

# Humanæ Vitæ *Unrolling*

José Luis Pérez Chacón

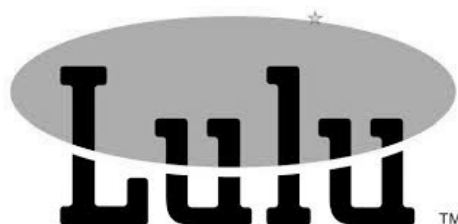
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## Preface

### From the nucleus or roll up to the unrolling

The nucleus is the combination of several learning experiences, which we are passionate about and, thus keeps such learning experience alive. It is about perceiving reality from our own perspective, from the point of view of common activities up to the extraordinary ones, it is what we understand and perceive not only of our surroundings but also about ourselves.

The nucleus is more than a bunch of knowledge, is to create a roll, in the way of a big ball of yarn that creates new shapes and sizes, providing processes, situations, frequent questions, reiterated inspection and introspection, giving meaning to the learning experiences that happen through our whole life, like an interaction habit, solidarity with one another, to give and give oneself.

A person's creator nucleus, that moves and even touches another person, is analogically that big ball of yarn that increases its size, or rather it is like an onion which adds layers until it enroll ripens, building connections, bridges, or inter-relationships between nodes of a rhizome (all these analogies are an enroll) the more learning experiences a person has. We insist on this not being just an accumulation, but rather a great wrapping being that layer over layer is more than the sum of its parts.

In the nucleus or roll, not only our successes and other's are contained, but also some personal or external mistakes<sup>1</sup>, which make learning possible, in other word, all the information that is assumed by thinking it about. Potentially it is a learning process, for "by making the new information his own by means of self-management, it is possible to learn" (Gutierrez, F. p. 47, 2004)<sup>2</sup>.

To learn is to live in the whole meaning of the word, the *enroll* is a creator nucleus that strengthens the living experience, and thus, the learning process. The enroll is harmonic as well as freeing, since it is freely chosen and done.

It will not be enroll something that was not done by choice. The imposition and authoritarianism inhibit the learning experience, the same way withdrawal and lack of interest inhibit it. The enroll is not a simple behavioral act, but rather a biology of love<sup>3</sup>; where all the living beings, from the simplest unicellular ones up to the more complex organisms, we are constantly potentially living the ability of loving, this means, freely cooperate, respect and enhance others' lives, to achieve our own survival and the preservation of the planet, to keep reproducing the inter-solidarity among all the living creatures and every type of living beings.

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<sup>1</sup> That who opens with love his doors to errors, opens his doors to the true that comes from life's roll.

<sup>2</sup> Humberto Maturana as cited by Gutierrez, 2004.

<sup>3</sup> For Maturana love is a biological related phenomenon. The other is a legit other in the closeness of cohabitation.

A human life enrolls, creates nucleuses to nourish life itself, when such being thinks in depth and reflects it enrolls, and in the way he shares his roll or creator nucleus, he transforms others and himself. The transformation of a human being –his enroll and unroll—is based in the coexistence<sup>4</sup> his rational being.

### **To be; enrolling to unrolling**

To enroll oneself is important since it is a deep reflection about what one is and knows, it is to design<sup>5</sup> the individual as well as the social future, each time in the way of a inter-retro-relation<sup>6</sup> in which omissions, the own behavior and thoughts involve and affect others, to sum up, it is about a reflection, a constant inner monologue between our thoughts, acting, and consciousness.

It is also, at least, about individual decision making, to go from being to doing, with solidarity, in other words, to enroll means to be doing; to be in contact, to meddle, to experience cultural, scientific, social, environmental, and religious practices. By thinking about all this, the human beings can display, or rather unroll, a great amount of knowledge applied to everyday life, and each time he thinks about his own knowledge in accordance with his acting (enroll), he also acts before everybody else's eyes, the society's judgments and assessments, which make him reflect, sustain himself and question himself (unroll)<sup>7</sup>.

To be is to transcend, this means, to be conscious. This is then, a recursive loop that contracts and expands, enrolls and unrolls, for “there is no development if it is not based in our own roll” (Gutierrez, F., 1975:69), we live enrolling with others (social and biological interaction), while building the own roll, the basis of our thoughts and the food of our consciousness.

The roll can be understood as “enlightenment”, a manifestation of our free will, where one man's freedom ends where someone else's freedom starts.

### **Life's roll**

Life is the main principle, since it is holistic and complex it cannot be contained in one doctrine, but we inevitably enroll ourselves in it until we die or even after that. Life enrolls as we

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<sup>4</sup> “El fracaso de las dictaduras... no es un fracaso económico sino espiritual. Su fracaso es el fracaso del sistema de diseño ontológico que busca imponer un orden social imponiendo un deber ser que niega al individuo como ser social consciente y responsable de su participación en la construcción del mundo que trae consigo en su convivencia con otros.” (Maturana, H. 2001:55)

<sup>5</sup> Carlos Calvo Muñoz took up again the concept education: “reassign-designing your dreams-“, in his book: *Del mapa escolar al territorio educativo: diseñando la escuela desde la educación*.

<sup>6</sup> “lo que la teología llama pericóresis, es decir, la inter-retro-relación e interpretación de las personas divinas entre sí [...] cuando decimos Trinidad, en el fondo queremos decir: al Dios que está por encima de nosotros lo llamamos Padre, al Dios que está a nuestro lado lo llamamos Hijo, al Dios que está dentro de nosotros lo llamamos Espíritu Santo”. (Boff, L. y Murano, 2004:83-84). To interpret this in the sense of roll, enroll, and unroll, what is above us would be the noosphere (universal awareness), what is inside us is our spirit, and what is beside us is our relationship with other human beings, these all together makes up the unity or everything.

<sup>7</sup> See also: “En la simbología, el conocimiento también se representa con una doble espiral, con dos serpientes entrelazadas o dos dragones [...] asemejan al movimiento del aprendizaje, a ese enrollar y desenrollar continuos, que parecieran ser el ritmo de la Alquimia [...] proceso, o desarrollo, del aprendizaje está tomado directamente de los alquimistas. Ellos nos describen con increíble sabiduría la metamorfosis de la materia, eso que llamaríamos nuestro crecimiento hacia el amor” (Cosachov, M., 2000:67).

interact with others, for when others exist, as a legit others, this inter-retro-relationship (perichoresis), with which it makes sense over the unity (as a sum of the parts) the unity (as something more than the sum of the parts), the components are recognized as values. The main values that support life are, at least, love<sup>8</sup>, language (speech-communication: ideogenomathesis) and the logos (the word as a gift).

As unique, life with these values, is a mystery, since we question our understanding of life itself, we use our language, interchange it, or “put into words” our consciousness, culture, and love. That is how we build our own roll, based on our own life, by living (enrolling) we built the roll of our own life, “Human societies are a special case since language plays an important role in them, Maturana has identified this as the critical phenomenon in the development of human consciousness and culture” (Capra, F., 2000:222).

Languaging is words coming from the heart, it is not just fearful comments, but deep reflections that cause others to reflect, words that by being said, whether accepted or not, are and were enough reason to, by exceeding speech, become collective aware and reflect. By means of language, knowing that we know, acknowledging what we do not know, enrolling in it, giving ourselves, and showing us to others we bring forth ourselves, we enroll.

Human’s life is enrolling and rolling, recursively, is chaos and order at the same time, this means, a chaordic phenomenon. Enrolling in the genesic (Genesis) sense, that rules or gives ordinary meaning to existence, where the genesis is natural and social, in other words, comes from complementarity.<sup>9</sup>

### **Our unrolling based on our enrolling.**

In this document, we propose, as potentialities on which humans can based their enroll and unroll, and by means of that move towards being *humanae*, with four co-substantial basic elements (nodes): **the self-interdependence** that promotes life in all its multidimensionality, by recognizing this as a potentiality, we promote the value of cooperation as a learning means, and safe keeper of life. Another node is **bio-logo-anthrop**, which consists of seeing and finding oneself in others (otherness), the human being that beholds himself rather than the center of the universe, where undoubtedly the value that we promote is inter-solidarity as a mean to enhance life in all its shapes and manifestations.

The third value that we propose is the node of **spirituality**, which is related to becoming aware of the brevity of material things. What is truly valuable, real, deep is the spirit. When we become aware of this, we promote love; we motivate others to be legitimate others, a deeper

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<sup>8</sup> “El amor se reconoce como la máxima expresión de la evolución de la vida en el planeta, así como el poder unificador universal” (Eisler, R. 1996:166). [Love is recognized as the maximum expression of the planet’s evolution, as well as the universal unifying power.]

<sup>9</sup> “Todos los seres vivos tienen la misma constitución genética (ADN) y la misma estructura organizativa de base (celular), pero es sobre tales bases, sobre las que han podido diversificarse para dar lugar a las distintas especies [...] el hombre está biológicamente determinado por un principio de unidad-diversidad y, ya a este nivel, unidad y diversidad son términos, no excluyentes, si no complementarios” (Morin, E., 2005:237). [All living creatures have the same genetic constitution (DNA), and the same basic organizing structure (cellular), but is on these basis where they could diversify and form different species (...) the man is biologically determined by a unity-diversity principle, and, at this level, unity and diversity are complementary rather than excluding terms.]

way of otherness. And the last node is econoquantum, as the importance of recognizing that ethics is the transversal thinking to human acting that enhances his own development by taking care of the home-planet, which is a vital niche: familiar, social, and ecological; as well as our planet and the cosmos. Where the main value that we promote is the caring and preservation of that vital niche, planet-cosmos as unity-diversity, where we have to acknowledge ourselves as unique as well as diverse, and thus enhancing an ethical economy (reflection or roll) for the unrolling and preservation of humanity.

## Introduction

This text is a proposal of a new perception of human beings to reach a new education style, an approach that we base on four nodes that we built, and recursively transformed us during the two years and a half in which the whole process of this group doctoral project took place, to humbly try and conspire, adding elements to the emerging scientific paradigm that enhances and needs the concurrence of a new education.

The first chapter of this dissertation proposes to go to the *unrolling humanae vitae* as a new and renewed way of sustained human development, this means, we conceived *unrolling humanae vitae* as a quantum leap from what has been created about sustained human development, and we express it in a conversation or change between a physical system to a superior one, in the direction of life: a path of humanity in the quest of the true (love, peace, solidarity, and freedom), that is based on the “virtue” that comes from attitude and acting with ethics, *from being to doing*. The human, on its tendency towards virtue, overcomes what is mundane (materiality), lives unrolling (unroll, unfold, evolution, in all his self-interdependency), more than growing (understood as accumulating, hoarding, etc.), it seeks for humans to be better, takes care of others and everything that is in the planet for the benefit of the universe.

As a basis to our group work (dissertation) *humanae vitae unrolling* (indivisible subject-object of the whole), in this chapter a new education that implies learn to learn, to know oneself knowing the knowledge, in time and space. That to teach with love is really teaching, we cannot force neither “attach” (understand or learn) knowledge to others, but we can live and experience in the common-union, by not doing so, we attempt against the vital niche and thus against the cosmos, this means that we do not live the *humanae vitae unrolling*.

The second chapter proposes a full conception of the human being, which we regard as *ser humanae*. The *ser humanae* is who belongs to unrolling, who is in and for life, in complexity, and not only the human development, that deals with a simple lineal vision (cause-effect) of progress equal to the development in all its notions and thoughts. The *ser humanae* is then, spiritual, transcendent, and cosmic. The being in its daily life, not as a man or woman, not separating them, neither in races, cultures, social classes nor creeds, but as a part of the whole unity. The *ser humanae*, that not only lives to enjoy and achieve success at a personal level, but rather lives conscious of his finality and integrity with the whole, that what he is, thinks, feels and does modifies him and the cosmos in its totality. This is to acknowledge that death is part of the cosmic existence, a consciousness that transcends knowledge but still needs it.



Because in the *humanae vitae unrolling*, we cover at least, four dimensions of being (*humanae*) the econoquantum being (not only *homo economicus* and ethic); being bio-logo-anthrop (who is based on and with speech, not only dialog); being spiritual (who is flesh as well as spirit); and is the being self-inter-reliable (who lives his freedom in common-unity).

