed, leading to a vicious circle of reciprocal violence as is happening in Chechnya, Kurdistan, the Basque country, Corsica, Northern Ireland, Tibet, the Yucatan, East Timor and in other parts of the world today.
Bureaucratism and arbitrary administrative acts on the part of the central power constitute an important factor in the generation of separatist conflicts.
A phenomenon of a different nature occurs when one area, region, or province of a country attempts to separate itself from the whole because of its more advanced development. Absent

the imposition of any inequity or bureaucratic mistreatment, **s**. in such a case reflects the ambition of certain strata of the population to constitute their own power in isolation from the whole. Nor should we overlook the actions of oligarchic interest groups, which for their own benefit seek either to liberate themselves from the whole or to be annexed to another country. Separation is a delicate problem that demands broad public debate, with the final decision always in the hands of the people. This is achieved through open plebiscite, not by simple resolution of some occasional leadership of the separatist area. Moreover, even in the case of a plebiscite, it is important that a body of accords be agreed upon with minority that is obliged to accept the separation.
N.H. condemns ethnocide, genocide and repression; advocates the recognition of cultural autonomy for minorities; and is convinced that the vicious circle of violence can be broken by measures that include raising the standard of living, eliminating areas of poverty, modernization of developing regions and countries, respect for human rights, de-bureaucratization and democratization.
In any event, the phenomenon of **s.** will increase in the continuing process of destructuring of national states that is today taking place in the world, and it can take a new direction only if the development of an authentic federative system that provides autonomy and sovereignty for the affected regions can be set in motion. Although the concept of an authentic federalism that could replace the disappearing national states may still seem somewhat shocking to the sensibilities of broad sectors of the populations, the new generations today have an awareness of the conflicts created by excessive centralization of the national state.

SILOISM

System of ideas formulated by Silo, literary pseudonym of M. Rodríguez Cobos. **S.** is a *philosophical humanism* (*), but is also an attitude and approach encompassing the values of *New Humanism* (*).

SLAVERY

(From Gr. *sklabos,* prisioner). Age-old institution entailing absolute dependence of one human being (the slave) on another or others (the slaveholder). The slave is regarded as a thing, a living instrument that can be bought, sold, inherited, etc.
Initially, prisoners of war, women and children of conquered tribes were made into slaves by their conquerors. Later, with the development of mercantilist relations, creditors began to convert debtors and their impoverished neighbors and relatives into slaves.
In this way, great slave markets developed, with slaves working not only in domestic chores but also in agriculture, mining, crafts, as galley slaves on ships, gladiators in public spectacles, etc. The children of slaves were also considered slaves**. S.** and the slave trade eventually developed into a highly lucrative branch of the economy. Some slaves belonged to the State, as for example the Helots in Sparta.
Slaves frequently rose up against their oppressors, as in the famous slave wars of Ancient Rome in the years 135, 105-102 BCE, and the uprising of 73-71 BCE, this last led by the renowned Spartacus. In Haiti, Toussaint Louverture led a slave insurrection against the French slaveholders from 1796 to 1802, which culminated in island's independence.
The productivity of slaves was always quite low in comparison with the work of free persons, but was compensated by the very low cost of slaves obtained in innumerable wars and pirate

operations. The slave trade was one of the most important sources of the wealth used to finance the empires of Rome, England, Holland, Portugal, Spain and others.
S. was abolished in Europe as a result of the French Revolution of 1789; later in Latin America during the wars of independence; in British India in 1833; in the French colonies in 1848; in the United States in 1865; in Paraguay in 1870; and in Brazil in 1888.
However, **s.** resurged in the empires of Hitler, Stalin and Mao in the form of concentration camps and the use of mass forced labor.
S. still survives today in various countries in Africa, Asia, in some states of the Caribbean, Central America, and republics formed following the collapse of the USSR, sometimes reappearing in disguised forms.
S. contradicts the legal and moral conscience of today's humankind, as reflected in the UN Charter .
Humanism has always condemned and continues to condemn **s.** as a shameful institution, opposed to the freedom and dignity of the human being.

SOCIAL CONSCIOUSNESS

(From L. *conscientia;,* from *com-,* with, and *scire,* to know). The psychosocial sphere of life and the historical process, which includes moral, religious, juridical, economic, political and aesthetic ideas, as well as art, the sciences, social intentions, customs, traditions, etc. **S.C.** goes hand in hand with the processes of interpersonal communication that arise in the development of reciprocal interactions and influences among human beings.
In this vast structure two things stand out: the generational level (**generations*) and the action of both large and small social groups. **S.C.** has a complex relationship with culture, taking on tribal, regional, national and international characteristics. Its expression is manifested through vertical as well as horizontal structures.
The forms of **s.c.** include morality, religion, art, science, philosophy, as well as juridical and political consciousness. One form of expression of **s.c.** is social or public opinion.
The *humanist attitude* (*) is a historical form of **s.c.** that develops at various periods in different cultures, and manifests clearly in the corresponding *humanist moment* (*) of each culture.

SOCIAL CONTRACT

According to the classic texts of the European Enlightenment, the **S.C.,** that is, the pact among citizens, is the only legitimate source of law, power and the State. The democratic system starts from the conception of the **S.C.**, according to which citizens' rights imply symmetrical civil responsibilities. This concept considers the political system to be a certain balance of powers.
An idea concerning the emergence of the State on the basis of a conscious contract among human beings, as opposed to the period of anarchy and barbarism, of the "war of all against all." According to this conception, human beings consciously and willingly accepted restraints on their freedom in favor of the State as guarantor of personal security and public order. This idea was developed more thoroughly by the philosopher Jean Jacques Rousseau (1712-1778), who concluded that the **S.C.** would be able to protect the rights of all.
The **S.C.** is also conceived as a form of understanding between different social classes, and cooperation between the citizens and the State, with the objective of avoiding strikes, civil wars and other forms of violent conflict.

SOCIAL DARWINISM

Sociological school of the late nineteenth century that extended English naturalist Charles Darwin's ideas on the evolution of species through natural selection, to the social evolution of humankind, thus confusing biology with sociology. Positing as an absolute the thesis of the survival of the fittest and extending it to the social life of humankind leads to the negation of another tendency in the evolution of nature: solidarity within the species and mutual aid. **S.D.** is linked to the racial school of anthropology, and stimulates aggressive behavior among people, transforming them from brothers and sisters into enemies and rivals of their own kind.
S.D. is an example of *anti-humanism* (*), since it artificially divides humankind, inciting one group against another, justifying fratricidal wars and various forms of oppression.

SOCIAL DEMOCRACY

International ideological and political movement made up of political parties, youth groups, women's groups, unions and cooperatives. **S.D.** arose in Germany in the mid-nineteenth century as a political movement of wage-earning workers against capital, and was influenced by the ideas of Marx, Lassalle, Proudhon, Bernstein, Kautsky and others. In the 1870s the anarchists split off from this movement, as did the communists during the First World War, both groups forming their own internationals. At the end of the nineteenth century and during the first half of the twentieth, this group of workers parties was known as the Second International. Following the Second World War in the 1950s, the social democratic and socialist parties came together to form the Socialist International, which is still active today, headquartered in London. Social democratic parties assimilated the principles of ethical socialism. They do not acknowledge the class struggle as the motor of the historical process, though they defend the interests and rights of salaried workers; they are partisans of vigorous social politics; they favor the regulation of relations between capital and labor not only by means of corresponding agreements between unions and management but also by the State. They also support anti-monopolistic legislation, minority rights, economic and social programs for those most in need, some degree of redistribution of social wealth at the expense of the most wealthy, etc. **S.D.** favors peace, international cooperation and independence for colonial states. Finally, it supports the idea of human socialism as a model for the society of the future.

SOCIAL GROUP

A community bound together by more or less strong bonds of profession, interests, work, religion, etc.
Within the **s.g.** a system of roles and rules forms spontaneously, leaders emerge, and group discipline and ideology take shape.
In the criminal community the group is united by joint participation in criminal acts and functions as an armed band, a group linked by mutual commitments and needs but also by common psychological factors such as fear, hatred, the desire for revenge, etc.
In the religious world, groups in the form of ecclesiastical congregations and monastic orders can be distinguished.
Throughout the world today there is manifest action by youth groups, women's groups, neighborhood associations, etc. This demonstrates that the **s.g.** can be considered as a more stable and simpler form of self-organization, of manifesting the sentiment of solidarity, and of mutual support.

The group is the primary and basic level of socialization of the personality in today's atomized and dehumanized society. Sociologists distinguish different types of social groups: 1) *large* (tribe, class, nation); 2) *small* (family, neighborhood, community, groups of friends and other primary groups); 3) *nominal* (classroom, theater audience); 4) *institutionalized* (workers' brigade, religious order, parliamentary faction, bankers association, army unit); and 5) *referential* (referred to the determination of the individual's character and place in society and their system of values, using, for example, a survey of a particular group of workers. A poll reveals the characteristics of a profession or of a factory, without the need to consult all the workers of the trade or factory.
All totalitarian and corporative systems turn the force of group psychology and discipline into absolutes, crushing individual intellect and intention. Thus, Italian and German fascism began their activities with the creation of small paramilitary groups of youths.
The **s.g.** can play a positive as well as negative role. It can mobilize people, lift their spirits, humanize their consciousness, and give them energy (for example, democratic grassroots organizations, youth and feminist movements, humanist associations and clubs, etc.). In other cases, the group stifles the personality (crime syndicates, fascist, racist and fundamentalist movements). The problem consists of channeling these groups energy in a direction that favors the interests of the human being as a free and reasoning person, appealing to the highest human sentiments, instead of exploiting irrational and destructive behaviors.

SOCIAL MOBILITY

Change of social status of a person or group within the social structure.
"Horizontal" mobility is manifested in the transiting of persons from one sphere to another while maintaining the same social level (for example, a worker's transfer from one factory to another; the move from one city to another). "Vertical" mobility is linked to a promotion or demotion in social status, with leaving one social category and entering another, due to an increase in qualifications, acquisition of a new profession, or retraining, political changes, economic crisis, etc.
The process of **s.m.** develops continually and injects dynamism into the entirety of social development; it is a consequence of such development. In personal terms, this can mean success, promotion, or frustration and failure; in social terms it can be expressed in impoverishment or elevation of social status.
Migration and immigration, that is, the geographical displacement of the population from one territory to another, can be accompanied by **s.m.** in the vertical sense as well, but these processes, though they may overlap, are not identical.

SOCIAL REFORMISM

A political tendency within the labor movement and social-democratic parties. This current denies the inevitability of class struggle and the socialist revolution; reformists support the idea of social cooperation between labor and capital, support positions against revolution, in favor of social reforms on behalf of workers, in favor of the creation of the "welfare society" and "people's capitalism." This movement gained a foothold in the workers movement of democratic countries in Europe and the Americas, but did not prosper in countries ruled by totalitarian and authoritarian regimes..

S.R. arose in the European workers movement in the second half of the nineteenth century and the beginning of the twentieth. It gained strength from ethical socialism and revisions in Marxist doctrine. It opposed the notion of the indispensable role of political revolution and violence in history, and considered social reforms a crucial instrument of the working class in the transformation of society. Among principal contributors to its ideology have been Lassalle, Bernstein, Kautsky, Jaures and Iglesias. The First World War did damage to a number of this movement's postulates and strengthened the position of social revolutionism, out of which the international communist movement was born.
S.R. was one of the historical sources of postwar social-democracy and the Socialist International following the Second World War.
N.H. values the antiwar spirit and the repudiation of violence of **s.r.,** its support for labor legislation, and its practice of unionism and cooperativism, but at the same time takes issue with the narrow classism and economic reductionism of its theorists.