In the third chapter we propose the *educere vitae*, as an ideology (idiogenomathesis) with basis on the new paradigm of sciences, and an authentic conspiracy open to dialog, where we rethink the traditional-formal education, for the *humanae being*, as the proper scenery for a knowledge and beings' meeting in coexistence, transforming themselves, at the same time the individuals transform themselves while coexisting, in societies, communities, and planetary countries; in a constant holistic unrolling: what is *humanae*, what is spiritual, and what is universal.

We propose a *educere vitae*, that allows to experience what is *humanae*, particularly focusing on youngsters, that helps us overcome the partiality of knowledge and thinking processes, something superior to the fiction of a shallow life style, full of the myths of materialism, which drives us to explore the science adventure, to expand the borders breaking the current limits imposed by the traditional Cartesian paradigm. So, *educere vitae*, has the purpose of: taking care of, enhancing, and being compassionate to life in all its manifestation; transcendence as a way, and happiness as sparkles of life itself. The *educere-vitae* turns into the preamble of an incipient knowledge of life, as much as it encourages a new consciousness of human realities (socio-cultural contexts), natural (organic) and cosmic. It must be understood as a, eco-education for human beings; it is not a crosscurrent, it is not against what has been pre-established in traditional education, recovers what is pro-life in all its manifestations.

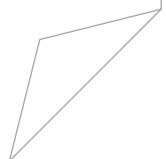
Finally, in the fourth chapter, and in an unavoidable conclusion, we propose that life is the path and destiny of the *humanae vitae unrolling*, of the *humanae being* that exists and then becomes aware of life, and that *educere vitae* is the possibility of unveiling this awareness. Where the whole life and in each of its manifestations (no matter how big or subtle) are a mystery that in turn builds a high and infinite complexity in all of its multiple and diverse manifestations. For life is more than growing and developing, notions that imply an end. Life is infinity that goes beyond the genetics that come from the first man and woman, which we all share completely or partially, and that is present, in endless ways, in all the living creatures.

Our proposal is based in enhancing life here and now, for we acknowledge that humans live in a right time (*kairos*), to emerge from the culture of death towards a culture of life. For nowadays humans are living in a culture of death, since we endangered living creatures and the cosmos' elements (water-fire-earth-air).

The *educere vitae* prepares us not only for rational moments, but also for the passionate, emotional, sentimental, playful, and creative moments. With *educere vitae* as an educative process (understood as the transformation of the *being humanae* in coexistence), we get from the inside and the outside the mutual recreation, of the *being humanae*, the necessary learning for life.

# *Chapter 1*

## *Humanae Vitae Unrolling*



## Chapter 1 *Humanae vitae unrolling*

“No hay desarrollo, sino a partir del propio rollo”

(Gutiérrez, F., 2004:66)

“Concebido únicamente de manera técnico-económica, el desarrollo está en un punto insostenible, incluyendo el desarrollo sostenible, es necesaria una nación más rica y compleja del desarrollo, que sea no solo material sino también intelectual, afectiva...”

(Morin, E., 1999:66)

### 1.- *Humanae Vitae Unrolling* <sup>10</sup>

We understand the *humanae vitae unrolling* as a quantum leap from what has been built in human development<sup>11</sup>, and we express it as a conversion: a change of a physical system to a superior one, in the direction towards *human vitae unrolling*: a path for humanity in the search of the truth<sup>12</sup> (love, peace, solidarity and freedom), it is based on the “virtue<sup>13</sup>” that comes from the attitude and acting with ethics, from *being* to *doing*<sup>14</sup>. The search of the truth matches the search of science: to know the origin and destiny of life<sup>15</sup>. Traditional science has showed deficiencies and failures that have drove it away from virtue, thus, losing the meaning of life, by reducing complexity into simplicity (reductionism), losing then, the basis and principles of that search (human development from now on *humanae vitae unrolling*).

What is human, in its tendency towards virtue, overcomes what is mundane (materialism), lives unrolling (unrolling, shaping up, evolving, in all its self-inter-reliability<sup>16</sup>), more than growing (understood as gather, hoard, etc.), it tries for humanity to be better, takes care of others and all that is in the planet for the benefit of the universe<sup>17</sup>. In a permanent network-

<sup>10</sup> See *Encíclica Humanae vitae*, Paul VI, July, 25<sup>th</sup> 1968.

<sup>11</sup> Development is the key word that the ideologic creeds of the later part of our century (XX). In the basis of the first idea of development is the big occidental paradigm of progress. Development must ensure progress, which in turn must ensure development [...]. This techno-economic conception ignores all the human problems of identity, community, solidarity, culture [...] the cruelty of the development revolutions made worse the tragedies of the underdeveloped ones”. (The brackets were added by the authors.) Morin, E. et. al., 2002:73.

<sup>12</sup> The truth is unique, universal, and more than the sum of its multiple realities; the truth makes us free.

<sup>13</sup> By virtue (faith, hope, charity) we mean, the concern and care for life, in all its forms, diversity and unity (unity in the diversity and diversity in the unity), to procure the universal values over the material ones (status and the ownership of material goods, social acknowledgement, and others), to enhance and improve of human life in the planet.

<sup>14</sup> “...el mundo que vivimos recién comienza a existir cuando lo creamos a través de nuestro hacer...tomé la postura que el observador empieza a existir recién a partir de la distinción de sí mismo, vale decir cuando hace del dominio de su quehacer cotidiano el punto de partida de sus reflexiones.” (Maturana, H. and Porsen, B., 2004:14)

<sup>15</sup> “Cualquiera que se crea poseedor de la verdad se vuelve insensible a los errores que pueden encontrarse en su sistema de ideas y evidentemente tomará como mentira o error todo lo que contradiga su verdad [...] No se niega la verdad, pero el camino de la verdad es una búsqueda sin fin.” (Morin, E., 2002:24).

<sup>16</sup> We mean, self-organized, individually as well as in mutual inter-dependence.

<sup>17</sup> “Siempre que observamos una conducta que lleva a que uno aparezca como un legítimo otro en coexistencia con los demás, estamos hablando de amor [...] Este elemento del amor, por lo tanto, está

discovery-meeting, in a recursive loop, a network of knowledge that give feedback and allow the personal change, an internal as well as external improve to prevail in virtue (ethics), in the path of life.

To stay in the path<sup>18</sup>, a new education is necessary, this means, to teach in principles, values, and the basis of the new sciences paradigm, which acknowledges and includes all that is a base, sustain, and virtue of the previous paradigms (organic, spiritual, philosophic, mechanics-scientific, etc., still current or the forgotten ones), that does not try to control, hoard, destroy or disappear diversity (what is sustained).

A new education that allows us to go back to the holistics, the complexity, and the cosmogony. Since we find a barrier in front of the human sustained development that we cannot overcome: orthodox education, in which there is not learning for life, this means, that traditionally the human beings are isolated subjects rather than the object (of their analysis).

A new education that implies to learn to learn, to know oneself knowing the knowledge, in all the time and space, with basis in the *humanae vitae unrolling* (inseparable subject-object from everything)<sup>19</sup>.

In this becoming aware of what was human development, what we propose and try implies being and doing, in our spaces, transform-transforming ourselves in our coexistence and the coexistence of the humanity, by means of education, as we explained before. The sustained (and/or sustainable) is, then, a good life style, a guarantor of deep acknowledgement for a constant transformation. A knowledge that is transmitted by means of education from generation to

generation, acknowledging duality (that in humans and what is human related, coexist the good and the evil, the happiness and the sadness, etc.), living in multiple dimensions (the ecologic sense, preservation and encourage life in all its manifestations, tangible and intangible forms), acknowledging that we believe that we see when in reality we do not (we do not perceive the mistakes), when we realize, or at least recognize the mistake and we act accordingly (learning), we are truly doing *humanae vitae unrolling* (more than just human sustained development).

## 1.1 Unrolling: a human concert

We should not mistake development for its essays<sup>20</sup>. For us, *humanae vitae unrolling* is music, a concert played by humanity in and from the Earth. Until today it has been just noise, like when a jazz music band practice and tune its instruments; but when the time to play arrives,

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dado *a priori*, es el fundamento de nuestra existencia y la base misma sobre la cual nos movemos los humanos. Nos sentimos bien cuando nos preocupamos de otros". Maturana, H., and Porsen, B., 2004:103).

<sup>18</sup> "Un ensayo prolongado de un camino que se piensa. Es un viaje, un desafío, una travesía, una estrategia, que se ensaya para llegar a un final pensado, imaginado y al mismo tiempo insólito, imprevisto y errante [...] se inventa y se reconstruye continuamente" (Morin, E., 2002:15)

<sup>19</sup> "la educación del futuro deberá velar porque la idea de unidad de la especie humana no borre la de sus diversidad, y que la de sus diversidad no borre la de sus unidad. Existe una unidad humana. Existe una diversidad humana". (Morin, E., 2001:53).

<sup>20</sup> As we said before, we use *humanae vitae unrolling* instead of sustained human development. Since we mean the constructive and harmonic interaction ways —with its processes and results— of humans with the nature and their equals, in the society as well as individually.

they all start together; at the same time we rewrite the sheet music of an unrolling that is in tune with the universe. We need to permanently create and recreate that concert, in a creative and flexible way, like jazz musicians when they improvise, though they have the sheet music as a base for their concert.



**Picture 1: Peasant children from Coyopolan, Ver., Mex., in a music unrolling.**

The symphony we create and play will be the *humanae vitae unrolling*; the movements that make up the different dimensions of life in a concert: physic-biologic-ecologic; anthropologic-social-economic-mental; self reliance-dependency, and spirituality, that give existence meaning and expression; they all will be a particle of the different instruments of a human concert in the planet; our audience is and will be the universe.

To understand the unrolling and the role that a person plays in it, is to become aware of the necessary and continuous orchestration of a symphonic moment of eternal movements, unfinished, perfectible rather than perfect. It is to consciously abandon the noise and confusion (that are not chaos, but rather spaces to fill up) inherent to nature and human beings. The spaces are confusion. On the other hand, in the *humanae vitae unrolling* there is completeness (spaces full of life), and co-fusion (fusion and complementarity between the living creatures to give way to life).

## **1.2 Dissonant unrolling: the old paradigm**

Before the XVI century, the vision of the world placed God as the director of the creation orchestra (holism); based on the organic and ecologic, linked to the immanent and the human spirit; his instruments and chords sounded in harmony with the values inspired, among others, by Aristotle and Saint Thomas Aquinas.

In this period of certain darkness, begins a period of light, complementary rather than separately, science and faith give way to a new vision of the world, but unfortunately, over the years, the human beings associated, wrongly and mainly, science with reason, undermining

fullness and completeness of science with spirituality, reducing it to just the mind,<sup>21</sup> suppressing feelings and what is immaterial. Reducing it to cause and effect, denying the holism, dividing knowledge and fragmenting the truth, because cause and effect are the same indivisible thing.

So, in the following two hundred years, the State-nation and democracy, the Enlightenment (not the light, the truth is supplanted by rationalism), the development achieved by humanity since then and with the help of the Industrial Revolution up to day, were born. We have been in a particular interpretation of life, associated with the scientific revolution that started in the XVII century, and empowered by the strength of the rationalism of remarkable men, such as: Bacon, Descartes, Darwin, and Newton.

Since then, the predominant vision of the sciences has put men as the center of the universe (anthropocentrism), interpreting the world as a fragmented reality, mechanic and essentially materialistic; has considered the subject and the object separately, individualizing (self-reliance without dependence) the human behavior, and encouraging him to the relentless conquer of nature and men by the men.<sup>22</sup>

This conception has created the growing manifestation of lack of harmony and synchronization of human thinking and acting with the natural and cosmic rhythm. Every time, humans and social groups create their own and individual sheets music, interpreting them as universal soloists, before a highly autism audience, that pays attention only to its particular ideas and material interests.

The universal vision and values have been broken; the greed, pride, intolerance, egoism, violence, and racism, have increased the rhythm to an *allegro andante*, which competes with the fast scientific and technologic human advances. Today we know more but we understand less; there is more knowledge, and less wisdom, and paradoxically, creativity destroys itself. Creates a science without awareness, and a blind intelligence, cold, and metallic, that lacerates the skin, the aura, the guts, and the soul of the mother Earth; but also the soul of the soloists themselves, who unaware, or indifferent to their own mistakes, and in disconcert they interpret a noisy melody lacking the charm of the things of the natural world.

### 1.3 New Sheet Music: *novo unrolling*<sup>23</sup>

Changing oneself to change the humanity. In all our paper, the main element of group cohesion, of knowledge creation by the four writers of this paper, has been thinking and feeling at the same time, discuss collectively, re-built a collective hologram<sup>24</sup>, that reveals the unrolling from different perspectives, self-conspiring in the history and knowledge of the humanity that is inside us, that we re-learn, and grasp with our senses and our whole being human. The analysis of the basis of our new paradigm of sciences confirms the necessity of

<sup>21</sup> Understood as only contained in the "brain", wrong and reductionist conception since nowadays we know that we think with our whole body, not only the brain.

<sup>22</sup> "Rational" justification of the historic violence of a man against another man, a country against another, that we have not transcend but just justify.

<sup>23</sup> The premiere of: *Humanae Vitae Unrolling*

<sup>24</sup> We all are a hologram that represents the whole *humanae vitae unrolling*, which is bigger than the sum of us and our ideas, here expressed.

composing a new *humanae vitae unrolling* symphony, capable of tuning its different dimensions.

With the previous interpretation we try to separate ourselves from the redactor thinking, only quantitative, disjunctive, and simplifying; adopted by the cognitive perspective that sees the world as in a simple balance and determining; which represents a lineal thinking way (cause-effect) based on a one-dimensional rationality that fragments, isolates the problems and that leads to the disciplinary division of knowledge and the knowledge specialization (Morin, E., 1998).

We decided to get involved in setting out the basis of a new development with the aim of humbly contribute to the writing of a new sheet music for the human acting.

In it, education will be the metronome of the adventure of understanding the human race as a universal entity and naturally multidimensional.

In that walking towards the full moment of interpretation in a concert (Unrolling), by working in groups we become a learning community; in it, it is express the importance of sensitization, taking us to the inner contact and the re-discover of abilities that allow us to learn in the living that happens inside us rather than just for living.

The concert will be a dialogic learning that orchestrates the sensitization and that motivates the meeting with each one of us. It will echo in the space of interchanging knowledge and beings<sup>25</sup>, of the feedback that helps us go towards the encounter and living of the *humanae vitae unrolling* that implies acknowledging the other in me.

More than equality of humanity, the *novo* unrolling we rethink the uniqueness (where the human being is unique), and at the same time is interdependent, this is, the unity in the diversity and the diversity in the unity. Like each musician of an orchestra, playing the different sounds in their instruments, to make in uniqueness more than the sum of sounds, a symphony. A uniqueness that we can achieve by acknowledging that harmony and inter-feedback-relation<sup>26</sup>, living in spirituality and with all the scientific-technology advances that are capable of re-enchanting all the living creatures that live in the universe.

The uniqueness is the *novo* unrolling, is to relinquish the development in which humanity is immerse, to get rid of the chains of progress that tie us up, because of the anti-values such as hatred, selfishness, greed, rage, pride, etc. under the shelter and cover of a false security tree, born in the wrong idea of improvement based on homogeneity and automation of the human beings, competence, progressive development and economicism.

<sup>25</sup> A group reality, more than the authors of this paper, the conjunction of us in a "method without method" (E. Morin), or rather "idiogenomathesis", this means, as a total language (F. Gutiérrez).

<sup>26</sup> "Lo que la teología llama pericóresis, es decir, la inter-retro-relación e interpretación de las personas divinas entre sí [...] cuando decimos Trinidad, en el fondo queremos decir: al Dios que está por encima de nosotros lo llamamos Padre, al Dios que está a nuestro lado lo llamamos Hijo, al Dios que está dentro de nosotros lo llamamos Espíritu Santo". (Boff, L. y Murano, 2004:83-84). To interpret this in the sense of roll, enroll, and unroll, what is above us would be the noosphere (universal awareness), what is inside us is our spirit, and what is beside us is our relationship with other human beings, these all together makes up the unity or everything.

## 1.4 Principles in the *humanae vitae unrolling*

We are giving a new meaning to the human development inside the emerging paradigm of sciences, with a quantum leap towards the *humanae vitae unrolling*, “with ethic values related to openness, rationality, self-organization, harmony, dynamic balance, and others specified in quantum physics.” (Grof, S., et. al. 2000:37).

The unrolling modifies and is modified by the expansion of holistic, spiritual and systemic knowledge (emergent paradigm of sciences), with the implemented interpretation of principles and values. The *humanae vitae unrolling* is in the essence of humanity from the love (where it is born), is the manifestation of life in all its potentialities, comes from love to two (man-woman), capable of giving themselves freely, more than just giving something material. It is co-substance, is to give oneself to the other, who is authentically oneself (myself).

The *humanae vitae unrolling* is for all the life in the planet, it is not like sustained human development, that intends to change the others, neither is it exclusive of poor people<sup>27</sup>. The priority of sustainable human development are: progress, civilization, competence, technology, etc., to improve the life of the more marginalized, who are commonly understood and taken care of as separated rather than part of the rest of humanity. For this reason, *humanae vitae unrolling* is not to possess or not goods, but it is an individual change at human scale, to change towards the values and universal principles. Of these values and principles, the principle of life is one of the most important for *humanae vitae unrolling*, by virtue of preserving and enhancing life, which is a complex tangle of relationships, where poverty is in the whole humanity and is not just part of it.

The *humanae vitae unrolling* is related to the principle of life, because it enhances it, boosts it, takes care of it, seeks to accomplish it in all its manifestations and shapes; on the contrary, to brake the principle of life is to fear, attack and obstruct the natural arise, course and death of life itself. There cannot be unrolling by fighting against life.

The truth is unavoidably linked to the principle of life, the true join us as humanity and is universal, it links us to the planet at the same time because “the true is what it is”.

The truth is not another principle, is more than that, it sustains life; the truth “has not been discovered yet”, but it affects directly the unrolling, it is a constant search that is “covered” or is “to be uncovered”, for it affects the unrolling in the meaning that the later is in constant transformation (it is not created nor destroyed, it only changes<sup>28</sup>) in direction of the truth.

Many of the primitive communities, and even modern ones, human and biological, were exterminated for being considered “the opposite of progress”, there are many examples of this

<sup>27</sup> For example, poverty is a concept, thus mistaken, the idea “as a metaphor” of the overcome of poverty, transcends the matter, and thus, it cannot be conceptualized (made only quantifiable or measurable).

<sup>28</sup> The mass conservation law is one of the basic laws for all natural sciences. It was created by Lavoisier and other scientists. It establishes an important concept: “In every chemical reaction the mass is conserved, this means, the mass consumed of the reactives is equal to the mass obtained by the products”. Antoine Laurent de Lavoisier (Paris, August 26, 1743-May 8, 1794).



in the history of humanity. The development of humanity has been carried out, thus, as an attack to life, causing victims, even genocides and environmental disasters.

The *humanae vitae unrolling* is linked to what is not a principle but plays a vital role, related to the principles and values, we mean the education (since from education we get the values, as a right to free access-transmission of life experiences), because the human beings cannot raise awareness in others, it is just about having an impact on their conscious decisions. The unrolling is to transcend for the humanity, and gets us closer to it (as an individual and a society) at the beginning of life (*vitae*), where the libido<sup>29</sup>, more than the sexual it is something deep inside the being (soul, mind, body and spirit).

The unrolling is constant and indivisible growing, creating, and recreating, it is to transform oneself and to transform the environment, but it is something else, since it depends on the principle of self-organization (to live in the chaos-creativity and the not-imposed organization), because in the *humanae vitae unrolling* it is needed to learn, to be conscious, and to act in consequence to creativity, solidarity and interdependence of others, as well as the principles and values that sustain humanity and that are mentioned as follows.

We affirm that the unrolling is, at least, closely related to these principles, that propel the quantum leap of sustained human development in its transformation to *humanae vitae unrolling*:

- |                                                                                                                                                                                                     |                                                                                                                                                                                                 |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>✓ Chaos and uncertainty</li> <li>✓ Self-organization</li> <li>✓ Life (body-mind-spirit)</li> <li>✓ Autonomous-interdependence (of the individual)</li> </ul> | <p>These basic principles are the ones that have sustained life, even when they have not been acknowledge since their foundation with the creation-appearance of life in the planet-cosmos.</p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

#### 1.4.1 Principle of Chaos and uncertainty

The chaos is a complementary part of order, and it is not antagonist to it. "Today we understand by chaos a scientific discipline dedicated, justly, to the understanding of the complexity of the world, its creative and innovative processes [...] the chaos is used by nature as a way of creating new entities, conforming events and maintaining the cohesion with the Universe" (Brigs J., Peat, D., 1987). The chaos is the opportunity of the unrolling, it gives hope, because it is the entrance of the reiterative construction and destruction: life-death-death-life, "...the famous words by Heraclitus that, seven centuries before Christ, were said in a lapidary way: 'to live of death, to die of life'. [...] to live, on some way, is to die and rejuvenate unstop" (Morin, E., 2003:94). The chaos is present before humanity and will be present after humanity. The order is not antagonist of chaos; it is a moment of multiple coexistent realities: chaos-order (*caordia*)<sup>30</sup>.

<sup>29</sup> The libido as a neurological point of spiritual balance in the human being, who in order to avoid insanity needs of the inter-feedback-relationship with the cosmos.

<sup>30</sup> *Caordia* takes its name from a concept created by Dee Hock, in which the words "chaos" and "order" are mixed as the basic organizational principles of nature and evolution. Francisco Gutiérrez. (Colloquy in the city of Xalapa, Veracruz, Mex., February 2008).



Chaos requires of creative answers for normal situations as well as difficult ones; creativity enhances the unrolling through creative answers. With chaos, intuition (universal feeling-consciousness) is as important as rationality (individual thought), overcoming the mechanistic science as a partial view that only uses reason, this multivalent quality affects the real unrolling.

The chaos makes us reflect on our human condition and awakes us to the sense of wonder that we have lost, for human being are the only living beings that create new paths, being aware of it.

Chaos presents itself with uncertainty (the turbulence), when the situations branch off, the sceneries change, in other words, uncertainties of different intensity and direction (which create vortices). Chaos is all the environments and realities that are present in our life, and cause us to feel anguish when things are out of our control.

Chaos is the fractal time (multi-temporal and multi-dimensional) and the anguish has violated the creative freedom of chaos, for the preeminence of linear time. We are slaves of the lack of meditation for the preponderance of immediate action (reactive), and this leads to mistakes. Chaos is not totalitarianism, but it must take into account the simple and complex to be holistic and biological, basis of unrolling.

#### 1.4.2 Principle of self-organization<sup>31</sup>

The *humanae vitae unrolling* is an intention self-inter-dependent<sup>32</sup> of the human beings that look for a state of harmony with other human beings and the cosmos, it implies the practice (praxis) in the principle of self-organization (autopoiesis)<sup>33</sup>. The unrolling is a permanent search for balance between the infinite moving elements (and/or changes) that derive from the self-organization, and keep alive one or several organisms, in the planet or the universe.

Self-organization is a manifestation of love, but it is simply a general description of the repeated unity and diversity, it does not encompass love in its whole, only what is related to freedom, respect and otherness. These three, related to the others, where there is a meeting in recursiveness, constant interchanges, transformations, chaos-order, expansion-contraction, and disturbance-peace-organization. "It is a description of a behavior. It has a Heuristic value (to discover things); it allows us to point out a phenomenon. But, it is condemned to keep being a simple description, as long as no one researches the mechanism that is in its origin" (Assmann, H., 2002:130).