SOCIAL ROLE

(social: L. *socialis,* from *socius,* companion. Role: Fr. *role;* L. *rotulus,* cylinder). Character or agency through which one participates in the affairs of society.
A person's **s.r.** has both psychological and sociological aspects. Each individual performs a certain part, depending on their position in the social structure, according to their social status. A person's conduct is related, not only to their personal characteristics, but also to their social status, situational demands and circumstances. Within a given social group, each person plays a particular role (or roles). These roles change along with modifications in people's status and circumstances. Each role has its functions, obligations and advantages, and requires correlation with others; that is, it is subject to specific norms, expectations, and has its moral value. These norms regulate interpersonal relations and contribute to the socialization of personal behavior and to the resolution of conflicts within the social group and within society. Thus, social roles can be viewed as one segment of the culture. With social progress, there is a diversifying of social roles, and each citizen plays more numerous and complex, not only throughout life but in each one of its periods. This allows the individual to develop their personality multifacetically, to overcome the uniformness of certain roles, step outside them.
From the point of view of *humanist psychology* (*), the set of social roles constitutes the system of behavioral structures, that make up the different layers of the individual's personality.

SOCIAL SECURITY

Body of legislative measures and corresponding institutions that cover or protect against the risks faced by citizens, principally with regard to work and health.
These measures were instituted in Western Europe at the end of the nineteenth century and the beginning of the twentieth; in Latin America, after the First World War; in the US in the 1930s.

SOCIAL STRATIFICATION

1) Configuration and relationship between the generations that constitute a society. One of the instruments of study used in this analysis is the population pyramid. 2) Formation of and relation between the cultural collectivities that make up a society. 3) Formation of a society based on defining strata by the application of criteria of occupation, income and relations of *dependency*. This type of analysis of the **s.s.** admits numerous variations. Historically, in periods dominated

by the basic extractive activities (agriculture, mining and fishing), the corresponding **s.s.** revealed a broad base of workers dedicated to those tasks. Following the industrial revolution there was a gradual change in the formation of the social base and the strata emerging from that process. The development of secondary and tertiary industries, and the growth of the service sectors correlatively modified the **s.s.** and people's way of life. The factors of rural exodus, urban growth, and disproportionate growth in regional and world population are driving the trend toward the rapid formation of new forms of **s.s.** There is continuing displacement of large sectors of workers as a result of changing manufacturing technology and mass migrations from less favorable areas to others where, in turn, recession and unemployment are increasing. The present changes in **s.s.** are leading to the separation or isolation of strata that were previously related through solidarity *(*)*, at the same time that the psychosocial phenomenon of *discrimination* (*) is on the increase.

SOCIAL WELFARE

Well-being of society. Object and measure of the progress of society. Also refers to self-organization, equality and prosperity of the citizens, to the scope of their rights and liberties. **S.W.** is both an index of the material and spiritual level of development of society and a permanent objective and striving toward a better state. The principle indexes of **s.w.** are: level of per capita income; real standard of living (food, housing, clothing); degree of development of democratic rights of the individual; freedom of conscience; and social guarantees that basic needs will be met in the areas of employment, health care, education and retirement or social security.
For **N.H. s.w.** is dynamic and one of the primary categories corresponding to the effort to integrate the good of the individual and the good of the whole.

SOCIALISM

Social system in which there are no economic divisions, but an approximation to a classless society with the means of production under the control of society. There are socialist schools of the most diverse kinds. Around 1848 with L. Blanc, **s.** emerged as a political power in Europe, but the influence of Marx (**Marxism-Leninism*) set **s.** on a different path of class struggle and revolution. In Europe, different social democratic parties have emerged, such as the British Labor party, that believe it is possible to achieve **s.** without revolution.

SOCIETY

(From L. *societas*). Natural or consensual grouping of persons that constitutes a unity distinct from each of its individuals. A form or system of joint coexistence of human beings, and a certain stage of their self-organization. **S.** is not merely about the sum of its individuals; it is about their self-organization.
In different periods of world history and in different regions, a number of specific models of **s.** have existed: various models of social structure, of family relations, of the community, of political institutions, of culture, ideology, etc. A **s.** may be made up of hundreds and thousands of communities, organized according to some criterion: religious, gender, occupational, familial, residential, or on the basis of common interests.
Society has a dynamic life, as does each person, who is the bearer and creator of the social whole.

SOLIDARITY

(From L. s*olidus,* solid). A comprehension or awareness of the community of feelings, interests and ideals, or common objectives among people and their corresponding actions. In a society that is divided into antagonistic groups, this feeling has group or corporative characteristics, uniting people of common ethnicity, race, profession, class or strata, nation, party, etc. At the same time, and as a defect, it can set group against group, dividing society and provoking antagonisms and resentments.
In certain social, political, religious and other movements it is present as a motivating force and moral principle of joint action for the achievement of common objectives, and it takes concrete form in the creation of solidary organizations and institutions [or: that practice solidarity]. At the present time, **s,** is becoming ever more clearly a moral imperative to provide aid and collective support to victims of natural and social disasters, and to victims of any type of injustice and violence. That is how **s.** is interpreted in contemporary humanist consciousness, which does not separate one human being or group from another but strives to unite all human beings, motivating them to act in solidarity.

SPACE

(From L. *spatium*). Container of all coexisting perceptible objects; the part of this container occupied by each object; extent of a site, terrain, or place.
One of the most general concepts characterizing the universe. Its conception varies in different cultures and grows richer with scientific-technical progress. Different philosophical schools accord it dissimilar and even contradictory interpretations.
In the socio-cultural and political arena, the positing of **s.** as an absolute has contributed to its being overvalued in military strategy and modern political geography, especially following the creation of the pseudoscience known as “Geopolitics.” Its use by the ideologues of fascism, racism and ethnocentrism has contributed to the justification of acts of *aggression* (*) and colonization of weak countries, to the practice of genocide, and to the uprooting, removal and mass relocation of conquered populations. The conversion of **s.** into an absolute is at the root of the aggressive doctrine of national security and the expansionism of modern empires, whose justification is adorned with the false conception of needed “vital space.” In reality, as the example of postwar Japan attests, scientific-technical progress along with measures for demographic control make the development of a country possible without the expansion of its territory. These possibilities increase with the growth of regional and international integration.

STATE

(From L. *statum*). Basic instrument of political power. Its principle characteristics are: 1) a monopoly on violence, which is delegated to various armed organizations; 2) the levying of taxes; 3) bureaucracy, i.e., all the functionaries of the organs of the **s.**; 4) territoriality, that is, a geographical area in which the **s.** exercises its power; 5) the capacity to act in the name of all citizens it considers to be subjects. Frequently, the **s.** has been confused with the people or the civil society. In general, all forms of statism tend to avoid acknowledging this distinction.
The **s.** can be regarded as the fundamental institution of the political system and political organization which constitutes the structure of society. It is a complex social formation whose fundamental structural elements are: legislative institutions, executive bodies, judicial system, control factors and armed forces. Every modern **s.** has a constitution and symbols of identity. It

is the apparatus of social operation and management and, moreover, an association that occupies a certain territory and includes all members of a given society. The characteristic feature of the **s.** is its sovereignty, that is, a monopoly to represent the entire society. Today, the nation **s.** is tending to disappear through the process of regional and international integration, relinquishing its functions to supranational organisms.
With the development of society and improvement of its structure, the sphere of the **s.** has gradually given way to civil society, which is taking on a number of its functions.
The types of states and their relations with civil society and with other states depend on the type of civilization to which they belong. States are differentiated by their forms of government (monarchy, republic, tyranny, etc.), the structure of the institutions of political power (unitary, federal, confederated) and the political regime (presidential, parliamentary, authoritarian, totalitarian, etc.).
The **s.** has external and internal functions. Civil society is today assuming some of the internal functions of the **s.,** and even beginning to carry out external functions, which are shared with the **s.**
The **s.**, like any institution, is not a natural structure but a historical one that changes with the times and the society's stage of development. In the present era, the national **s.** is steadily losing sovereignty to a supranational para-state that is subject to international financial power.
Humanists condemn violence on the part of the **s.** and adopt a historically precise position with respect to the policies of each specific **s.** The political attitude of humanists with respect to the **s.** *depends on the essential social character of its policies and the methods used to carry them out.*

STATEMENT OF NEW HUMANISM

Also called Statement of the Humanist Movement or Humanist Statement (**Humanist Statement*).

STRUCTURALISM

Philosophical current that arose in the decade of the 1960s, especially in France. It is a "way of thinking" that unites very different authors, who express themselves in the most diverse fields of the human sciences including anthropology (C. Lévi-Strauss), literary criticism (R. Barthes), Freudian psychoanalysis (J. Lacan), historiographic investigation (M. Foucault), as well as specific philosophic movements such as Marxism (L. Althusser).
These scholars reject the ideas of subjectivism, historicism and humanism, which are the core of the interpretations of phenomenology and existentialism. Using a method in sharp contrast with that of the phenomenologists, "structuralists" tend to study the human being from outside, as though it were any other natural phenomenon, "the way one would study ants" (as Lévi-Strauss has said), and not from within, as the contents of consciousness would be studied. With this focus, which imitates the procedures of the physical sciences, they attempt to elaborate research strategies capable of elucidating the systematic and constant relations they believe exist in human behavior, both individual and collective, and to which they give the name "structures." These are not obvious relations, but deep relations that, in large part, are not consciously perceived, and both limit and constrain human action. The research of structuralists tends to highlight the "unconscious" and conditioning factors rather than consciousness or human freedom.

The concept of *structure* (*) and the method inherent to it do not come to **s.** directly from the logico-mathematical sciences or from psychology (the Gestalt school), which had already been using this concept for some time. Rather, **s.** borrows its analytical instruments from linguistics. In fact, one point of reference common to the various distinct developments of **s.** has always been the work of F. de Saussure in his *Course of General Linguistics* (1915) which, in addition to constituting a decisive contribution for the foundation of modern linguistics, introduced the use of the "structural method" into the field of linguistic phenomena.
The vision of **s.** would have made more progress had it gone more deeply into the study of the fields of "presence" and "copresence," in which Husserl locates the characteristic of the consciousness that allows it to infer more than it perceives or understands. Ratio-vitalism probes deeply into this copresence in order to comprehend the structure of ideation, which it calls *belief* (*), and on which ideas and reason are based. We note that the system of beliefs is in no way related to a supposed "unconscious." It has its own laws, its own dynamic, and it develops historically, transformed by the *generations* (*) as their *landscape* (*) changes. Beliefs appear, then, as the "soil" in which these other structures of ideation called "ideas" are rooted and nourished.

STRUCTURE

This term can be defined in both a broad and a narrow sense. A series of random numbers is still a "series" or, more broadly defined, a **s.** Only something definitively amorphous would not be a **s.**, which is equivalent to saying: "that which has no **s.** is not a **s.**" However, such a formulation is vacuous. In the sense explained by Husserl, the elements of a whole are not comprised as parts of the whole but as members, and therefore the totality or group is a whole and not simply a "sum." The members of a given body are correlated, and so they are not independent with respect to the others, and are in fact reciprocally interrelated. This marks an important distinction from the atomistic conception and its method of analysis applied to the study of a **s.** When Husserl establishes that in the **s.** of perception or representation, "color" is not independent of "extension," he is indicating that an atomistic separation of the two terms ruptures precisely the real essence of the perception or representation. Thus, consciousness in general must be viewed as a **s.** that changes in its position-in-the-world, and in which each of its members is related with the others in an inseparable way in that change of position. This description is valid for an understanding of structures as diverse as historicity and human society.
As for the relationship between a **s.** and its environment (which in turn should be considered as a **s.**; for example, the biotic environment), it is usually designated as a "system" (for example, an ecological system). In general, in a system the structures interrelate as members of the same system. When we speak of the-human-being-in-the-world, we refer to a system of non-independent structures, and, in this case, the *human being* (*) cannot be considered, in and of itself, but rather as an "opening up" toward the world; in turn, the "world" can only be meaningfully apprehended in relation to the human being.

STYLE OF LIFE

(From L. *stilum,* from Gr. *stylos*, stick). Historical ensemble of communicational features of and system of images and methods of artistic creation of a personality or group of people, that represents tastes, habits and modes of behavior, reflecting particularities of their internal world

through the external forms of human existence. The **s.o.l.** depends, in large part, on the cultural values, psychosocial characteristics and historical traditions of the family, social and ethnic group, and the religion in which a person has been educated. It is connected to the way of life manifested by norms and behavioral stereotypes and consciousness of large human groups, and even of entire generations and civilizations. The **s.o.l.** also includes the corresponding ethical and aesthetic aspects. The most human forms of self-realization and self-education are embodied in the **s.o.l.**, revealing a person's degree of liberty and integrity.
The humanist **s.o.l.** is marked by the respect for diversity, for the rights, opinions and interests of others; by the repudiation of violence and exploitation; by the intention of maintaining harmonious relations with nature and society, and by the desire to deepen one's knowledge and to broaden and perfect one's skills.

SUFFERING

In **N.H.**, the problems of pain and ***s.*** are of the greatest importance**.** A distinction is made between pain (as a psycho-physical response to bodily injury, whether it comes from the outside or from inside the body) and **s.**, which corresponds to a mental posture towards problems, whether real or alleged. Having established this distinction, it is said that the motor of human action is the overcoming of physical pain and the resulting search for physical pleasure. The activity of the civilizing process is channeled in this direction. Thus, there is a correspondence between the development of science and of social organization and the solutions that are given to this problem. Social organization itself starts out from the temporal and spatial finiteness of the human being as an individual; and this finiteness, marked by pain and defenselessness, is countered with social endeavor. Hunger, lack of shelter and protection from the elements, disease and all kinds of bodily difficulties are combated, thanks to the advance of society and — little by little — the progress of science.
S., however, is mental, and does not correspond to the non-satisfaction of immediate needs, nor does it arise as a bodily response to painful physical stimuli. The fear of sickness, loneliness, poverty, and death cannot be resolved in physical terms, but through an existential position in front of life in general. At any rate, one suffers through different pathways such as perception, memory and imagination. Not, however, because of the perception of painful physical stimuli, but because of the perception of stimuli from situations one is unable to attain, or that give rise to despair generated by one's failure to attain them, etc. The pathways of memory and imagination present their own characteristics as well. Certainly, consciousness is structural and comprehensive, so that this distinction between paths is only useful for purposes of analysis, and when one suffers it happens globally, it is about the suffering consciousness, even if it may be possible in each case to distinguish certain more pronounced aspects.
The surpassing of pain and suffering is foremost in the activities of humanists, and it is from this conception that their vision starts of the need for shared social endeavor, in favor of science, social justice, and against all violence and discrimination. On the other hand, humanism likewise has much to contribute with respect to the problem of the meaning of life, one's emplacement in front of life and the development of the human being, in order to overcome mental **s**.

T

TECHNOLOGY

(Gr. *techne,* art, craft, skill also Gr. teckne: a set of rules, system or method of making or doing). *Science* (*) should not be confused with the body of practical applications that derive from it and are designated by the term **t.** Science and **t.,** however, mutually affect each other in a process of vigorous feedback. Today, the term **t.** is used to refer to all the methods that tend to improve systems for obtaining or developing products. Depending on the velocity and quality of the change experienced, people refer to technological evolution or revolution. In turn, **t.** is understood as the study of the means, techniques and processes employed in the various branches of production in general and of industry in particular.
For **N.H.**, the development of **t.** depends not only on the prior accumulation of knowledge and social practice, but also on the direction of the process in any given society that, considering the current moment, finds itself in relation with a world society (**planetarization*). Independently of material conditions, the ideas involved in forecasting and making plans for the future have a decisive influence on technological developments in the present. Thus, for one same material surroundings, different lines of technological development can be chosen, yielding different results. Today we are reaching limits of material advances that have failed to take into account whether certain resources are renewable, and it is difficult to sustain the direction of these advances without irreparable harm to the environment, which forms a limiting factor for all technological progress. As a result, we see alternative technologies being applied more vigorously every day.

THE MOST IMPORTANT THEME

An expression in **N.H.** alluding to one's personal emplacement and approach to life. This theme consists in knowing whether and in what conditions one wants to live (**personal emplacement*).

THEOCENTRIC HUMANISM

A position characterized by its similarity with certain proposals of other humanisms, but always starting from the idea of the divinity. *Christian Humanism* (*) is one case of **t.h.** Manifestations of **t.h.** can be observed in the most diverse cultures.

THESIS

Doctrinal proposals of the Humanist Party, approved in the first *Humanist International* (*). Thesis Four, which is especially descriptive of the political vision of the party, reads as follows: "Social contradiction is a product of violence. The appropriation of the social whole by only one segment is violence, and that violence is the basis of contradiction and suffering. Violence is manifested as stripping the other of intentionality (and, certainly, of liberty); as an act of submerging the human being, or human groups, in the natural world. That is why dominant ideologies have termed subjugated indigenous peoples "natural;" termed exploited workers the "work force;" relegated women to the category of simple "procreators;" regarded enslaved races as zoologically "inferior;" viewed young people dispossessed of the means of production as nothing but projects, caricatures, the "immature stage" of complete human beings; postponed peoples as "underdeveloped." The latter forms part of a crudely naturalist scheme in which it is assumed that "development" must involve the single model carried by the exploiters, to whom full evolutionary development is attributed, not only in objective terms but in subjective terms as well, since for them, their subjectivity is a simple reflection of objective conditions."

TIME

(From L. *tempus*). One of the most general concepts that characterize the universe. In different cultures **t.** is conceived of and measured in different ways. In ancient times the notion of **t.** emerged as cyclical **t.,** measuring the rhythm of the processes of nature and the human being as part of nature. To measure these cyclic processes, calendars based on movements of the sun, moon and planets were used.
The spread of Christianity contributed to the introduction of the unilinear notion of **t.** to measure the sacred periods of history as the process of salvation of humankind, from the act of the creation of the universe to the final judgment. This principle was extended to civil history as well, while nature was considered an atemporal phenomenon. With the rise of science and the use of the mechanical clock, the telescope and the microscope, the notion of linear **t.**, irreversible and ascending, allowed the formulation of evolutionary theory to explain the phenomena of nature, which was subsequently applied to the phenomena of society and culture as well.
To measure political processes, the concept of political **t.** was introduced, and the theory of synchronic and diachronic chrono-politics was developed. The first is used in political science and the second in world history and futurology.

TOLERANCE

(From tolerate: L. *tolerare*). Moral quality that expresses an attentive and respectful attitude on the part of a person, group, institution, or society with respect to the interests, beliefs, opinions, habits and conduct of others. **T.** manifests in a willingness to achieve mutual understanding and reconciliation of divergent interests and opinions through persuasion and negotiation. As construed by some religions, **t.** includes the principle of not resisting evil by means of violence. This approach was developed into a political and moral doctrine by Tolstoy and Gandhi. **T.** should not be confused with *charity* (*) or compassion.
T. assures the spiritual freedom of each person in modern society. Since the eighteenth century it has been applied above all in the sphere of religion, with the recognition of the freedom and right of people to profess faiths that are different from the one that is official or dominant. Today, **t.** has become a condition necessary to the very survival of humankind because it allows effective dialogue between different cultures and currents on the basis of mutual respect and equal rights.
T. is the foundation of modern democracy because it assures religious, ideological and political pluralism, provides guarantees for minorities vis-à-vis majorities, and assures the sovereignty of the personality.
N.H. considers **t.** an indispensable condition for the humanist style of life and of national and international cooperation as a basis for the effective implementation of universal human rights.

TOLSTOYISM

Ideological current of the disciples of Russian writer and thinker Leo Tolstoy (1828–1910), that propounded the ideas of non-violence, love for the human being, the overcoming of alienation and moral self-perfection of the personality through union with God, without the fierce intermediation of the official Church. According to Tolstoy, the State, private property, and the formal Church are all obstacles to the realization of this ideal.

Followers of Tolstoy, who formed their sect in several countries, idealized rural life, work on the land and the agricultural community. They have pronounced themselves against social inequality and oppression, and in favor of the brotherhood of all human beings.
The activities of Gandhi in India, Schweitzer in Africa, Nkrumah in Ghana and Luther King in the US have embodied in original ways the ideas of Tolstoy on non-violence and love.
The humanist line of Tolstoy was distorted by some of his followers and gradually declined. Today, **T.** as an organized social movement hardly exists, although in some places small agricultural communities still continue.

TOTALITARIANISM

(from L. *totalis,* the whole, all). 1) Ideology that seeks to subordinate the human being to the complete and total domination of the omnipotent State, through socio-psychological and ideological manipulation of the behavior of the masses, the repressive control of all public and private life for every citizen, and through daily terror. 2) A sociopolitical regime and system that is a variation on the motivational model that is marked by complete repressive bureaucratic control, violently imposed by an all-powerful and terrorist State on the whole society and each of its inhabitants. Today, this control and corresponding repression are carried out using the information technologies of post-industrial civilization.
Totalitarian regimes exploit organized industrial forced labor on an increasing scale. **T.** makes use of the image of the enemy to maintain psychological control of the masses; it inhibits human intentions, devaluing them and degrading and destroying the personality; it transforms the individual into a primitive instrument of the bureaucratic machinery and of the state. It is characterized by a total militarization of public life and an elimination of civil society.
There are various forms and manifestations of **t.,** based on the ideas of fascism, nationalism, corporativism, communism, etc.
N.H. condemns all manifestations of **t.** as violent and oppressive regimes and ideologies, and calls for a struggle against such a crushing of human dignity. Humanism is diametrically opposed to **t.,** and creates an atmosphere of resistance to that inhuman system, undermining its foundations and pointing out methods to combat it.

TYRANNY

(From L. tyrannum). Government exercised by a tyrant, whether an individual or a reduced group, who obtain absolute power through violence and against established law. Tyrants exercise power without justice and in accordance with their will.
The basis of **t.** is naked force, terror and cynicism, meant to provoke fear and blind obedience. It often arises during periods of transition from a traditional system to a new and different system, when the old political and social elites have been discredited and the new elites are in the process of formation. It is a regime that is cruel yet fragile, and provokes violent political disorder.
T. has many features in common with despotism in that it employs a number of mechanisms inherited from the latter, but differs in its lack of legitimacy, its lack of a more or less stable social base, and in its breaking with tradition and traditional society.