<sup>31</sup> The self-organization is a general phenomenon, is present in everything; thus, it implies the autopoiesis but doesn't explain it. The autopoiesis, from Greek *autos*, *propio*; *poieu*, *peiein*, *poiesis*, I make, to make, made. The production of oneself, self-creation (Assman, H., 2002:131).

<sup>32</sup> "The principle of self-dependence: the living creatures are self-organized creatures that reproduce themselves unstop, and that waste energy to keep their autonomy. Since they need to extract the energy, information and organization from their environment, their autonomy is inseparable from this dependence, and this is the reason why it is necessary to understand them as self-eco-organized beings" (Morin, E., 2000:125).

<sup>33</sup> Autopoiesis: neologism proposed by Humberto Maturana y Francisco Varela in 1971 to describe the organization of living systems.

However, self-organization is a principle that contributes to itself, complements the simple organization as an impulse to the quantum leap from the human development to the *humanae vitae unrolling* in the sense that not only organization is circumscribed to living creatures (biocentrism), but it is also recognized that everything is related, to the extent that one affects the other, in the way of a recursive loop. It gets more complex by moving to everything, harmonizing it, allowing us to see that it is not only about order, but that there are complex plots, recursiveness between chaos and order.

Inside the atom there are particles that keep the elements together, by means of electromagnetic forces which with constant movement keep such elements together.

In the case of living beings, for example, the heart beating is vital for us, and we do not control it, it is controlled by the self-organization.

Through the compression of the atom, the compression of the self-organization principle is derived.

When we perceive the principle of self-organization, we become aware of the interconnections and

relations among all the levels of existence (rather than the ones of thoughts), from the small atoms up to the giant cosmic complexes, the implied interconnections. The self-organization brings out the possibility of becoming aware of a “guideline”<sup>34</sup>, this means, to transcend beyond the material, it is not matter, nor energy, but rather both at the same time (life does not end with death, it changes, perpetually). A guideline is to see what was hidden from us, become aware of the self-organization, to open the deepest part of our human vision, it makes it *humanae vitae*, it allows us to see the unity between life and death, where there are no goals, it is a “drifting”<sup>35</sup> that compels creativity to act, this means, the being in search of transcendence.

### 1.4.3 The principle of life

Life, in any case, origin, shape and unrolling, is the result of love (cosmic-energy). The concept of life is not only the product of the physical conjunction, but it is primarily the love that gives life. Any transgression against life is also an insult to love, understood as the energy that holds the universe, and thus, the unrolling.

The process of life includes life, since through the experiences of death (pain and suffering) we get creative answers that impact and modify the paths of unrolling.

In our relationship with the natural world and with others, we overcome the simplifying idea of life being just a bunch of genes and cells.

<sup>34</sup> “The guideline of self-organization is all the relations that define the characteristics of the system. [...] It is an abstract guideline of relationships, [...] but they will never know what life is about as long as they limit themselves to their structural aspects. Only when they also take into consideration the guideline will we be able to understand life” (Frijot, C., 1999:153).

<sup>35</sup> “It is a constant mental answer to the environmental influences. Creativity in every step. For this reason, two organisms will develop in two different senses and they will have different individualities or different personalities. But there is not a plan, project, nor direction” (Frijot C., and Rast-Staindl, D., 1994:155).

Beyond the simplifying notion of the matter being separate from energy, there is the unity of body-mind-spirit<sup>36</sup> that means life.

Thu anguish that slows down the unrolling is the lack of capacity to control the deterioration and death, even though scientific research is in a constant search to extend life, it does not recognize the duality of life-death.

The consequences of manipulating life are starting to be visible: the lost of biodiversity, reduction of genetic variability, appearance of new diseases, famine, increase of natural and human disasters, homogenization of culture, terrorism, and others. The manipulation of life is changing the environment, damaging the achievement of the *humanae vitae unrolling*.

To take care of and to enhance the *humanae vitae unrolling* is more than an act, an attitude for our house (the cosmos), and everything that is inside it, is to act for love (or cosmic energy), is to act with consciousness. Therefore, the unrolling is the main enhancer of life, this means that life goes by while living<sup>37</sup>. The *humanae vitae unrolling* is a path walked by as a path that wears out, not because it has an end, but because it needs authentic relieves that go on instead of starting from the beginning, turning out as a true lesson for life, that is not immobile, is not stagnant.

The principle of life transcends the simplifying idea of sustainable and sustained, adds elements to become aware of what allows us to make the quantum leap from sustainable human development to *humanae vitae unrolling*, more than a guarantee of ones to others, we all in the same space-time<sup>38</sup>, because we are aware that the life<sup>39</sup> of the other and others is in our own life.

"It is to acknowledge the unity in the diversity, the diversity in the unity, of acknowledging, for example, the human unity through the individual and cultural diversities, and the individual and cultural diversities through the human unity" (Morin, E., 2000:30).

Life itself comes from the inter-retro-relationship existent in the universe, from the moment of the possible big-bang until the recurrent chaos of that beginning until our days; without anyone being able to measure life, to Giancarlo Cesena, professor of Applied Hygiene of the University of Milan "life is a mystery, we feel it, perceive it, but we have not create it because it is infinite, and thus immeasurable."<sup>40</sup>

<sup>36</sup> "Spirituality is the attitude that puts life in the center, protects and promotes life, against all the mechanisms of death, the reduction or stagnation" (Boff, L., 2000:45).

<sup>37</sup> "We are the other half f the lost half; we are the verse we never write, and the one we spent life in trying to write." Fragment of the poem "Counter hand" by Horacio Gómez

<sup>38</sup> Kairos: the appropriate moment, the propitious encounter.

<sup>39</sup> What is life? It is the representation of past generations in the present generations, through the strategies that allow it the chemic conservation, in a world that loses warmth and tends towards the disintegration. It is to answer to the complexity that it causes. See "What is life?" by Margulis Lynn and Dorion Sagan, 2005.

<sup>40</sup> News Story: "The disease leads to discover the meaning of life" Thursday 4, September 2008, by Antonio Gaspar. Read in <http://www.zenit.org/article-28259?l=spanish> .

#### 1.4.4 Principle of interdependence<sup>41</sup>

The *humanae vitae unrolling* needs of interdependence<sup>42</sup>; which is the carrier of the “spiritual”<sup>43</sup>. The spiritual lies in the inter-retro-relationship (pericoresis)<sup>44</sup>, beyond the egocentrism and anthropocentrism, the interrelationship more than just physical, of the unrolling of the being with others and with what is in the universe.

To understand the principle of interdependence is to understand *the web of life*<sup>45</sup> which is more than matter, it allows us to understand what Krishnamurti points out: “the world is not the sum of awareness, but one awareness in synchrony<sup>46</sup>”.

The synchronicity not only comes from the human beings, but also from the natural phenomena that are moving and in constant change, nothing stays, everything changes, except the universal spirit or divinity<sup>47</sup> (God) who joins us. The problem or difficulty that goes in detriment of the *humanae vitae unrolling* is the being mainly individualistic and the extreme egocentrism; these two are the denial of the principle of interdependence.

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<sup>41</sup> “It is valid, obviously, specifically for the humans that develop their autonomy, while they rely on their culture, and for the societies that develop relying on their geo-ecological environment” (Morin, E., 2000:125).

Marx was the first to use the term interdependence in the Communist Manifesto (1848) to describe the universal interdependence of nations, compared to the exclusion and self-dependence of the local and national in the past. Will Durant wrote his Declaration of Independence in April, 1944. In 1929, Mahatma Gandhi stated that the interdependence was and must be the ideal of the human being, understanding it as self-reliance. The man, by conforming with being social, without the interrelation with society, cannot notice his uniqueness in the universe, nor suppress his egoism. In that sense, his social interdependence allows him to test his faith.

<sup>42</sup> “All the living creatures are inter-linked, and thus, always re-linked between them; one needs the other to exist. In the light of this, there is a cosmic solidarity as the basis” (Boff, L., 2002:49).

<sup>43</sup> “trying to understand the spirituality. Personal spirituality is awakening and openness. I not only be, nor live, but I know my being and my life. And all of these is one and the same thing. The original shape of the knowledge that belongs to the being and the spiritual life is not *a posteriori* knowledge, reflexive, in which life turns into the object of knowledge, but it is like a light that goes through the spiritual life as such. The spiritual life is equally an original knowledge about things different from itself. This means (is, fits) other things, to look at a world in front of the person. The knowledge of oneself is openness to the inside, the knowledge of other things is openness to the outside.” See: Edith Stein 2002:62, The structure of the human being. The parenthesis is ours since it seems to be a mistake from the original.

<sup>44</sup> See footnote number 26.

<sup>45</sup> The web of life is a life perspective; not as a collection of separate objects, but as a Network of Basic Phenomena Interconnected and Interdependent, it acknowledges the intrinsic value of all the living creatures and sees the humans as a simple thread of the web of life, according to F. Capra “The web of life” 1996.

<sup>46</sup> See: “The future of human life: Dialogs between Krishnamurti and David Bohm.” Buenos Aires: Kier, 1998. (JK is Krishnamurti, and DB is David Bohm): DB: *Do you mean there is only one awareness of humanity?* JK: *Everything is only one awareness.* DB: *That is important, because whether there are many awarenesses or just one, is a crucial fact.* JK: *Yes.*

<sup>47</sup> “God presents himself as a spirit, because he reveals himself as a primordial and frontal energy, the true vital medium, the *ruajasfera* in Hebrew, or the *pneumatmosfera* in Greek. It is important to keep this verification: the spirit is present from the beginning of the universe, covers it, knows different ways of emergency, until finishing in the supreme expression that is the divine Spirit”. (Boff, L., 2002:204).

The interdependence is the spiritual power that gives meaning to the universe, and consequently to all the living creatures that form the universe.

The human beings are not the masters of the universe, though we act like it, we are just a part of it. To be a person and to grow interpersonally depends on the interrelation with other human beings and everything in the universe.

The intelligence is not only a result of the operation in the mind and memory, the silent reflection, introspective (spiritual) leads to the integration of the individual with the humanity and the universe.

### 1.5 The values related to *humanae vitae unrolling*

Values are a pre-requirement of unrolling; while principles are universal, values are a social or communitarian interpretation, and that are identified with those principles and lived in a particular way turning them into values. To achieve the unrolling, these values cannot be violated in favor of others anymore; the values are not antagonistic to each other, but rather complementary. For example, the double speech of politicians in the United States, extolling the democracy flag (a value), they twist the principle of interdependence, with the misunderstood value of democracy over the universal principle, they destroy a town and a country (or several) violating, also, the principle of life.

The values such as fulfillment, justice, kindness, truthfulness and beautifulness face the limiting totalitarian homogenization as human values (historic-cultural). The human values tend to be emerging values (of the new paradigm) when they get closer to the universal principles, distinguishable and typical of each society. By getting far from the principles, they turn into anti-values, or relativistic-reductionist values.

The system of anti-values (moralists) is the homogenization of thinking, this means, the confrontation of the universal principles that exist in the *otherness*<sup>48</sup> with the poverty of the unique simplicity “the same way” of thinking, consuming, living, loving, etc.

The emerging values will be guide by the principles in a feedback between individuals, the community and at a planet scale.

The hidden agenda behind the kind acts is anti-values that violate the truth<sup>49</sup>. The moralism is related to standardization, control, and imposition; the values are related to the principles of life, self-organization, chaos, uncertainty and interdependence. These are not all the principles, but they are the basis to *humanae vitae unrolling*.

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<sup>48</sup> “The search of otherness means to abandon the self, understood as an armor of the personality. We are in favor of leaving behind the defenses that allow us to be ourselves. We agree with taking out the ‘self’ armor. Our existence is open to the dynamic of meetings. We defy our own freedom, trying to recognize others’. To live is to expose oneself, to admit that our existence is vulnerable to the contact with others, but this contact is how we built our own subjectivity.” See José Carlos Castañeda essay: “Octavio Paz: Thirsty of otherness. Life is never ours, it is others’.”