U

UNEMPLOYMENT

(From L. *implicare,* to enfold, engage). Lack of work, involuntary idleness. A social phenomenon provoked by natural or social disasters and present in virtually all societies and cultures with very few exceptions. Affecting a part of the population that is able to work but cannot find socially necessary employment in order to receive its part of the social product, with which to sustain itself and those family members unable to work. This unjust situation comes about when human beings do not have access to the means of production and cannot acquire on their own the knowledge and skills that would allow them to achieve their capabilities. In societies based on agriculture and livestock, **u.** arises as a result of monopoly ownership of arable land, pasture, livestock and access to water. In industrial society it occurs during so-called crises of overproduction.
Democratic states with advanced labor laws have employment services and unemployment funds, which pay benefits while the unemployed seek work. They also have services for retraining that allow the unemployed to acquire a new skill, trade, or profession. While these state measures and union practices against **u.** alleviate the situation of the unemployed, they do not bring an end to the scourge of **u.**
There are, in addition to various forms of full **u.,** other forms of partial **u.** that occur when workers have only part-time work or are given extended time off, or vacation with minimal pay. In many cases companies circumvent labor laws by hiring workers for short periods or less than full time to avoid paying unemployment benefits, in this way effectively violating the rights of the unemployed. There are other hidden forms of **u.**, especially in rural areas, where there are no unemployment services and benefits. A related situation is underemployment, in which workers do odd jobs, occasional work or engage in selling items that people buy in a spirit of public solidarity.
U. affects an average of between 3 to 10% of the economically active population in developed countries, and between 10 and 50% in developing countries, where it is the main social evil and the fundamental source of poverty. Marginalized sectors of the population and persons unable to work are not even included in the unemployment lines (in the modern meaning of this term).

UNIONISM

(From L. *unio*). Association formed to defend the professional and economic interests common to its members. System of organization of salaried workers based on unions.
U. was born in England in 1824. The right of workers to form associations of their own was recognized in 1868. **U.** later spread to several countries of Europe and the Americas, and in the twentieth century became to the entire world.
At times the union movement plays an important political role, participating in the struggle for power (e.g., the Solidarity movement in Poland in the 1980s).
Unions and the union ideology tend to reflect the acuteness of economic confrontation in society, though under favorable economic conditions they serve as the basis for collaboration between labor and capital. This can be seen, for example, in the case of the AFL-CIO in the US.
In authoritarian regimes, the unionist ideology is used by union bureaucrats and the single party system to manipulate the masses for the benefit of the ruling elite. This is seen in the example of the official unions in the USSR and their inheritors today in Russia, in the relations between the official unions and the presidents of Mexico and Argentina, and in the vertical unions under the Franco regime in Spain.
Toward the end of the nineteenth century and the beginning of the twentieth, anarcho-syndicalism and revolutionary syndicalism were powerful, but today the process of union

destructuring is giving way to fragmented autonomous groups that occasionally coordinate actions around specific grievances.

UNIVERSALIST HUMANISM

Also called *New Humanism* (*). Characterized by an emphasis on the *humanist attitude* (*). The humanist attitude is not a philosophy but a point of view, a sensibility and a way of living in relationship with other human beings. **U.H.** maintains that in all cultures, in their most creative *moment* (*), the humanist attitude pervades the social environment. In such periods, discrimination, wars and violence in general are repudiated. Freedom of ideas and beliefs is fomented, which in turn provides incentive for research and creativity in science, art and other social expressions. **U.H.** proposes a dialogue between cultures that is neither abstract nor institutional, but rather an agreement on fundamental points and a mutual and concrete collaboration between representatives of different cultures based on their respective and symmetrical humanist "moments" or eras (**Humanist moment*). The general ideas of **u.h.** are formulated in the "Statement of the Humanist Movement" (**Humanist Statement*).

UTOPIA

(Gr. *ou,* not, and *topos,* place. A place that does not exist). From the title of the book *Utopia* (1516) by English statesman and author Sir Thomas Moore, that described an imaginary ideal republic. Synonymous with the dream of the artificial founding of an earthly paradise, of high social ideals.
In our time, Utopianism is characteristic of various philosophical schools of humanist orientation, for it reflects the aspiration to a better world of happiness, equality and well-being. This factor plays a certain positive role in the mobilization of human beings' creative energies; it contributes to the development of human intentionality as a real stimulus for social progress and as a moral standard.
In real life, however, artificial attempts to realize the Utopian ideal "here and now," without taking into account the concrete circumstances and tendencies in the development of certain societies, led to many abuses of power and numerous human victims. This sad experience is reflected in the critical "anti-Utopian" literature.

V

VIOLENCE

(from L. violentiam, excessive use of force). The simplest, most frequently employed and most effective mode for maintaining power and supremacy, for imposing one's will over others, for usurping the power, property and even the lives of others. According to Marx, **v.** is "the midwife of history." That is, all of human history — even progress — is the result of **v.**: wars, appropriation of territory, conspiracies, murders, revolutions, etc. Marx claimed that all important problems of history have generally been resolved by force. Intelligence, reasoned discussion, or reforms have played a secondary role. In this sense, Marx is right; he is wrong, however, to the extent that he confers absolute priority to the role of **v.**, denying the advantages of evolution without **v.** Neither is he correct when he justifies **v.** with some noble end (although he himself on many occasions expressed reservations about **v.**, saying that no good end can excuse the use of evil means for its attainment). Advocates of **v.** of every persuasion justify it as a means to

achieve “good” or “useful” ends and results. This focus is dangerous and mistaken, however, since it leads to the defense of **v.** and the rejection of non-violent means.
It is customary to categorize **v.** as direct, individualized (authority of father over child), or as indirect (permutational), usually “codified” by social institutions and official policies (wars, a dictator’s power, single-party power, religious monopoly). There are also other ways of categorizing **v.**: as physical or psychological; as open or concealed. In society, other more precise gradations of **v.** can be observed — at the level of the family, of the nation, of world politics, as well as in the relation of the human being with nature, with other animal species, etc. All around us we can observe one or more of these elements, manifestations, or states of **v.,** carried out to resolve problems or to achieve desired results at the cost of harming or inflicting suffering on another individual or group. **V.** is not necessarily oriented toward any specific enemy (though such cases do occur); rather, it is exercised to obtain certain concrete results, and it is therefore regarded as necessary and useful. Often, the one exercising violence believes they are acting in a just manner. This is the origin of the concept of distinguishing between “black” (unjustified) **v.** and “white” (justified).
V. is multifaceted. In the majority of cases it is viewed as an ethical category, as an evil, or as a “lesser evil.” Today, **v.** has become pervasive in all aspects of life: it appears continually and on a daily basis in the economy (exploitation of some human beings by others, coercion by the State, material dependency, discrimination against women in the workplace, child labor, unjust taxes, etc.); in politics (domination by a single or small number of parties, the power of certain leaders, totalitarianism, the exclusion of citizens from real participation in decision-making, war, revolution, armed struggle for power, etc.); in ideology (the imposition of official viewpoints, the prohibition of free thought, subordination of the communications media to private interests, the manipulation of public opinion, propaganda of ideas that are inherently violent and discriminatory but convenient to the ruling elite, etc.); in religion (subjection of the interests of the individual to clerical edicts, stringent thought-control, prohibition of divergent beliefs, persecution of heretics); in the family (exploitation of women, dictatorial control over children, etc.); in education (authoritarianism of teachers, corporal punishment, prohibition of diversity in curricula and teaching methods, etc.); in the armed forces (arbitrariness of officers, unthinking obedience of soldiers, punishment, etc.); in culture (censorship, prohibition of innovative currents and movements, prohibitions against publishing certain works, edicts by the bureaucracy, etc.).
If we analyze the sphere of contemporary societal life, we continually come up against the **v.** that curtails our liberty; for this reason it is practically impossible to determine what sorts of prohibitions and suppressing of our will are truly rational and useful, and which ones are contrived and anti-human in character. A special task of authentically humanist forces consists of overcoming the aggressive features of contemporary social life: to promote harmony, non-violence, tolerance and solidarity.
When people speak of **v.,** they generally mean physical **v.**, this being the most overt expression of corporal aggression. Other forms of **v.,** such as economic, racial, religious, sexual **v.**, and so on, can at times act while concealing their true character, and lead to the final subjugation of human intention and freedom. When these forms of **v.** become manifest, they are also exercised through physical coercion. Every form of **v**. has *discrimination* (*) as its correlate.

W

WAR

(from OHG. *werra,* quarrel). Open, armed conflict between tribes, clans, states, large social, religious, or ethnic groups; the strongest form of violence.
There have been more than 2,500 wars recorded in world history, among them two world wars. In the First World War, more than 20 million people died; in the Second World War, more than 50 million.
Wars are conducted to redistribute social goods by means of armed violence, seizing them from some human beings and delivering them to others.
In earlier times, not only was this selfish motive not concealed but it was openly displayed. In modern times this motive is hidden behind ostensible religious, geopolitical, or other motives (e.g. the defense of religious beliefs, access to sacred sites or the sea, restoring the rights of ethnic minorities, “ethnic cleansing” of territories, and many other such pretexts).
In principle, it is possible to avoid the transformation of smaller conflicts into wars, but in contemporary society there are powerful social forces, including the military-industrial complex, chauvinist and nationalist groups, crime syndicates, etc., that have a vested interest in wars. The arms trade is the most lucrative business for the United States, France, England, Russia, China, and a number of other powers.
Hopes that the League of Nations (following the First World War) and the United Nations (following the Second World War) would erect effective barriers to prevent the outbreak of war have been frustrated. Armed conflicts today grip the Balkans, the Middle East, Africa, as well as republics formed out of the collapse of the USSR. Notwithstanding this, humanity has created certain international principles and legal processes to punish war crimes and war criminals. The international tribunals at Nuremberg and Tokyo established a precedent of great importance that is now being carried on in the International Tribunal of The Hague, under the UN charter .
Although the anti-war movement is no longer as large as it once was, this phenomenon has not died out and continues to develop. Humanism works to support the revival of the anti-war movement in order to bring peace to regional and local conflicts in the former Yugoslavia, Afghanistan, Tajikistan, Chechnya and other places in the Caucasus; Rwanda and Burundi; Guatemala and Chiapas, Mexico; Cambodia and East Timor.

WOMEN’S ISSUES

A general term referring to the whole matrix of problems brought about by the condition of inequality, injustice and subordination of women in contemporary societies. The ongoing struggle against *discrimination* (*) in these “patriarchal” societies has taken the form of feminism*,* which constitutes a step forward in the achievement of immediate redress and in the application of laws of equality, laws that did not exist prior to those protests and actions, or, if they did, were merely formal, without concrete application.
N.H. maintains that the development of **w.i.** is indispensable to the process of society’s humanization. **W.I.** cannot be limited to the activities of organizations that are to a greater or lesser degree humanitarian, but should take on the character of *action fronts* (*),based on its own characteristics and with multiple connections to other anti-discrimination fronts.

WORKER OWNERSHIP

Form of *property* (*) in which the workers of a company participate not only through wages or salary but also in the profits and especially the *management* (*) of the enterprise. Such arrangements include a wide range running from holding minority shares to a majority interest and, in the best of cases, to holding all shares and complete decision-making power in company management. From the earliest times of cooperativism, **w.o.** has experienced advances and setbacks, passing through the stage of intermediation by the state bureaucracy and being subject to a broad array of forms of concealing property that have left it, in practice, in the hands of capitalist groups. The juridical-political factor is decisive when it comes to putting **w.o.** into practice, because the possibility of developing **w.o.** depends on the scope and reach of the laws in effect. In a political-social system of humanist type, the primary objective is to incentivate and extend **w.o.** to the entire population. Humanist political evolution or *revolution* (*) tends toward structuring a society in which **w.o.** predominates.

This topic may be viewed within the larger issue of the new technical and social relations of production that are beginning to emerge in the world economy, and which correspond to the growing role and power of workers in the process of production, combining the ideals of social justice with the promise of economic efficiency (**Humanist Statement*).

In a 1996 study by the Centro de Estudios Nacionales para un Desarrollo Alternativo in Chile, CENDA (Center for National Studies of Alternative Development), authors Manuel Riesco and Paola Parra establish precedents for and comparisons of **w.o.** in various parts of the world. They write:

> **W.O.** of companies is a phenomenon that has gained importance in the world in recent decades. In just a few years, tens of millions of workers have acquired significant ownership in tens of thousands of companies around the world, in the most diverse regions and countries. This process is due to a number of factors, one of the most significant being the one developing in the US, in which **w.o.** has become an important means of financing for private business during a period of dramatic restructuring; it has also received government stimulus through mechanisms of subsidy involving tax exemptions. This practice is spreading and becoming consolidated, forming part of the general trend toward placing greater power in the hands of workers as a way of improving the competitive position of the company. Another phenomenon that has contributed to the increase of **w.o.** has been the wave of privatizations that has swept over most of the world. The majority of countries that have pushed through massive programs of privatization have utilized **w.o.** as a means of neutralizing the strong opposition such processes have encountered from workers in the affected companies. As a result of the previous processes, workers have acquired, in some cases and only temporarily, high levels of ownership of their companies. In Russia, for example, 91% of privatized companies are majority-owned by their workers and executives, with executives holding minority shares in the remaining 9%. However, it has rapidly become clear that the workers soon lose their ownership interest of these privatized companies, which after a few years falls into the hands of capitalist groups that in not a few cases simply consist of the former executives of these same companies. This is, then, one of the forms through which the meaning of **w.o.** can be perverted.

In China, the **w.o.** experience has stirred up interest, not only in the government but also in the unions represented by the FSTCH, which has adopted **w.o.** as the preferred strategy for the

reform of 400,000 state-owned companies (SOC) and another 400,000 affiliated urban collectives, especially the 20,000 S-OC and 100,000 urban collectives that are under the direct control of the FSTCH. The overall direction of the reform process in China seems quite clear, even though its forms have yet to be defined. Give the sheer magnitude of the Chinese economy, its impact on the worldwide experience with **w.o.** is likely to be huge.

In the United Kingdom, over the course of just three years (1978-81), the percentage of the gross national product represented by public sector-owned industry fell from 11% to 2%. However, these privatizations did not fully represent a transfer of state-owned property to workers, which, in this case, meant an increase of capitalist ownership over and above **w.o.**

In the US, 1995 was an important year in the growth of **w.o.** The formation of new plans for employee stock-ownership reached the highest level since the end of the 1980s, prior to the most recent crisis. In all, considering only the various plans for direct ownership, that is, excluding investments by pension funds, US workers currently own investments worth some $500,000,000,000 dollars, or more than 6% of total company shares in this country. More than 10,000 companies have significant worker ownership. The largest of these has more than 190,000 workers; there are over 780,000 employees in the ten largest. The largest companies in which workers own more than 51% of the shares are: Publix Supermarkets (95,000 workers); United Airlines (75,000); Science Applications (17,000); Avis, car rental (12,500); and Amstead Industries (8,000). Around fifteen million workers are involved in various employee ownership plans, a significant number if we recall that the total number of workers employed in the US manufacturing sector is around twenty million. These figures have risen rapidly over the past twenty years, beginning with the enactment in 1974 of legislation to regulate and stimulate employee stock ownership plans (ESOPs).

According to the CENDA study:

> In Jamaica, legislation inspired by ESOPs in the United States constitutes one of the most modern and complete models in the world. This legislation, passed in April 1995, is oriented toward the private sector, although it does not preclude possible application to privatizing government functions. The objectives of the government are to enroll between three and five percent of workers in ESOPs in less than a year. The law stimulates worker participation in various ways. They can buy stock, deducting the cost from their taxes, or the company can buy stock for them, which is facilitated through various mechanisms. A number of tax incentives are offered to companies that establish ESOPs. For example, if a company lends its workers money to purchase stock at below-market interest rates, it can then deduct annually from its taxes an amount equivalent to the amortized loan payments. If the workers participate in management, the amortization period for purposes of the company's tax deduction can be reduced to two years. If the source of funds is an external loan, the company can deduct from taxes 25% of the principal and 100% of the interest. If a company makes contributions to its workers to buy stock in the company, that company can deduct from taxes 100% of the contribution of both principal and interest payments on the loan. Finally, the ESOP itself can borrow money to buy stock, with security provided by the company, just as in the US system. In all cases, the stock is kept in a fiduciary or trust fund for the exclusive benefit of the participating workers. The rules for assigning and gradual acquisition or vesting of full individual rights in the stocks are similar to those in the US. The emphasis

> of the law is on stimulating long-term stock ownership by workers, which is manifested in a series of incentives for this purpose, but there are also provisions allowing employees to sell part of their shares up to a certain limit after the third year, with the company having to repurchase them. In this way, the Jamaican ESOP is envisioned as a retirement fund as well as a mechanism for stimulating savings. Dividends received by the workers are tax-free. There is also an option that allows, at the end of three years, the diversification of up to 50% of the shares into other financial instruments. The law is highly participative, and the shareholders of the ESOP have full rights, with the trustees being required to vote according to the instructions of the workers. A board of at least three trustees oversees the plan, one elected by the employees, another by the company, and the third by common agreement. Shares can be sold to other workers of the company once a worker has gained full individual rights (fully vested), pending approval by the plan administrators. Part-time and temporary workers, and even persons outside the company who 'maintain a significant economic relationship' with it, and for example, suppliers can participate in the plan. The principal objective of the law is to promote a more equitable distribution of income, in addition to developing the stock market. The law has been supported by the unions, who have decided to incorporate a demand to include ESOPs in future collective bargaining. The Jamaican ESOP program has received support from the Inter-American Development Bank (IDB).

In Spain, the Mondragón cooperatives of the Basque country constitute one of the most successful cases of **w.o.** in the world. The CENDA report comments on this experience:

> The Mondragón group comprises over one hundred cooperatives. Today it is one of the twelve largest industrial groups in Spain, providing employment for over 26,000 persons. In 1984 the Mondragón holdings reached $8,900,000,000 with consolidated earnings of over $270,000,000. The group comprises more than eighty industrial cooperatives, a credit union, two distribution cooperatives, and three agricultural cooperatives.

It also operates five study centers, four universities and a polytechnic secondary school; three research centers; and six service cooperatives for functions such as janitorial care, consulting, social security, design and insurance. In Spain, Mondragón is the leading force in almost every sector in which it operates: household goods; automobile parts, machine tools; computer automatic controls; construction structures. Moreover, its sales include a high percentage of exports, up to 60% in some product lines. These exports go mainly to countries in the European Union, although markets in the US, China, Hong Kong and Latin America are also important. In this regard it has followed a strategy for internationalization, taking advantage of opportunities for foreign investment. For example, it has established a refrigerator plant in Morocco; factories for household items in Mexico and Holland; semi-conductor manufacturing in Thailand; elevator assembly and maintenance in the United Kingdom; computer services in France; and railroad car manufacturing in China. All of its enterprises are administered democratically on the basis of one worker, one vote. They are divided into three groups: financial, industrial and commercial. Each operates independently but on the basis of a common strategy. Of the 103 Mondragón cooperatives formed between 1956 and 1986, only five failed during that period. Of these, three went bankrupt, one was dissolved, and the other two chose to become conventional capitalist companies (Tseo 1995). The main group of cooperatives is located in the heart of the Basque

region, where cooperatives have been in operation at least since 1870, a factor that is certainly relevant to the success of the experience.

WORLD CENTER FOR HUMANIST STUDIES

The creation of the **W.C. for H.S.** was created by a resolution of the *Humanist Forum* (*). This institution for research in the social sciences (in particular historiology, history of cultures, economics, philosophy, anthropology, political science and psycho-sociology), was formally constituted in Moscow on November 24, 1993. It is a nongovernmental and voluntary organization with an orientation congruent with **N.H.** It regularly produces publications and convenes interdisciplinary conferences and symposia. It is the intent of the Center to conduct studies and to make contributions to the humanization of science and technology, with emphasis on problems of education. Though its membership originally consisted primarily of academics, the participation of broader sectors of the general public is growing.

LIST OF WORDS AND RELATIONS

1) (*) See the article indicated by the asterisk
2) *Mentions:* the word in question appears in other articles
3) *References:* Names of authors, persons, or works

ACTION FRONT

(*) Demonstration Effect; Destructuring
Mentions: Women's Issues

ACTION

(*) Humanist Psychology
Mentions: Action Front; Administration; Aggression; Anthropocentric Humanism; Army; Centers for Humanist Communication; Choice; Christian Humanism; Collectivism; Consensus; Cooperation; Dignity; Discrimination; Education; Evolution; Existentialist Humanism; Fascism; Games; Golden Rule; Human Being; Humanist International; Humanist Moment; Humanist Statement; Idealism; Immigration; Justice; Landscape of Formation; Legitimacy; Marxist Humanism; Non-Violence; Opposition; Oppression; Pacifism; Personal Emplacement; Pre-Renaissance Humanism; Reciprocity; Repression; Revolution; Self-Governance; Social Consciousness; Social Stratification; Solidarity; Structuralism; Suffering; Thesis; Unemployment; Women's Issues

ACTIVE NON-VIOLENCE

ADAPTATION

(*) Environment; New Surpassing the Old; Structure
Mentions: Alienation; Ecology; Christian Humanism; Human Being; Personal Emplacement

ADMINISTRATION

Mentions: Bureaucracy; Economy; Power

AGGRESSION

(*) Violence
Mentions: Army; Coalition; Space

ALIENATION

(*) Worker Ownership; Adaptation (Growing)
Mentions: Dehumanization; Equality; Tolstoyism

ALTRUISM

(*) Reciprocity; Solidarity
References: Comte

ANARCHISM
(*) Self-Governance
Mentions: Liberty; New Left; Property; Radicalism
References: Bakunin; Gandhi; Kropotkin; Nietzsche; Proudhon; Stirner; Tolstoy

ANTHROPOCENTRIC HUMANISM
(*) New Humanism

ANTI-HUMANISM
(*) Discrimination; Violence
Mentions: Liberalism; New Left; Philosophical Anti-Humanism; Social Darwinism

ANTI-HUMANIST ATTITUDE
(*) Humanist Attitude

ANTI-WAR MOVEMENT
Mentions: Anti-War Movement; Cold War; War

ARMY
(*) Aggression
Mentions: Chauvinism; Violence

ATHEISM
Mentions: Liberty; Humanist Statement; Religion

AUTHORITARIANISM
Mentions: National Socialism

BELIEF
(*) Generations; Science
Mentions: Populism; Structuralism; Religion; Religiosity

BOURGEOISIE
Mentions: Capitalism; Class; Cosmopolitanism; Historical Humanism, Conditions of; People

BUREAUCRACY
Mentions: Conformity; Violence; Worker Ownership

CAPITALISM
(*) Bourgeoisie
Mentions: Feudalism; Marxism-Leninism; Social Reformism

CASTE

Mentions: Despotism; Fraternity; National Problem

CENTER OF CULTURES
(*) Humanist Associations and Clubs

CENTERS FOR HUMANIST COMMUNICATION
(*) Action Fronts

CENTRISM

CHARITY
(*) Humanitarianism; Tolerance

CHAUVINISM
Mentions: Cosmopolitanism; Middle Strata; Nationalism; Patriotism

CHOICE
Mentions: Feudalism; Justice; Liberty; Manipulation; Worker Ownership

CHRISTIAN DEMOCRACY
(*) Christian Humanism
References: J Maritain; Pope Leo XIII

CHRISTIAN HUMANISM
(*) Anthropocentric Humanism; Philosophical Humanism; Theocentric Humanism
Mentions: Christian Democracy; Existentialist Humanism; Theocentric Humanism
References: Aquinas; Aristotle; Bergson; Darwin; Descartes; Freud; Hegel; Kant; Marx; Nietzsche; Pope Leo XIII; Puledda: *On Being Human;* Maritain: *Integral Humanism*; Rousseau