<sup>49</sup> See the third paragraph of the subchapter 1.4

Someone's life can be <true> in the sense of following the right path, avoid suffering alterations, and truly responding to the present. [...] the truth is, on the contrary, something lived at the moment, which expresses our individual link to everything" (Brigs, J. and Peat, D., 1987:28)

The truth is more than a value or a principle, which of course surpasses the basic philosophic positivism, it is only one, and thus, as stated by Saint Thomas Aquinas, the truth is closely related to life (and therefore the principle of life), the truth needs of acknowledging that "I exist, therefore I think", and not the other way around<sup>50</sup>.

If we, human beings, possessed the truth, we will be immersed in the cosmos as a constitutive element, in a conscious movement-transformation, but it is not

like that. The human beings are looking for truths individually (individualism) and a finished truth, while the truth and the chaos are interconnected and in constant transformation; mystics and wise men pass life in internal loneliness and chaos to find the truth "in the light of a dark night of meditation." "The truth is not a settled point that can be measured" (Krishnamurti as cited by Brigs, J. and Peat, D., 1987).

The values of the emerging paradigm (judgment and choosing ability) are linked to the universal principles. There is an unfinished discussion about the relationship between the emerging principles and values, where we discovered and interpret that the values are closely related, without being exclusive, this means, to the *humanae vitae unrolling* there are several basic relationships between principles and values:

- ✓ Principle of chaos and uncertainty: to face chaos we have the value of creativity; to face the principle of uncertainty we have the value of humbleness, in the sense of recognizing the possibilities of changing the realities<sup>51</sup> and/or the truth.
- ✓ Principle of self-organization or autopoiesis, is linked to the value of freedom of choice (free will, to change and change oneself).
- ✓ In the Principle of life we have the value of "procreation" (to be in favor of creation, respect, and acceptance), take care of life and enhance it in all of its shapes and forms.
- ✓ To the principle of interdependence we have the value of *otherness* in love, seeing the other as a legitimate other and as me in him.

## 1.6 The *humanae* and cosmos' reconciliation

The *humanae vitae unrolling* needs humanity to go from being alone in a small planet to identify itself with the living cosmos (*humanae*). This means, a vision more cosmic rather than planetary, acknowledging that I am part of everything, beyond the magnitudes. Diversity and unity, unity and diversity, the whole is unique, the individual is diverse. The dimension, as a point of view of the unity (uniqueness<sup>52</sup>) can be lost, in fact, the extreme search of diversity or global homogenization, separately, make us separate the uniqueness from the cosmos, and if

<sup>50</sup> *Cogito ergo sum*, I think, therefore I am or exist, is a statement made by Rene Descartes, which turned to be a vital element for occidental rationalism. See "Discourse of the method" 1637.

<sup>51</sup> There is only one true before multiple realities (points of view or dimensions), all of them in constant change.

<sup>52</sup> Our group has meditated that there is a "Law of uniqueness of life in the planet" which means that all the organisms show the existence of a basic bio-molecular unity. The same term is used in theology to express the uniqueness of God, *one and three*, because he is absolutely one, alone, unique, unrepeatable and inseparable. It states that there is one God. The term of the uniqueness of God is synonym of a strict monotheism.

we think that way we separate a magnitude from everything and from ourselves, our organic-ecological part and of spiritual awareness.

The whole is not created, the *big-bang* is just a hypothesis<sup>53</sup> that states that from the smallest comes the biggest, and it expands until it explodes, the origin of everything. The human mind cannot understand the origin of life in all its magnificence, in its whole. We are planetary in the interpretation of the cosmos, but we are still cosmos.

“We make up the great cosmic community. We have a common origin, and certainly, a common destiny” Boff, L., 2002:64)

A great part of humanity seems to be conscious of the life in the planet, of the universe magnificence, what is prove of our lack of consciousness, this means that we are not spectators of the universe (*humanity*), nor are we the center of it (*anthropocentrism*), we are

rather in the universe in common-union (*humanae*). The history of the last three centuries<sup>54</sup> shows that our humanity has searched outside its own vital spaces (cosmic, biological, social, etc. niches) our complex belonging to everything. As humanity we have extrapolated, denied, that a part is everything, and everything is a part; and with that we as humanity have lost the “sense of the awareness”, rather than the awareness because it is impossible. To lose the sense of awareness is to deny the existence of humanity itself and its cosmic belonging.

When the awareness changes in an act of communion with everything and a loving relationship with each expression of being, the universe comes to itself and fulfills itself more completely. The ecologic alliance of integration and reconciliation is sealed” (Boff, L., 2002:72).

The awareness is a superior level to simple rationalization, the awareness moves us to a superior dimension of being, to lose the sense of awareness is the lack of distinction between good and bad, and a great lost to the discernment of the meaning of life. The deep ecology<sup>55</sup>, the quantum physics and the wholeness of the emerging paradigm of sciences<sup>56</sup> takes back some important contributions of the traditional scientific paradigm without confronting it, but rather understanding that there is no a separation

between faith and science, if both cases are promoted to reconnect with everything (holism), with life in a superior level of awareness of our belonging to the cosmos as well as to ourselves. This reconnecting is not exclusive of faith or science, it can be in the first without being in contact with the second, but it can hardly be in science without having experience the faith that is discovered in community, teaching with love, tenderness and joy<sup>57</sup>.

<sup>53</sup> A hypothesis is not the truth, is just an approximation to reality.

<sup>54</sup> From the XVII century, biology kept the path of Newtonian physics, seeing the reality as a great machine that can only be understood isolating its smaller parts and analyzing its gears.” (Shiva, V., 2000:102).

<sup>55</sup> The term “Deep Ecology” was defined by Arne Naess and refers to a deep and spiritual approach over nature that is derived from a more sensitive openness towards ourselves and the life that surrounds us.

<sup>56</sup> “The planetary dimension reflects and requires of a deep ecologic awareness that is definitive, the formation of the universal awareness, as the only requirement in which we can and should base our way, and that led us to the new paradigm”; Gutiérrez, F., and Prado, C., 1999:14).

<sup>57</sup> See: “Pleasure and tenderness in education. Towards a learning society” Hugo Assmann 2002.



The awareness can be enhanced through education, choosing life<sup>58</sup>, life understood as everything that breaths, like the mother Earth breaths, where education brings to life the everyday life, being in a vital niche<sup>59</sup>, in thought and presence, not only in appearance. It is about making a decision, it is an experience of humanity, “to open tender spaces is a pressing educational necessity [...] As human beings we choose a sustainable society, tenderness is a basic requirement [...] We have learnt to be tender, affectionate, loving, to freely develop our sensitivity. It is one of our more rich and precious endogenous resources” (Gutiérrez, F. and Prado, C., 1999:90).

The education to recover the north of our awareness must be lived from our vital niche, in the exercise of the *humanae vitae unrolling*, to reconcile ourselves with the cosmos. Even though, clearly, our minimum and even meager personal efforts cannot change the vision, the detriment of our indifferent and even dangerous to life practices, that are carried out generally in our planet.

We are certain that the intervention of every person is important and necessary in our vital niches (family, school, friends, work, etc.), from where we can hope for a change. Each and every one of the inhabitants of this planet play an important role in this context, men and women have an important role in that sense, acknowledging themselves as vital part of their own homes, by showing an attitude that is inseparably connected to humans, *caring with love*.

To teach with love is to truly teach, we cannot compel, nor “spark” (to understand or to learn) the knowledge in others, but we can live and experience in common-union, if we do not do it this way, we threaten the vital niche, and therefore the cosmos, this means that we do not live the *humanae vitae unrolling*, “love does not need to be learnt; it can be allowed or denied, but it does not need to be learnt because it is our biological basis and the only basis to preserve our human quality as well as our wellbeing. Love is not a virtue. In true, love is nothing special, is just the basis of our human existence” (Maturana, H., 2002:227).

The education (Exchange of beings and knowledge), is more than the communication or transmission of knowledge, the *humanae vitae unrolling* is a whole pedagogy that moves by living, is built and has a destiny that is transcendental.

The traffic is the pedagogy of *humanae-vitae*, it is always unfinished, surrounded and intertwined with the principles of chaos-order, self-organization, and others, that is how we know that the superior force, or God, exists, there is a unique totality (mystery), there is not diversity that is not captured by uniqueness. It is transmitted by words<sup>60</sup>, from the moment of the creation and/or formation of the

<sup>58</sup> Octavio Duque affirmed that the next millennium (the one that we already started as human beings) is the millennium of life. “The culture of life will be the expression of coexistence in harmony among the human beings, and they and nature, and their wealth will be represented by life in all its shapes” (Gutiérrez, F. and Prado, C., 1999:76).

<sup>59</sup> To us, a vital niche is the closest environment in which living creatures unroll, coexist and change. In the case of human beings, their vital niche is undoubtedly involve their environments; social, cultural, anthropological, spiritual, ecological, in which they are in continuous coexistence and transformation.

<sup>60</sup> “But, what are words in essence? The New Testament states: “In the beginning was the Word, and the Word was with God” (John 1,1). “ this means that before the creation of the universe there was the Word. My interpretation is that the Word created the human beings; and thus we learn words by nature” (Emoto, M., 2007:172). Erratum: in the original, M. Emoto quotes “In the beginning there was the word”. WE corrected the mistake and added the verse which it refers to in the Jewish Bible (the most faithful translation from the Hebrew and Aramaic.)

universe, as a articulating source of life, reconciliatory with the cosmos. Because the word is not only communication (writing, sound, languages), it is a “principle of life”, the life that transcends feeding, hydrating, and dressing. The word is love, without words we die, they are heard in the silence and resound, and we need what ancestral cultures wisdom discovered in pray and meditation.

The word is to acknowledge that “all” the living creatures belong to the universe, before, during, and after the humanity existed, and it should not be replaced. The global communication, that homogenizes, can confuse humanity. The word, more than communicate, expresses through a recursive connection, like a recursive loop, it is not confusing, what is confusing is what spreads as homogenizing speech (theory-doctrine), what happens with globalization. The reconciliation of *humanae vitae* with the cosmos is more than the simplifying mechanic globalization.

The *humanae vitae unrolling* makes sense with living every day, the future generations cannot be a future plan, they need to consciously act since today to keep, preserve and guarantee the enjoyment of the parts of the whole.

To discern, the living of the *humanae vitae unrolling* is necessary, it gives meaning to life with de-tachment (life-death), the globalization that tries to keep it (material possession of life and death denial) transcends.

The globalization, what is sustainable and sustained, lose all their power in the *humanae vitae unrolling*, the belonging to the cosmos and knowing ourselves

universal, makes us recognize that not all the past was erased. In primitive times, the ones who lived in touch with nature needed to protect themselves; they were sensitive to frequencies and sounds generated by nature to detect dangers before it were too late. “The sound of the wind blowing, the water running, and the animals walking in the grass, allowed to understand them and copy them with their own voice, necessary to survival. Maybe back then the language consisted of short messages, but with the development of vulture and the accumulation of experiences, our language grew larger” (Emoto, M., 2007:72).

### 1.7 The spiritual being<sup>61</sup>: *hologram of the unrolling*<sup>62</sup>

More than the sustainability, the sustained, and all those related ideological constructions, what is important to the *unrolling* is the *word*<sup>63</sup>, as a guarantor that reconnects what is human (makes it *humanae*) with the cosmos, in transcendence (more than between generations) and presence (not only genes, but truly *logo-word* that stays). The change from being to doing, for a *humanae vitae unrolling*, is based on cooperation<sup>64</sup> of the well-being of all the human beings

<sup>61</sup> “Spirituality is the attitude that puts life in the center, that takes care and promotes life, against all the death mechanisms, of diminishing and stagnation” (Boff, L., 2000:45).

<sup>62</sup> The unrolling, what Boff call development: “is based on the relationship of cooperation in all the activities and all the times, for this is one of the laws that rule the whole universe and guarantee the chain of interdependence of all the beings. Besides, it is a respectful use of what we need and the disposition to recycle when it has fulfilled its purpose, because that is what nature does, takes advantage of everything and dismisses nothing.” (Boff, L., 2002:250).