CIVIL WAR

CLASS
Mentions: Bureaucracy; Capitalism; Existentialism; Fraternity; Justice; Marxism-Leninism; Oppression; Paternalism; Personalism; Power; Social Group; Social Reformism; Solidarity; Violence

COALITION

COLD WAR
Mentions: Anti-War Movement; Movement of Nonaligned Nations; New Right; Revolutionary Democracy

COLLECTIVISM
Mentions: Personalism

COLONIALISM

(*) Neo-Colonianism; Imperialism
Mentions: Democracy; Gandhism; Movement of Nonaligned Nations; National Problem; Reformism

COMMUNISM
(*) Marxism-Leninism; Socialism
Mentions: Anarchism; New Right; Radicalism; Totalitarianism
References: Marx; Engels: “Communist Manifesto ”

COMMUNITY FOR HUMAN DEVELOPMENT
(*) Center of Cultures; Humanist Associations; Humanist Clubs; Humanist Centers of Communication; Humanist Forum; Humanist International; Humanist Movement; Siloism; World Center for Humanist Studies
References: Silo

COMPANY-SOCIETY
(*) Humanist, Statement; Ownership; Power
References: M. de Burgos: *“Company and Society*”

CONFORMITY
(*) Bureaucracy

CONSENSUS
Mentions: Cosmopolitanism; Middle Strata; Self-Governance

CONSERVATISM
Mentions: Dogmatism

CONSUMERISM
(*) Alienation
Mentions: New Left

COOPERATION
Mentions: Charity; Consensus; Developed Countries; Developing Countries; Fascism; Gandhism; Global Problems; Grassroots Social Organizations; Internationalism; Post-Industrial Society; Social Contract; Social Democracy; Tolerance

CORPORATIVISM
Mentions: Democracy; Totalitarianism
References: Zalazar; Vargas

COSMOPOLITANISM
(*) Chauvinism; Imperialism; Internationalism

CRITIQUE

Mentions: Cosmopolitanism; Dogmatism; New Left; Philosophical Anti-Humanism; Power; Structuralism; Utopia

DEHUMANIZATION

(*) Alienation; Humanist Moment; Marxism-Leninism; Science; Social Darwinism

DEMAGOGUERY

Mentions: Populism

DEMOCRACY

Mentions: Bureaucracy; Christian Democracy; Electoral System; Fascism; Humanist Statement; Imperialism; Internationalism; Marxism-Leninism; Political Party; Populism; Revanchism; Revolutionary Democracy; Self-Governance; Social Democracy; Social Reformism; Tolerance

DEMONSTRATION EFFECT

(*) Planetarization

Mentions: Action Front; Humanist Moment

DEPENDENCY

Mentions: Dehumanization; Humanist Statement; Imperialism; Liberty; North-South; Power; Slavery; Social Stratification; Violence

DESPOTISM

Mentions: Reformism; Tyranny

References: Hitler; Mao Ze dong; Stalin

DESTRUCTURING

(*) New Surpassing the Old; Structure

Mentions: Action Front; Alienation; Dogmatism; Generations; Humanist Moment; Religiosity; Separatism; Unionism

DEVELOPED COUNTRIES

Mentions: New Left; New Right; North-South; Unemployment

DEVELOPING COUNTRIES

Mentions: Problem of Hunger; North-South

DICTATORSHIP

Mentions: Democracy; Community for Human Development

DIGNITY

Mentions: Alienation; Authoritarianism; Corporativism; Critique; Despotism; Development of Historical Humanism; Dictatorship; Existentialist Humanism; Fraternity; Development of; Immigration; Laughter; Nationalism; Oppression; Pacifism; Slavery; Totalitarianism

DIPLOMACY

Mentions: Anti-War Movement; Jesuitism; Machiavellianism

DISCRIMINATION

Mentions: Active Non-Violence; Anti-Humanism; Bourgeoisie; Humanist Attitude; Humanist Movement; Humanist Statement; Humanity; Immigration; Internationalism; National Problem; New Humanism; New Humanism; Paternalism; Repression; Social Stratification; Suffering; Violence; Women's Issues

DOGMATISM

(*) Destructuring

Mentions: Authoritarianism; Christian Humanism; Renaissance

ECOLOGY

(*) Environmentalism

Mentions: Cosmopolitanism; Environmentalism

References: Lamarck; Treviranus; Haeckel

ECONOMY

(*) Humanist; Statement; Worker Ownership

Mentions: Alienation; Bourgeoisie; Cold War; Developing Countries; Liberty; Marxism-Leninism; National Problem ; Neo-Liberalism; New Poor; Planetarization; Post-Industrialist Society; Renaissance; Slavery; Violence

EDUCATION

(*) External Landscape

Mentions: Class; Conformity; Critique; Family; Jesuitism; Nation; Neo-Liberalism; Pacifism; Quality of Life; Radicalism; Renaissance; Science; Social Welfare; World Center for Humanist Studies

References: Silo: *Humanize the Earth*

ELECTION

(*) Liberty

Mentions: Democracy; Electoral System; Existentialist Humanism; Humanism; Humanist Statement; Political Party; Self-Governance

ELECTORAL SYSTEM

Mentions: Political Party

References: Hitler; Hussein; Mao Ze dong; Mussolini; Nasser; Pinochet; Stalin; Suharto

ELITE

Mentions: Conservatism; Consumerism; Tyranny; Violence; Unionism

EMANCIPATION

EMPIRICAL HUMANISM

(*) Humanist Attitude

ENLIGHTENMENT

Mentions: Atheism; Humanism; Humanist; Justice; New Order; Religion; Renaissance; Social Contract; Social Well-Being; Society; Solidarity

References: Condillac; Descartes; Diderot; Goethe; Leibniz; Locke; Montesquieu; Newton; Rousseau; Schiller; Spinoza; Voltaire

ENVIRONMENT

(*) Structure

Mentions: Adaptation; Administration; Alienation; Anthropocentric Humanism; Authoritarianism; Civil War; Dehumanization; Demagoguery; Destructuring; Developing Countries; Dictatorship; Economy; Electoral System; Environmentalism; Fascism; Feudalism; Gandhism; Global Problems; Grassroots Social Organizations; Historical Moment; Human Being; Humanist Statement; Landscape of Formation; Legislation; Legitimacy; Marxism-Leninism; Nation; National Problem; Nongovernmental Organizations; Paternalism; Personal Emplacement; Power; Pre-Renaissance Humanism; Public Opinion; Reformism; Religion; Renaissance; Revanchism; Revolution; Security; Separatism; Social Darwinism; Social Democracy; Technology; Tolerance; Tolstoyism; Totalitarianism; Violence; War; Worker Ownership

ENVIRONMENTALISM

Mentions: Ecology; Humanist Statement

EQUALITY

Mentions: Dependency; Emancipation; Fraternity; Global Problems; Humanist Attitude; Humanist Statement; Injustice; Organizations of the Base Community; Social Welfare; Tolerance; Utopia; Women's Issues

EVOLUTION

(*) Revolution

Mentions: Capitalism; Christian Humanism; Marxist Humanism; Social Darwinism; Technology; Thesis; Violence; Worker Ownership

References: Prigogine

EXISTENTIALISM

Mentions: Existentialist Humanism; Structuralism

References: Berdiaev; Hegel; Heidegger; Husserl; Jaspers; Kierkegaard; Nietzsche; Ortega y Gasset; Sartre; Unamuno

EXISTENTIALIST HUMANISM

(*) Existentialism; Philosophical Humanism

References: Dostoievsky; Heidegger; Husserl; Sartre: *Existentialism*; *To Rebel is Just*

EXTERNAL LANDSCAPE

(*) Internal Landscape

FAITH

(*) Belief

Mentions: Atheism; Existentialism; Existentialist Humanism; Humanist Statement; Law; Liberty; Machiavellianism; Religiosity

FAMILY

Mentions: Dependency; Fraternity; Patriarchy; Personalism; Society; Social Group; Style of Life; Violence

FASCISM

(*) National Socialism

Mentions: Coalition; Christian Democracy; Democracy; Immigration; National Problems; Radicalism; Social Group; Space; Totalitarianism

References: Mussolini

FEMINISM

(*) Women's Issues

FEUDALISM

Mentions: Internationalism; Liberalism

References: Marx; Philanthropy

FRATERNITY

(*) Solidarity

GAME

GANDHISM

References: Gandhi

GENERATIONS

(*) Destructuring; Historical Moment; Landscape of Formation; New Surpassing the Old

Mentions: Belief; Education; Humanist Moment; Humanity; Leisure; Life Style; Pacifism; Social Conscience; Social Strata; Structuralism

GLOBAL PROBLEMS

(*) Planetarization

GOLDEN RULE

(*) Humanist Attitude

References: Hillel; Plato; Confucius; Herodotus

GOVERNANCE

(*) Administration

Mentions: Alienation; Cooperation; Democracy; Despotism; Dictatorship; Electoral System; Fascism; Humanist Statement; Liberty; Paternalism; Patriarchy; Post-Industrial Society; Power; Regime; State; Worker Ownership

GRASSROOTS SOCIAL ORGANIZATIONS

HIERARCHY

Mentions: Christian Democracy; Jesuitism

HISTORICAL MOMENT

(*) Environment; Generations; Landscape; Structure; System

Mentions: Generations; New Humanism; Religion

HISTORICAL HUMANISM

(*) Humanist Attitude

Mentions: Historical Humanism, Conditions of; Historical Humanism, Development of; Humanist Statement; Pre-Renaissance Humanism

HISTORICAL HUMANISM, CONDITIONS OF

(*) Humanist Attitude

References: M. Polo

HISTORICAL HUMANISM, DEVELOPMENT OF

(*) Humanist Attitude

References: Lothar of Segni; Manetti; *"De dignitate et excellentia hominis";* Petrarch; Valla: *"De Voluptate "*

HISTORIOLOGY

(*) Landscape of Formation

Mentions: Humanist

HUMAN BEING

Mentions: Alienation; Anarchism; Anthropocentric Humanism; Atheism; Caste; Chauvinism; Choice; Christian Humanism; Collectivism; Consumerism; Cosmopolitanism; Despotism; Dictatorship; Dignity; Dogmatism; Ecology; Economy; Education; Emancipation; Enlightenment; Environmentalism; Equality; Existentialism; Existentialist Humanism; Feudalism; Fraternity; Game; Historical Humanism, Development of; Human Landscape; Humanism; Humanist Attitude; Humanist Statement; Humanitarianism; Individualism; Initiative; Intentionality; Justice; Landscape of Formation; Liberty; Materialism; Oppression; Personalism; Philosophical Anti-Humanism; Philosophical Humanism; Post-Industrial Society; Pre-Renaissance Humanism; Renaissance; Science; Slavery; Social Darwinism; Social Group; Structuralism; Structure; Suffering; Thesis; Time; Tolstoyism; Totalitarianism; Unemployment; Utopia; Violence

References: Silo: *Contributions to Thought: "Psychology of the Image" and "Historiological Discussions"*