<sup>63</sup> Op. Cit. Footnote number 60

<sup>64</sup> We understand cooperation as give oneself, help oneself, give and take.

in *common-union*: in all the space-time (which are actually just one<sup>65</sup>), between us, and with what is in the planet-cosmos (creation). This means to awake and sharpen our awareness, at least first with the beginning of the interdependence (spiritual being: science-faith), waiting for the appearance of the other principles of the sciences' emerging paradigm.<sup>66</sup>

The spiritual being is the hologram of the transcendent or unavoidable conjunction of every life manifestation in the planet (*humanae vitae unrolling*), it wills us to live, rather than use, what we need to survive, and to recycle when these things have fulfilled their purpose. To grow and harmonize the unrolling, a moving towards the spiritual is necessary, as the basis of the *humanae vitae* to:

“Live from a new identification with the Earth and the cosmos” (Boff, L., 2002:238).

The *spiritual being* will help us to wonder again over simple things such as the growth of a new flower, the greatness and beauty of a new dawn, a child's smile. The spiritual being will be connected to our whole living planet: “The Earth”: “Spirit is everything which

breaths, inspires or expires. Therefore, everything that is alive is spirit or a carrier of the spirit. God is first; then, the humans and animals; after that, the vegetables, and finally, the earth itself with everything that is in it. It is considered as full of spirit, because the wind that blows is its breath.” (Boff, L., 2002:23).

The spiritual being is reconnected to the ecology. However, in the predominant paradigm, neither the interrelation with the cosmos, nor the understanding of our planet to be alive and spiritual, and that keeps us alive, is acknowledged. It is *Gaia*<sup>67</sup> that without any demands, gives us everything we need to live. There is something important that we must acknowledge: the relationship between our *spiritual beings* with everything (hologram). We are unity-diversity at the same time, and we live in common-union with all the other Astros of our cosmos. There is a dance of all the cosmic beings, that starts with the attraction movement, what some authors (Maturana, Boff, Varela, Assmann,...) call: “Love<sup>68</sup>”, and it is what allows live to continue.

It is important for us to feel immersed, that we belong to everything, in the love that exists in all the beings of our cosmos (macro and microcosms). This attraction that moves and gives creativity to the permanent dance that exists in the galaxies, the stars, the planets, in nature:

<sup>65</sup> “Relativity found paradoxes in the microscopic world. It discovered that the mass- matter- is nothing but a form of compressed energy (as sadly proved by the savaged and company uses of nuclear energy), and that time and space are mutually interdependent. The faster the speed, the slower the time passes by [...] Since Einstein the absolutism disappears from physics: depending on our position and speed, our measures will be different, and there is not a single settled reference point in the universe. Everything is relative: the weight, time, and space are affected by speed –and nothing remains still-. (Einstein A, as cited by “New awareness” page 100).

<sup>66</sup> See subchapter 1.5, last paragraph.

<sup>67</sup> “Consider the Gaia theory an alternative to the conventional believe that sees the Earth as a death planet, made up of inanimate rocks, oceans, and atmosphere, just inhabit by life. Consider it as a real system, including all its life and its entire environment; closely attached to form a regulator entity.” (Lovelock as cited by Capra, 1998:120).

<sup>68</sup> “Love is recognized as the highest expression of the evolution of live in the planet, as well as the universal unifying power.” (Eisler, R., 1996:166).

animals, plants, seas, rivers, mountains or rocks; all of them behave in this love, with cooperation and humbleness (mutual help, rather than dominant).

Only with this awareness of the *spiritual being* will we let the cosmos to continue evolving, our living planet to extend its creativity.

We have abused of all the Earth's natural resources, and we have contribute with the extinction of countless animals, plants, the pollution of rivers and seas, and we do not know yet what the extent of the consequences will be, though we are enduring the ecologic changes and human suffering. Only by acknowledging that we are connected by the spiritual awareness, will we consume moderately the goods that the earth provides us, and the fruits of nature will be sufficient for all the inhabitants of the living planet. Moderation, humility, and cooperation among the human beings will create spiritual beings of great interior freedom. Walden Pond states in his book *Walden or my life in forests and lakes*: simplicity has been the emblem of every wise man and saint in all cultures" (Boff, L., 2002:251).

How many of us have experience the relationship with nature when we have simply contemplate the beauty of a stream in some hills, we immediately connect with nature and we cannot stop admiring it, and feel thankful for being able to contemplate its beauty, that is eco-spirituality<sup>69</sup>, in that moment we feel small before its beauty, we become humble and acknowledge that our spirituality feeds on what we observe, and we get away of the scene in peace, in harmony with nature.

Only by admiring the universe will we get closer to the things with sympathy and feelings, we will be able to co-exist, co-feel, co-share, and com-municate with them. "The fraternity is not only human, it is also cosmic" (Boff, L., 2002:262). This relationship between the human beings



**Picture 2: Mrs. Teodora: "We all living creatures are brothers and sisters".**

and the cosmos through life can only be understood through the example of Saint Francis of Assisi, who highlights his relationship with nature, he had a deep love for animals, plants, mountains, and rocks, and he established a relationship of sympathy and fraternity with everything, to the point of establishing communication. It shows us another way to be in the world, maybe a spiritual world (more than the simplifying and narrow idea of a sustainable and/or sustained development).

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<sup>69</sup> "To live in the globality of the being, in the feeling that shivers, in the intelligence that goes endlessly broad, in the hearth that is overwhelmed by commotion and tenderness: that makes an eco-spiritual experience" (Boff, L., 2002:251).

Saint Francis of Assisi greets the death as a sister that leads us to life, the universe of Saint Francis is a living universe. “He discovered intuitively what we know empirically nowadays: that all the living creatures are brothers and sisters because we have the same genetic code” (Boff, L., 2002:263).

The *humanae vitae unrolling* is a search for the meaning of the human beings’ life. We, who write this simple paper, acknowledge that life is a mystery<sup>70</sup> and we wonder: *what is the meaning of our life?* Because we are erratic beings, we have chosen the science and technology path based on knowledge as an essential part of life, thinking that there lies its meaning. Using more the reason than the spiritual being, we have built a meaningless world in which “Youths are frustrated and angered; wanting to know what to do before a world that adults have lead to destruction” (Maturana, H., and Varela, F., 1994:31).

This reflection over the meaning of life in the human being has allowed us to start the quantum leap from the sustainable human development to the *humanae vitae unrolling*.

In this paper we acknowledge the *spiritual being* (awakening of the awareness as something superior to the sustainable and/or sustained) as a hologram of Everything (cosmos-logo-God).

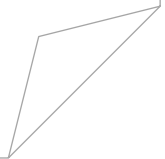
Thus, the part understood as awareness or spiritual being, starts again the right way, the *humane vitae unrolling*, as a representation or meeting with Everything, and the love as the basis of the *spiritual being*.

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<sup>70</sup> Inexplicably, each human being has information about the whole universe or about the existence, potentially has access to experience all of its parts, and in a certain way the whole cosmic intertwined, in the way that it is just an infinitesimal part of it, a separated and insignificant biological entity” (Grof, S., 2000:36).

## *Chapter 2*

# *The Humanae Being*



***“To be a person is to be inside oneself, and for oneself, but at the same time to be inside the others and for the others. A person is a being of relationships, a knot of relationships in every way.” (Boff, L., 2004:202).***

## 2. The humanae being

In the previous chapter “The *humanae vitae unrolling*” we discussed the *humanae being* that belongs to the unrolling that is in and for life, in complexity, and not only of the human development, that is a simple linear view (cause-effect) of progress equal to development in all its meanings and ideas. The *humanae being* is, thus, spiritual, transcendent and cosmic. In this chapter we will discuss the being in everyday life, not as a man nor a woman, nor separating them in races, cultures, social classes, and creeds, but as a part of the whole in unity. We refer to the achievement of new ways of interaction, constructive and harmonic, between the members of the human race, between them and nature, in society and individually<sup>71</sup>.

From this perspective, the *humanae vitae unrolling* means the universal transcendence of the self reliable-interdependent<sup>72</sup> being and of the human race, making the planet a better place to live.

By focusing our interest in this unrolling, our view necessarily aims to the *human being*, part of the humanae. We try to reevaluate the meaning of its being and existence, also from a holistic and ecologic understanding of its complex nature, distinguishing the different dimensions that make it up. This way we reflect about the physical, biological, psychological, ecological, anthropological, social and spiritual multi-dimensionality of the human being, which give possibility of expression and meaning to their existence. We also try to understand him in its interconnections with the physical, natural and cosmic world, in other words, with the other dimensions of the universe. We try then to understand what is the *humanae vitae unrolling* and what a person is in it,



**Picture 2.1** Holistic kitchen: María and Juana, peasant women from Coatitilan, Ver. Mexico.

<sup>71</sup> “I have tried to conceive the possibilities of human freedom in and for its ecologic, biologic, social, cultural, historic dependencies. I have tried to go beyond genetics, culture, sociology, but integrating genes, culture and society. I have tried to set the problem in freedom, in the relation self reliance-dependence, possession-possessor.” (Morin, E., 2001:309).

<sup>72</sup> Living creatures are self-organized beings that constantly reproduce themselves and therefore waste their energy to keep their autonomy. Since they need to get energy from their environment, information and organization, their autonomy is inseparable from this dependency, and this is the reason why it is necessary to conceive them as self-eco-organized beings. The principle of self-eco-organization is evidently applied specifically to the human beings that develop their autonomy while depending on their culture, and to societies that develop by relying on their geo-ecological environment (Morin, E., 2000:125).

consciously abandoning the noise and confusion inherent to the reductionist conception<sup>73</sup> of nature and the human being.

## 2.1 Awareness as a key aspect to form relationships with everything

Working on planetary decision making we will get to discover what is the place of the human being in the cosmos, what is the role he must play as an element more of the evolution process of the universe and what should be the ways to be redefined as human beings in the set of the other living creatures of nature" (Gutiérrez, F., and Prado, C., 1999:101).

We not only acknowledge the planetary dimension, because each one of us should think "I am a planetary being as well as a limited being". Limited to my planetary environment, the biosphere and nature.

The play of the great universal theater in which we are actors, paraphrasing Boff (2002), is of 5 acts: 1º the cosmic, in the exact moment when the universe is born, in the way it expands, self-creates, and diversifies; 2º the chemic act: the elements of which we are made, that were created in the inside of the great red stars, in the spatial explosions, they expanded and diversified; 3º the biological: the matter is every time more complex getting to self-create and self-organized, creating life and its huge variety; 4º the

human: the life in expansion, allowing the appearance of more complex creatures that turned out to be mental forms of a more complex processing; and 5º the planetary: the dispersion of the human race starts with the acknowledging of a society that though big, belongs to only one house, the Earth, which must be taken care of and loved, rather than subdued, there is no other world alike in millions of light years.

The awareness needs of acknowledging the existence of the world itself and in the cosmos, given the awareness of existence, the thinking and knowledge of the *humanae being* starts and holds, that not only lives to enjoy and win at a personal level, but lives conscious of his end and integrality with the whole, that what he is, thinks, feels and does modifies him and the cosmos in its whole. This means to acknowledge that the death is part of the cosmic existence, this awareness transcends the knowledge but needs it. We should achieve to only one awareness as humanity, uniqueness that intertwines us and everything that is in the universe. "The more awareness, the more creation, the fastest the evolution, and the more the ascending order" (Boff, L., 1976:78). In as much as we are conscious of what we are, we active our own consciousness of the universe. It is a quantum awareness, of integrality with nature; it calls us to observe and meditate, until the point of being reflexives about everything that happens in life. The awareness is not exclusive of human beings individually, there is also a universal awareness that includes the individual part, and the individual part contains the essence of everything.

<sup>73</sup> An idea or thought that simplifies or only rationalizes (denies the being and feeling), reduces (denies the inherent complexity of a person), in a mechanist paradigm of sciences that overrates individualistic and competence doctrines over the ones of cooperation and complementarity.



The awareness transcends the feeling, the awareness is to recognize yourself, what you do and what you are, in that recognizing you must see all what you are; the physic, emotions and the attitude, to reflect about the feelings that lead you to act in a certain way.

The awareness is not created nor destroyed, it only changes. As the being that changes constantly, that recognizes its process of transformation going recursively to acknowledge that life is not only of oneself but it belongs to everything.

The lack of awareness is not a previous stage of becoming aware, it is not only about recognizing what I know now and I didn't know before. Naivety is the previous initial part, but constitutive of the whole awareness, and the whole awareness will not be seen

only with the human eyes (as a physical sense), but also by transcendence (uniqueness, contained unity, and container of everything).

The hopeful resource of the *humanae being* and a great part of humanity (that part that wants to become aware of the complexity and the holism to which we belong), is to go back to being innocent, more than in a symmetrical circle, in a spiral that "unrolls", and from this come the deep meaning of being and existing in the *humanae vitae*, not only in the way of a biological reunion of the beings, but of all the generations of the pre-existing beings, existing and to exist in harmony and with authentic belonging with everything that in the planet and cosmos from which we are a vital part of.

Furthermore, we join to the perspective of Devereaux, Steele and Kubrin; who suggest the adoption of an idea of changing the awareness since it has been a crucial obstacle to our transcendence; in that line that: the people who are willing to study the working of their own mind, to be more sensitive to the variations of the awareness that happen inside it, as did Albert Einstein for example, will soon realize that the brain is simply an organ that deals with things from the outside" (Devereaux, et al., 19889:183). This acknowledges the connection that we have with our environment; to contextualize this, it will be useful to understand that in the same way our eyes deal with light but do not create it, our ears with sounds but do not create them, the respiratory system deals with the air we breathe but it does not produce it directly, also the brain deals with awareness but does not produce it.

## 2.2 *Humanae being, leap to moral-virtue of ethics*<sup>74</sup>

Ethics is what we can achieve as human beings (*humanae being*), imperfect beings that are perfectible, the virtue is to become aware<sup>75</sup> of our imperfection or of the unachievable of

The moral-virtue expressed as ethics is a characteristic of the *humanae being*, that comes from the awareness of enhancing and preserving life (always in favor of the unrolling: this is at least in favor of what is organic and holistic as a belonging of the cosmos). The virtue-moral as ethics is to consciously act for the *humanae* unrolling, that is based on a truly living of the education as *educere vitae*.

perfection (incompleteness). Virtue is what we cannot have permanently and forever, due to our human-mundane nature. On the other hand, the moral is the human interpretation of virtue, thus imperfect, ethics is the momentary meeting of virtue and moral that experiences the *humanae being* when becoming aware and living love, we permanently die while living and we live while dying.

The virtue-moral, as well as ethics, is a personal experience of becoming aware, experience that frees us from the chain of materialism, the simple knowledge (reductionism), and individualism of thinking. Acting with ethics in favor of the unrolling has two antagonist perspectives: the first,

reductionist, that only makes the sustainable human development, synonym of progress, understood as the driving force of the technical-economic growth that ignores cooperation, and sees the environment as something separated from our being and humanity.

The second perspective, which is the one we propose and encourage as *humanae vitae unrolling*, as an idea rather than a concept of the praxis of ethics, this means, the virtue as living love<sup>76</sup>. Love is more than a virtue, but there is no virtue without acting with love, or what is the same, ethics as an idea of virtue and living or “poiesis”: the accomplishment of a person aware from the subject itself, as a creative and more conscious construction of more than the individual or *homo economicus and sapiens*<sup>77</sup>, it is about the *Humanae being* that tries to do

<sup>74</sup> “The one that states an imperative, transforms ethics into moral. I would like to propose this point to the conversation, clearly distinguish between ethics and moral, though at first sight it may seem a little artificial [...] the one who acts morally does not perceive the other because he is focused following the rules and imperatives. He certainly knows what has to be done and how the other must behave. On the other hand, the one who acts ethically perceives the other: he is important, he sees him [...] the ethics are based on love” (Maturana H. and Pörksen, B., 2004:108-109).

<sup>75</sup> “The awareness does not erase the mistake, does not hold the truth, but places the problem of the truth in a more complex, deep and crucial level. Fluctuates between two poles, one in which truth and mistake are seen as relative and that come from the doubt and nihilism; while the other fights to find the truth which is taken to an absolute extreme and rejects mistake to the point of intransigence or even sacrifice” (Morin, E., 2005:161).

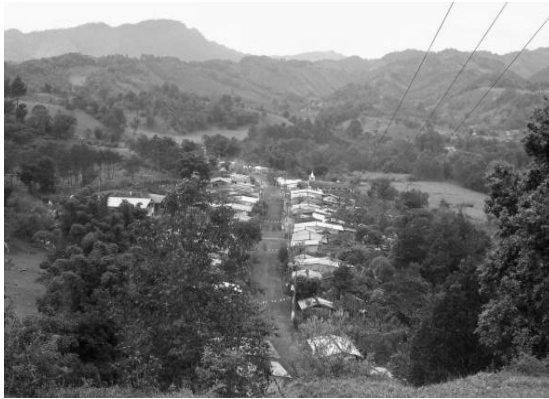
<sup>76</sup> “Love does not need to be learnt; it can be allowed or denied, but does not need to be learnt because it is our biological basis and the only basis to preserve our human quality as well as our well being” (Maturana, H., 1999:227).

<sup>77</sup> “Love is not a virtue, in fact love is nothing special, it is only the basis of our human existence as the type of primate that we as human beings are” (Maturana, H., 1999:227).

everything<sup>78</sup> from virtue; as a self-construction of living well and dying well, social and individually, synchronically.

Our acting with ethics is based on coexistence, and turns into virtue with the symbiosis of our every day being and doing with cooperation and spirituality (that places life in the center of our own existence: “inspires and leads life”). The ecology, ethics and spirituality make up an inseparable trilogy. The ecology is the house, habitat or vital niche where the life of the humanae being unrolls, the ethics are the inner energy that inspires and connects the material with the immaterial, getting rid of the mental structures that tie the reductionist and utilitarian thinking, and the spirituality is the “breath” of life.

Ethics is the human expression of virtue, for the humanae vitae unrolling, even though we should distinguish that in the historic-ideological, scientific-philosophic debate, there is not just one posture, idea, or concept about ethics. For the humanae vitae unrolling there is a distinction between ethics, moral, and virtue.



**Picture 2.2** community of Coyopolan, Ver. Mexico. November 2007.

To live with ethics requires of education to live (*educere vitae*). We must live ethically for the humanity unrolling (*humanae*), but how to live the ethics? We live “for love”; as the action of acknowledging the other as a real other”, in coexistence and acknowledging the freedom of being of the other.

The virtue is “supra-human”, it is above the social constructions, while the moral is “socially constructed.” The closeness of moral to the historical values comes from the social doings and customs trying to move out the universal human values, as sensations before principles.

The meeting of virtue with the moral creates the ethics that makes the acting and *humanae being*.

The ethics of the *humanae vitae unrolling* is a new thinking that tries to discover the own awareness of the *humanae being*, in the daily life and coexistence<sup>79</sup>, to go from being a

<sup>78</sup> In consequence, every effort to dichotomize the complex human reality in fragments, is only justify as an analysis object, but we should never lack the awareness of the segment being part of everything” (Boff, L. and Murano, R., 2004:38).

<sup>79</sup> As it will be discussed and proposed in the third chapter of this paper, we will drop the idea of the educated individual to become professor who “dictates” in the kingdom of the typical and isolated classroom, who transmits the knowledge for the development, for an idea of the *humanae being*, this means that any person that shares his knowledge and his being in the everyday life, with awareness of belonging and reciprocity in recursively with everything.

traditional educator (teacher)<sup>80</sup> that teaches and transmits knowledge to a Being that is not isolated from learning, and at the same time makes easier, escorts and guides<sup>81</sup> the living understanding of the learning process (cognoscente), the heuristic (abilities-praxis ethics), the values (axiology) and transcendence<sup>82</sup>, that depend on how the educator himself in the act of teaching thinks and feel, recognizes in himself a relational Being, complex and unique, but complementary with everything else and what is inside the cosmos, this means, identifying also the way in which our acting is influenced by the environment (for example: the massive communications media, society and family).

### 2.3 At least four foundations of the *humanae being*

The humane being is recognized as a part of the whole, and as a unity with diversity recognizes everything in each part, everything in itself, without the humane being trying to be the whole, he is in everything. It is not our intention to reduce nor cover the humane being to a simple interpretation, as individual or social being because it is more than both at the same time, there is where its high complexity comes.

It is necessary to acknowledge that the *humanae being* is highly complex socially<sup>83</sup>, this is, highly inter-retro related with everything, but at the same time and moving forward or backwards from social, it is highly complex in its individuality<sup>84</sup>: unique, and inter-dependent. In the *humanae vitae unrolling* the being encompasses at least four dimensions: econoquantum being (not only *homo economicus* and ethic, in the sense of ethics seen previously in this

chapter); being bio-logo-anthrop (who is based on and with words, not only on dialog); spiritual being (that is flesh as well as spirit) and the autonomous-interdependent being (that lives his freedom in communion).

<sup>80</sup> The emerging paradigm points out that the Cartesian paradigm was erratic sometimes, by separating the watcher from the watched object, by separating the educator (facilitator) from the student-apprentice, since both of them build and reproduce reciprocally the knowledge at the same time that they should promote the autonomy and self-organization of the students-apprentices (*humanae being*), living the values and ethical principles of the unrolling. The *humanae being* that promotes the unrolling not only knows by transmitting knowledge, but also by knowledge itself, questioning what he knows, always in coexistence, the exchange of knowledge, beings, and flavors, of the discovery of the own conscience in the group immerse in the holistic and the complexity.

<sup>81</sup> See subchapter 3.8 from chapter three

<sup>82</sup> Three foundations taken from "De Loors" plus the importance of educating with ethics for the *humanae vitae unrolling*.

<sup>83</sup> "The high social complexity favors the social autonomies: limit the exploitation, the subjugation, allows the physical, mental and spiritual autonomy [...] this high complexity is connected to the development of communications, the economic exchanges and the ideas, the play of antagonisms between interests, passions and opinion. From now on, the field of human liberties grows with the increment of the individual choices." (Morin, E., 2003:304).

<sup>84</sup> "The biological and cultural heritages are complementary, but eventually antagonic [...] the game between the individual characters produced by the biological heritage and the formation of the personality by cultural norms allows a huge diversity of individuals." (Morin, E., 2003:303).

### 2.3.1 *Humanae being in its autonomous-interdependent being*<sup>85</sup>

The autonomous-interdependence is vital to the *humanae vitae unrolling*, since the later promotes life in all its multi-dimensionality, a *humanae being* sees himself in a complex way, discovers and questions himself and what he has learnt; from being to doing, thinking and acting responsible in the network of continuous interdependence, as an integrated and integral being with every being different to himself and with everything at the same time.

The separation (promoted by the mechanic paradigm) of autonomy and dependence, provides poor elements for the unrolling, it damages it as result of an education that has fragmented the human relationships between past and present generations, and if it stays this way, will affect future generations. The humanity, by not acknowledging the human unity in the diversity and the human diversity in the unity has provoked catastrophes among races and peoples.

This has created generations of human beings easily influenced by values and principles created by a consumerist society<sup>86</sup>. This predominant thought, generated by the mechanic education and spread in the current societies, finally contributes to the “formation” (standardization) of people, whose choice is basically determined by the predominant models, this means, their autonomy is defined in totally individualistic terms, that have lead most of the humanity to a frenetic search of the superfluous, material, lack of conscience, unreflective, stereotyped and insensible to everybody and everything that surround us life. Far from the real sense of autonomous-interdependence that the biological systems develop (cooperation-symbiosis) and have allowed the presence of life, during thousands of millions of years in our planet.

We consider that the social systems, though they could hardly with the characteristics of the living systems (autopoietics), they do can re-structure themselves or evolve in the sense of reconsidering the autonomy in a holistic sense, different to a traditional entity.