HUMANISM

(*) Humanist Attitude; New Humanism

Mentions: Action; Anthropocentric Humanism; Chauvinism; Christian Democracy; Christian Humanism; Collectivism; Cosmopolitanism; Dignity; Dogmatism; Empirical Humanism; Enlightenment; Existentialist Humanism; Feudalism; Historical Humanism; Historical Humanism, Conditions of; Historical Humanism, Development of; Humanism; Humanist Attitude; Humanist Statement; Initiative; Marxist Humanism; New Humanism; New Humanism; Oppression; Philosophical Anti-Humanism; Philosophical Humanism; Pre-Renaissance Humanism; Renaissance; Siloism; Slavery; Statement of New Humanism; Structuralism; Suffering; Theocentric Humanism; Totalitarianism; War

HUMANIST ASSOCIATIONS AND CLUBS

(*) Humanist Statement

Mentions: Social Group

References: Humanist Statement

HUMANIST ATTITUDE

(*) Humanist Moment

Mentions: Anti-Humanist Attitude; Empirical Humanism; Golden Rule; Historical Humanism, Conditions of; Historical Humanism, Development of; Humanism; Humanist; New Humanism; Social Consciousness

HUMANIST FORUM

(*) Community for Human Development

HUMANIST INTERNATIONAL

(*) Thesis; Document; Humanist

Reference: Bases of Political Action; Declaration of Principles; Doctrinary Thesis; Humanist Statement; Statutes

HUMANIST MANIFESTO I

References: Dewey; Humanist Manifesto II

HUMANIST MANIFESTO II

References: Lamont; Monod; Sakharov; Skinner

HUMANIST MOMENT

(*) Demonstration Effect; Destructuring; Humanist Attitude; Planetarization; Social Consciousness

Mentions: Dehumanization

References: Akhenaton; Cuzi Yupanqui; Kukulkán; Metzahualcóyotl; Topiltzín; Tupac Yupanqui

HUMANIST MOVEMENT

(*) Document; Humanist; Humanitarianism; New Humanism

Mentions: Humanist Movement

References: *Humanist Statement*

HUMANIST

(*) Humanist Attitude; Humanist Movement

Mentions: Action; Altruism; Anti-Humanist Attitude; Army; Centers for Humanist Communication; Charity; Christian Humanism; Collectivism; Community for Human Development; Consensus; Dehumanization; Empirical Humanism; Enlightenment; Existentialism; Existentialist Humanism; Golden Rule; Historical Humanism, Conditions of; Historical Humanism, Development of; Humanism; Humanist; Humanist Forum; Humanist International; Humanist Manifesto I; Humanist Manifesto II; Humanist Moment; Humanist Movement; Humanist Psychology; Humanist Statement; Idealism; Immigration; Jesuitism; Marxist Humanism; New Humanism; Perception; Philosophical Anti-Humanism; Property; Public Opinion; Renaissance; Social Consciousness; Social Role; Solidarity; Style of Life; Tolerance; Tolstoyism; Utopia; Worker Ownership

HUMANIST PSYCHOLOGY

Mentions: Action; Humanist Psychology; Perception

References: Ammann; Binswanger; Brentano; Frankl; Heidegger; Husserl; Jaspers; Merleau-Ponty; Mueller; Sartre

HUMANIST, RELATED WORDS

References: Campana: “The Origin of the Word ‘Humanist’”; Niethammer; Rüegg

HUMANIST STATEMENT OR DOCUMENT

(*)Humanist Forum; Humanist International; New Humanism

HUMANITARIANISM

(*) Altruism; Philanthropy

Mentions: Charity

HUMANITY

Mentions: Alienation; Atheism; Christian Humanism; Global Problem; Humanist Statement; Internationalism; Marxism-Leninism; Nongovernmental Organizations; Slavery; Social Darwinism; Time; Tolerance; Violence; War

IDEALISM

(*) Materialism

Mentions: Christian Humanism; Historical Humanism, Development of; Marxist Humanism

IMMIGRATION

IMPERIALISM

(*) Neo-Colonialism; Colonialism

Mentions: Cosmopolitanism; Internationalism; Marxism-Leninism; Planetarization; Neo-Colonialism

INDIVIDUALISM

Mentions: Anarchism; Christian Humanism; Collectivism; Personalism
References: Bakunin; Protagoras; Stirner

INITIATIVE

Mentions: Aggression; Cooperation; Existentialist Humanism; Nongovernmental Organizations; Organizations of the Base Community

INTERNAL LANDSCAPE

(*) External Landscape

INNOVATION

Mentions: Critique

INTENTIONALITY

(*) Existentialism
Mentions: Action; Anti-Humanist Attitude; Charity; Dehumanization; Education; Existentialist Humanism; Human Being; Humanist Attitude; Humanist Moment; Humanist Statement; Idealism; Liberty; Social Group; Style of Life; Violence; World Center for Humanist Studies
References: Brentano; Husserl

INTERNATIONALISM

(*) Nationalism; Planetarization
Mentions: Cosmopolitanism

JESUITISM

*References:*T. de Chardin; Clement XIV; Loyola I; Pious VII; Viera

JUSTICE

Mentions: Enlightenment; Power; Suffering; Tyranny; Worker Ownership
References: Aristotle

LANDSCAPE OF FORMATION

(*) Generations
Mentions: Generations; Historiology; Separatism

LAUGHTER

References: Bergson: *Laughter*

LAW

(*) Legislation
Mentions: Dictator; Equality; Fascism; Humanist Statement; Justice; Legitimacy; Liberalism; Non-Violence; Worker Ownership

LEADER
Mentions: Gandhism; Populism; Worker Ownership

LEGISLATION

LEGITIMACY
Mentions: Leader; Tyranny

LEGITIMISM
References: T. de Chardin; L. P. de Orleans

LEISURE
Mentions: Game

LIBERALISM
(*) Neo-liberalism
Mentions: Christian Humanism; Conservatism
References: de Tocqueville; Hayek; Locke; Nozick; Popper; Rawls; Smith; Stuart Mill; von Mises

LIBERTY
(*) Existentialism; Worker Ownership
Mentions: Action; Alienation; Anarchism; Anti-humanist Attitude; Atheism; Authoritarianism; Bourgeoisie; Choice; Christian Humanism; Collectivism; Critique; Dehumanization; Democracy; Dependency; Election; Emancipation; Equality; Existentialist Humanism; Feudalism; Fraternity; Humanism; Humanist Attitude; Humanist Manifesto I; Humanist Statement; Individualism; Initiative; Justice; Liberalism; Manipulation; New Humanism; Non-Violence; Personalism; Public Opinion; Quality of Life; Renaissance; Slavery; Social Contract; Social Welfare; Structuralism; Style of Life; Thesis; Tolerance; Violence
References: Berdiaev; Bóhme; Spinoza

LOVE
(*) Solidarity
Mentions: Charity; Existentialism; Fraternity; Philanthropy; Non-Violence; Tolstoyism

MACHIAVELLIANISM
References: Machiavelli

MANIPULATION
Mentions: Alienation; Authoritarianism; Community for Human Development; Conformity; Patriotism; Power; Public Opinion; Totalitarianism; Unionism; Violence

MARGINALIZED PEOPLE
Mentions: Modernization

MARXISM-LENINISM

(*) Marxist Humanism; Philosophical Anti-Humanism; Philosophical Humanism
Mentions: Marxist Humanism; Philosophical Anti-Humanism; Philosophical Humanism
References: Engels; Lenin; Marx

MARXIST HUMANISM
(*) Materialism; Marxism-Leninism; Philosophical Anti-Humanism; Philosophical Humanism
References: Bloch; Bloch; Engels; Fromm; Garaudy; Marcuse; Marx: *Capital, Critique of Hegel's "Philosophy of Right," Economic and Philosophical Manuscripts of 1844, The German Ideology*, *Theories of Surplus Value*; Mondolfo; Shaff

MATERIALISM
(*) Idealism
Mentions: Idealism; Marxist Humanism; Marxism-Leninism
References: Einstein: *Theory of Relativity*

META-LANGUAGE

METHOD
Mentions: Chauvinism; Consensus; Cooperation; Critique; Dictatorship; Existentialism; Fascism; Humanist Psychology; Intentionality; Manipulation; Marxism-Leninism; National Problem; Non-Violence; Perception; Reformism; Renaissance; Revolutionary Democracy; Science; Structuralism; Structure

MIDDLE STRATA
(*) Chauvinism
Mentions: Class; New Right

MODERNIZATION
Mentions: Developing Countries; Feudalism; Innovation; Problem of Hunger; Radicalism; Reformism; Separatism

MOST IMPORTANT THEME, THE
(*) Personal Emplacement

MOVEMENT OF NONALIGNED NATIONS

NATION
(*) New Humanism
Mentions: Aggression; Chauvinism; Colonialism; Humanist Statement; Internationalism; National Problem; Nationalist; People; Personalism; Planetarization; Revanchism; Social Group; Solidarity; Violence

NATIONAL SOCIALISM
(*) Fascism
References: Hitler

NATIONALISM
Mentions: Chauvinism; Cosmopolitanism; Fascism; Internationalism; New Left; Patriotism; Populism; Totalitarianism

NEO-COLONIALISM
(*) Colonialism; Imperialism
Mentions: Imperialism; Movement of Nonaligned Nations
References: Lloyd George; Churchill

NEO-LIBERALISM
References: Lloyd George; Churchill

NEW HUMANISM
(*) Anti-Humanism; New Humanism; Planetarization
Mentions: Statement of New Humanism

NEW LEFT

NEW ORDER
Mentions: Anarchism; Enlightenment; Fascism
References: Hitler; Reagan

NEW POOR
Mentions: New Left

NEW RIGHT

NEW SURPASSING THE OLD
(*) Generations; Destructuring
Mentions: Adaptation; Generations

NIHILISM
Mentions: Liberty
References: Alexander II; Turgenyev: *Fathers and Sons*

NON-VIOLENCE
(*) Pacifism
References: Dostoievsky; Gandhism; Martin Luther King; Kovalev; Nkrumah; Sakharov; Solzhenitzin; *The Bible;* Tolstoy

NONGOVERNMENTAL ORGANIZATIONS
Mentions: Democracy
NORTH-SOUTH

OPPORTUNISM
Mentions: Marxism-Leninism

References: Stalin

OPPOSITION

Mentions: Democracy; Fascism; Individualism; Legitimism; National Problem; Worker Ownership

OPPRESSION

Mentions: Emancipation; Existentialist Humanism; Humanist Statement; Justice; Laughter; Tolstoyism

ORTHODOXY

Mentions: Religion

PACIFISM

(*) Action Front

Mentions: Non-Violence

PATERNALISM

(*) Worker Ownership

PATRIARCHY

PATRIOTISM

(*) Manipulation

Mentions: Cosmopolitanism; Revanchism

References: Hitler; Mussolini; Stalin

PEOPLE

Mentions: Bureaucracy; Communism; Demagoguery; Democracy; Dependency; Fraternity; Humanist Statement; Legitimacy; Metalinguistics; Non-Violence; Renaissance; State

PERCEPTION

(*) Humanist Psychology; Landscape

Mentions: Action; External Landscape; Human Being; Human Landscape; Internal Landscape; Religion; Separatism; Structure; Suffering

PERSONAL EMPLACEMENT

Mentions: Landscape of Formation

References: Silo: *Letters to my Friends*

PERSONALISM

(*) Alienation; Existentialism

PHILANTHROPY

PHILOSOPHICAL ANTI-HUMANISM

(*) Human Being; Science
References: Althusser; Foucault; Heidegger; Lévi-Strauss; Nietzsche

PHILOSOPHICAL HUMANISM
(*) Existentialism
Mentions: Christian Humanism; Existentialist Humanism; Marxist Humanism; Philosophical Anti-Humanism; Siloism

PLANETARIZATION
(*) New Order
Mentions: Bourgeoisie; Demonstration Effect; Internationalism; Planetarization

POLITICAL CULTURE

POLITICAL PARTY
Mentions: Leader; Opposition

POPULISM

POWER
Mentions: Action Front; Alienation; Anthropocentric Humanism; Anti-Humanism; Authoritarianism; Bourgeoisie; Bureaucracy; Choice; Christian Democracy; Class; Conformity; Conservatism; Corporativism; Dehumanization; Democracy; Despotism; Dictatorship; Ecology; Election; Electoral System; Existentialist Humanism; Fascism; Generations; Historic Moment; Historical Humanism, Development of; Humanist Moment; Humanist International; Humanist Statement; Humanitarianism; Internationalism; Legislation; Legitimism; Liberalism; Marxist-Leninism; National Problems; New Humanism; Opportunism; Patriarchy; Political Party; Regime; Revanchism; Revolutionary Democracy; Science; Self-Governance; Separatism; Social Contract; Socialism; State; Tyranny; Unionism; Utopia; Violence; Worker Ownership

PRE-RENAISSANCE HUMANISM

PROBLEM OF HUNGER
(*) Developing Countries

PROPERTY
(*) Anarchism; Company-Society; Marxism-Leninism; Worker Ownership
Mentions: Alienation; Anarchism; Bourgeoisie; Bureaucracy; Capitalism; Class; Communism; Cooperation; Economy; Equality; Family; Humanist Statement; Liberalism; Liberty; Materialism; Tolstoyism; Violence

PUBLIC OPINION
Mentions: Center of Cultures; Legislation; New Right

QUALITY OF LIFE
(*) Social Welfare

RADICALISM

Mentions: Class; Middle Strata

RECIPROCITY

Mentions: Altruism; Fraternity; Humanist Movement

REFORMISM

Mentions: Marxism-Leninism; Social Reformism

REGIME

Mentions: Capitalism; Caste; Conservatism; Corporativism; Dictatorship; Fascism; Feudalism; Fraternity; Historical Humanism, Conditions of; Humanist Manifesto I; Marxism-Leninism; Nongovernmental Organizations; Political Party; Repression; State; Totalitarianism; Unionism

RELIGION

(*) Landscape of Formation; Perception; Religiosity;

Mentions: Alienation; Anarchism; Atheism; Discrimination; Existentialist Humanism; Justice; National Problem; People; Power; Religiosity; Social Consciousness; Social Group; Style of Life; Violence

RELIGIOSITY

(*) Destructuring

Mentions: Humanist Statement

RENAISSANCE

(*) Personalism

References: Bacon; Cervantes; Copernicus; da Vinci; Galileo; Grotius: *Law of War and Peace;* Kepler; Machiavelli; Montaigne; Petrarch; Rabelais; Shakespeare

REPRESSION

Mentions: Political Party; Separatism; Totalitarianism

REVANCHISM

REVOLUTION

(*) Worker Ownership

Mentions: Bourgeoisie; Civil War; Class; Conservatism; Evolution; Fraternity; Humanist Moment; Legitimism; Marxism-Leninism; Nation; New Poor; People; Personal Emplacement; Revolutionary Democracy; Science; Social Reformism; Social Stratification; Socialism; Technology; Violence

REVOLUTIONARY DEMOCRACY

SCIENCE

(*) Technology

Mentions: Atheism; Belief; Class; Dehumanization; Developed Countries; Dogmatism; Ecology; Economy; Education; Evolution; Humanity; Legislation; Marxism-Leninism; Materialism; New Surpassing the Old; Power; Renaissance; Social Consciousness; Space; Suffering; Time; World Center for Humanist Studies

SECURITY

Mentions: Dictatorship; Faith; Family; Neo-Liberalism; Repression; Revanchism; Social Contract; Social Security; Social Welfare; Space; Worker Ownership

SELF-GOVERNANCE

Mentions: Alienation; Anarchism

SEPARATISM

SILOISM

(*) Philosophical Humanism; New Humanism
References: Silo

SLAVERY

Mentions: Alienation; Consumerism; Emancipation; Feudalism
References: Hitler; Spartacus; Mao Ze dong; Stalin; Toussaint L'ouverture

SOCIAL CONSCIOUSNESS

(*) Generations; Humanist Attitude; Humanist Moment
Mentions: Science; *Humanist Statement*

SOCIAL CONTRACT

Mentions: Enlightenment
References: Rousseau

SOCIAL DARWINISM

(*) Antihumanism
References: Darwin

SOCIAL DEMOCRACY

References: Bernstein; Kautsky; Lassalle; Marx; Proudhon;

SOCIAL GROUP

Mentions: Authoritarianism; Elite; Fraternity; Leader; Marginalized people; National Problem; Social Role; Style of Life

SOCIAL MOBILITY

SOCIAL REFORMISM

References: Bernstein; Iglesias; Jaures; Kautsky; Lasalle; Marx

SOCIAL ROLE

(*) Humanist Psychology

SOCIAL SECURITY

Mentions: Social Welfare; Neo-Liberalism; Worker Ownership

SOCIAL STRATIFICATION

(*) Discrimination

SOCIAL WELFARE

Mentions: Quality of Life

SOCIALISM

(*) Marxism-Leninism

Mentions: Christian Humanism; Communism; Cooperation; Fascism; Humanist Statement; Social Democracy; Social Reformism

References: Blanc; Marx

SOCIETY

Mentions: Alienation; Anarchism; Anti-War Movement; Army; Bourgeoisie; Bureaucracy; Capitalism; Caste; Choice; Christian Humanism; Civil War; Class; Cold War; Collectivism; Communism; Conformity; Consensus; Consumerism; Cooperation; Corporativism; Critique; Democracy; Developing Countries; Dignity; Dogmatism; Economy; Elite; Enlightenment; Existentialist Humanism; Feudalism; Game; Generations; Grassroots Social Organizations; Historical Humanism; Historical Humanism, Development of; Human Being; Human Landscape; Humanist Statement; Initiative; Innovation; Internal Landscape; Justice; Law; Legitimacy; Leisure; Liberty; Marginalized People; Marxism-Leninism; Materialism; Middle Strata; Modernization; Nation; Neo-Liberalism; New Surpassing the Old; Nihilism; Nongovernmental Organizations; Patriarchy; Personal Emplacement; Personalism; Political Party; Post-Industrial Society; Public Opinion; Radicalism; Reformism; Religion; Security; Social Democracy; Social Group; Social Reformism; Social Role; Social Stratification; Social Welfare; Socialism; Solidarity; State; Structure; Style of Life; Suffering; Technology; Time; Tolerance; Totalitarianism; Tyranny; Unemployment; Violence; War; Women's Issues; Worker Ownership; Solidarity

SPACE

Mentions: Alienation; Global Problems; Humanist Moment; Liberty; State

STATE

Mentions: Administration; Alienation; Army; Atheism; Colonialism; Conservatism; Democracy; Emancipation; Faith; Generations; Human Being; Humanist Statement; Internal Landscape; Justice; Law; Legislation; Machiavellianism; National Problem; Personal Emplacement; Power; Religion; Renaissance; Science; Social Mobility; Social Welfare; State; Totalitarianism

STATEMENT OR DOCUMENT OF NEW HUMANISM

(*) Humanist Statement

Mentions: Economy; Humanist Associations and Clubs; Humanist International; Humanist Movement; New Humanism; Worker Ownership

STRUCTURALISM

(*) Belief; Generations; Landscape; Structure

Mentions: Philosophical Anti-Humanism

References: Althusser; Barthes; Foucault; Lacan; Lévi-Strauss; Husserl; Saussure: *"Course on General Linguistics "*

STRUCTURE

(*) Human Being

Mentions: Adaptation; Bureaucracy; Capitalism; Christian Humanism; Democracy; Destructuring; Developed Countries; Environment; External Landscape; Historical Moment; Historical Humanism, Conditions of; Initiative; Innovation; Landscape of Formation; Marxist Humanism; Materialism; Method; Middle Strata; New Humanism; Nongovernmental Organizations; Patriarchy; Perception; Personalism; Philosophical Humanism; Quality of Life; Religion; Revolution; Social Consciousness; Social Mobility; Social Role; Society: New Surpassing the Old; State; Structuralism

References: Husserl

STYLE OF LIFE

Mentions: Non-Violence; Planetarization; Religion; Tolerance

SUFFERING

Mentions: Existentialism; Human Being; Humanist Statement; Non-Violence; Thesis

TECHNOLOGY

(*) Science; Planetarization

Mentions: Alienation; Education; Existentialist Humanism; Innovation; New Poor; New Right; Science

THEOCENTRIC HUMANISM

(*) Christian Humanism

Mentions: Christian Humanism

THESIS

(*) Humanist International

Mentions: Anarchism; Existentialist Humanism; Humanist International; Jesuitism; Social Darwinism

TIME

Mentions: Adaptation; Alienation; Belief; Bourgeoisie; Community for Human Development; Dependency; Despotism; Ecology; Existentialism; Existentialist Humanism; Feudalism; Fraternity**;** Generations; Historical Humanism, Development of; Humanist Statement; Legitimacy; Leisure; Liberty; Marxism-Leninism; Marxist Humanism; Materialism;

Modernization; National Problem; New Surpassing the Old; Opportunism; Power; Religion; Social Stratification; Structuralism; Worker Ownership

TOLERANCE

(*) Charity
Mentions: Violence
References: Gandhi; Tolstoy

TOLSTOYISM

References: Gandhi; Martin Luther King; Nkrumah; Schweitzer; Tolstoy;

TOTALITARIANISM

Mentions: Christian Humanism; Non-Violence; Radicalism; Reformism; Violence

TYRANNY

Mentions: Humanist Statement; State

UNEMPLOYMENT

Mentions: Capitalism; Humanist Statement; North-South; Problem of Hunger; Social Stratification

UNIONISM

Mentions: Action Front; Anarchism
References: Franco

UNIVERSALIST HUMANISM

(*) Humanist Attitude; Humanist Moment; Humanist Statement; Nation; New Humanism
References: Humanist Statement

UTOPIA

References: Moore: *Utopia*

VIOLENCE

(*) Discrimination
Mentions: Active Non-Violence; Aggression; Alienation; Anarchism; Anti-Humanism; Army; Authoritarianism; Bourgeoisie; Chauvinism; Civil War; Dependency; Despotism; Dictatorship; Fascism; Gandhism; Humanist Attitude; Humanist Statement; Middle Strata; Nation; New Humanism; New Humanism; New Left; New Right; Non-Violence; Oppression; Pacifism; Reformism; Revanchism; Revolution; Revolutionary Democracy; Self-Governance; Separatism; Social Reformism; State; Style of Life; Suffering; Thesis; Tolerance; Tolstoyism; Tyranny; War

WAR

Mentions: Anti-War Movement; Christian Democracy; Civil War; Coalition; Cold War; Existentialist Humanism; Fascism; Humanity; Imperialism; Marxism-Leninism; Marxist Humanism; Materialism; Movement of Nonaligned Nations; Nation; National Problem; New

Right; Pacifism; Patriotism; People; Renaissance; Retaliation; Revolutionary Democracy; Slavery; Social Contract; Social Democracy; Social Reformism; Social Security; Violence

WOMEN'S ISSUES

(*) Action Front; Discrimination

WORKER OWNERSHIP

(*) Administration; Document; Humanist; Property; Revolution

Mentions: Alienation; Economy

References: CNSAD (Center for National Studies for Alternative Development); *Humanist Statement*; Loyola; Parra, Riesco

WORLD CENTER FOR HUMANIST STUDIES

(*) Humanist Forum

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