“We state an autonomous system that is close operatively, if its organization (in the abstract sense) is defined by processes: recursively dependent one of others to create and make processes; if they constitute a system as a recognizable unity in a space (or domain) where the processes [...] the individualization of the living creature cannot be thought, only in a few of its aspects and in a fixed state (death), without its immersion in environmental relationships [...]the operational close to elements located in separated

<sup>85</sup> This concept comes from realizing that the current meaning that is given to the concept of autonomy (from a mechanic point of view) is understood with an individualist sense, where each individual acts in a isolated and independent way, in continuous competence. Through our own unrolling we cannot keep under this point of view and it is necessary to take back the biological sense of the autonomy (*autopoiesis*). This means to make the analogy to the social systems where they have to start a behavior process in all the living networks, by establishing intra and interdependent relationships among the integrants of all the social groups. WE talk, then, about the autonomous-interdependence as one of the ways to get a healthier, fairer, more interdependent, more just, more self-organized, in a more loving coexistence, more human society. Only then, we will have a real free will, acting responsibly and intertwined, autonomous-interdependent.

<sup>86</sup> “In principle, in the consumerist societies, ‘the goal of economy’, is not to accumulate social wealth for a better development of its members’ abilities, nor to satisfy their necessities, but to increase the offer of goods and services” (Cortina, A., 2002:66).

levels produce an intertwined of those level to constitute a new entity. When the intertwinement stops, the unity disappears. The autonomy comes from this intertwinement the origin of life is a good example of this general law" (Varela, F. cited by Assman, H., 2002:129).

There is note one without the other, dependence without autonomy, this is the key aspect of the "inter", intertwinement or autonomous-interdependence, where the human unity and diversity (*humanae*) prevail without being one more important than the other. In the current social systems they have divided as: nations, social classes, human races, ethnic groups, genres, age groups, families, etc., contrary to what life requires: its enhancement and preservation for the own survival of the previously identified systems in the mechanic paradigm and that the *humanae vitae unrolling* is acknowledge as a holistic system.

Today we live as if our existence were isolated and as if we, the planet inhabitants, did not belonged to a planetary society. This has caused great crisis that are in the end just one<sup>87</sup> rather than several (fragmented idea) and which presents in four ways: severely damaged environment, the meaningless life and violence, science in favor of warmongering, and finally, economic crisis: concentration of resources as a consequence of this isolated living style, particular interests and extreme competence, establishing deeper and deeper gaps between all the inhabitants of this planet.

### 2.3.2 The *bio-logo-anthrop*<sup>88</sup> inscription in the *humanae being*

The *humanae vitae unrolling* in the Earth is an emergency of the logo that always searches to reconnect the bio-anthrop through love in coexistence-discourse of the human race. We, human beings, need the word (logo) to coexist. The unrolling of the bio-logo-anthrop in the human race is complex.

The bio-logo-anthrop is to see and find oneself in the other, a human being that contemplates himself not in the center of the universe (anthropocentric), but as a part of the diversity in the unity of the cosmos<sup>89</sup>. This means that we as human beings need inter-retro-relationships, in which we belong to ourselves but at the same time are connected to everything, by means of a strong genetic and spiritual charge (breathe: life's breath) that is based on love.

We are bio-logo-anthrop beings that come from love (logo), each cell or group of cells that make us up are

<sup>87</sup> "The threat of nuclear war, the progressive devastation of our environment and the persistence of poverty along with progress –including the richest countries- are not isolated problems. They are different sides of the same crisis that is basically a perception crisis." (Capra, F., et. al., 1999:28).

<sup>88</sup> Inter-conjunction and intertwinement of thoughts that help us think of the high complexity of the human being; life, Word, human. Being a person in its multidimensionality, needs complex thinking to understand-apprehend the human in the *humanae vitae unrolling*.

<sup>89</sup> "Even though we are part of the universe (collapsed universal wave), a link in the immense chain of beings, each individual human being [...] has an irreducible singularity [...] each one is the same (uniqueness and diversity) in an original way, nor previously neither after experienced. [...] with the same genetic code of all the living creatures, data in which we based our cosmic fraternity and sorority, and with the same bio-socio-anthropologic inscription" (Boff, L., 2002:80).

elements of love. Love comes from the universe towards the human beings, who also emanates selfishness and evilness, indispensable paths to unrolling. The bio-logo<sup>90</sup> is the recursiveness or original way to achieve the love that identifies us as one with the humanity, the planet, and the universe. The *humanae vitae unrolling* is mostly connected to the bio-logo-anthrop that comes from the creativity of the cosmos, as something mysterious, discovered to the human conscience.

The unrolling is “the development”, is an unrolling of the multidimensionalities of the human being, who starts by the nucleation of the logo with the bio (life) and resurfaces in the anthrop (humanae)<sup>91</sup>. In the unrolling of the *humanae being* the immersed specie is recognized (bio-heritage), the society (relationships), the individual (uniqueness-similarity), the cultural (anthrop) and the logo (understand-apprehend).

The word is to recognize that “all” the living creatures belong to the universe. Also, before, during and after of us, the humanity existed and should not be replaced. By being recognized as highly complex beings (bio-logo-anthrop) we enter through the doors of otherness. From where the inter-retro-relation is necessary to keep the unity and diversity of our being in the universe. The spoken word, and transmitted by love, allows us to discern the meaning of life in the *humanae vitae unrolling*, it takes us to live the present, to coexist day to day in the present generations, concerned to interact in the present, to consciously stay, preserve and guarantee the *humanae being*.

### 2.3.3 *Spirituality of the humanae being*

To become aware is to awake to the spirituality, the spirituality is to realize that the material things are short-lived, not less important but undoubtedly at the same level as the immaterial things that encourage us to have a new perspective of the world.

We become aware that we are not only particles (small bricks that form the universe), we are also waves, (propagate, expand, in discontinued leaps), we are particles and waves, and during the history of humanity, the being had only been seen as a particle, denying its equally important quality of being wave, in duality.

To recognize the spirituality of the humanae being produces a change in our interior, capable of providing a new meaning in our life. Each humanae being is unique, diverse and interdependent of his environment, and as he unrolls, the society in which he lives gives him cultural stereotypes that change the way, impeding the unrolling of all his abilities, male and female, slowing his self-transcendence.

The spirituality provokes in us a deep internal change; we go from being to doing, in a recursive loop, in discontinued leaps, in propagation and expansion. Thus, we become aware of us being a material part of the universe at

<sup>90</sup> Bio-logo is a mystery in the hyper complex meaning of being anthrop. “The human mystery is connected to the mystery of life and the mystery of the cosmos. The mystery of life is not only about birthing, so difficult to understand, but also the creation in countless, complex and refined ways. <<The creativity is the supreme mystery of life>> (Morin, E., 2001:325).

<sup>91</sup> “...the matter of the origin of the man and culture is not simply an ignorance that we should make up for, a curiosity that we need to satisfy. It is a problem of great theoretic, multiple and general impact. It is the Gordian knot that assures the epistemological welding of nature-culture, animal-man. It is the exact place where we should look for the basis of anthropology” (Morin, E., 2005:59).

the same time that we integrally disseminate in it. The humanity the rest of nature and what is in the Earth are a sea of relationships, incessantly exchange of particles propagated in waves, the spirituality of the *humanae being* is to discover our own conscience about being an integral part of everything, what we do and stop doing affects everything and ourselves.

The spiritual *humanae being* has the compromise of following its way towards love to others and himself, in a legitimate inter-retro-relation. In this way he will achieve a spiritual unrolling that will change him in otherness. The spirituality understood in this way is the *humanae vitae unrolling* in a loving interdependence, by legitimating the other as an authentic other; originating an internal growth that will lead us to the transcendence in otherness<sup>92</sup>.

The description of our reality<sup>93</sup> leads us to see nature, human beings and the whole cosmos in a different way. In the quantum physics this breaks by demonstrating that there is not a continual movement, that there are discontinued "leaps"<sup>94</sup>, also, the quantum physics with the principle of uncertainty<sup>95</sup>, and others, allows us to see the importance of changing our perception of the current world, that needs a *humanae being* with spirit of others' familiarity, belonging and fraternity with everything created in the cosmos.

What would happen if the human being were not the only being with spirituality-conscience<sup>96</sup> of the cosmos? What if we were not the only ones<sup>97</sup>? "The German philosopher Rudolf Hermann Lotze wrote in the XVIII century: we do not see only one part of the cosmos like a blind lifeless instrument for other's purposes, but on the contrary, we find under the unaltered surface of matter, behind the rigid and regular repetitions of its work [...] the warmth of a hidden mental activity" (Zohar, D., 1999:55).

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<sup>92</sup> Love is the control over the actions that constitute the other as a legitimate other in coexistence with one. One meets other and/or is in the actions that constitute him as a legitimate other in coexistence or not. It happens to one." (Maturana, H., 1997:46).

<sup>93</sup> It is in the last century that our "new physics" extremely changes the way we see the cosmos and its relationship with human beings. Einstein's theory of relativity can be applied in a cosmological level and virtually does not have an application in our daily world, quantum physics is different, by being the physics of the micro world inside an atom, it describes what happens inside of what we see and what we physically are. "While we agree with Einstein in that quantum physics as it is currently constituted does not provide an adequate explanation of the daily material world that we see around, my own perspective is towards Bohr-Heisenberg's point of view of indetermination. In other words, the opinion of the basis of reality is an undetermined and variable labyrinth of possibilities" (Zohar, D., ND:28).

<sup>94</sup> "Max Plank proved that all the energy is radiated in individual packages, called quanta, more than in currents, they flow in a continued spectrum; the leaps appeared some years later when Niels Bohr proved that the electrons leap from one energy state to other in discontinued "quantum leaps", whose leap dimension depends on how many quanta energy have they absorbed or released" (Zohar, D., ND:30).

<sup>95</sup> The Particle and wave descriptions of the being exclude each other, the waves as well as the particles are vital, and together they are the matter, however, we cannot measure both at the same time.

<sup>96</sup> The *humanae being* lives in unity, spirit-conscience are a mystery of the highly complex being.

<sup>97</sup> "We take seriously the suggestions made by the philosophers and physics such as Alfred North Whitehead and David Bohm, of the elemental subatomic particles could be properties of the elemental conscience" (Zohar, D., 1999:51).



The conscience of the living creatures is still a riddle<sup>98</sup>. “From the point of view of quantum mechanics, I am my relationships with my sub selves inside my own self and my relationships with others, my living relationships with my own past through the quantum memory, and with my future through my possibilities. Without relationships I am nothing.” (Zohar, D., 1999:55). We are the history, part of the ones who die before us, we are they. But we are also me-you, in unity. From this perception of the self spirit-conscience, the humanae being immerse in a sea of relationships, is a compromised to the cosmos being. This being in common-union with everything gives a new meaning to our spiritual existence, without letting loneliness, emptiness or foreignness inside.

### 2.3.4 *Econoquantum humanae being*<sup>99</sup>

The econoquantum *humanae being* is an orientation and an attitude rather than a philosophy, a new paradigm of life in constant change for the *humanae being* (belonging and part of the universe). It resurfaces and interacts in the daily life to solve the material necessities (atom-particle-matter) of everyone and everything, taking care of the immaterial matters (wave-spirit)<sup>100</sup>.

The econoquantum being deals with the emergency of a discipline alternative to the traditional-orthodox one, as a response to a material instrument that comes from a mechanic-rational point of view of the management or good government of the house (etymological meaning of economy). An emergency of recognizing that the house is the vital niche: familiar, social, ecological, in other words, our planet and the cosmos.



**Picture 2.3** wood stove: familiar warmth of the peasant being.

<sup>98</sup> “In some weird way an electron or proton (or any other basic particle) seems ‘to know’ regarding some changes in its environment and seems to answer accordingly” (Zohar, D. 1999:57).

<sup>99</sup> Lionel Robbins, in the most known definition of economy (1932) and spread by the most used economy book to teach in the world universities (“Economy” by Paul Samuelson) identifies the discipline with the cause and effect, around the growing necessities of the population and the shortage of resources, their optimal use, characterize the old economy, the econoquantum then, undermine that foundation, reinforcing it and at the same time substituting it, by recognizing that there is not a separation between population and resources, that there is not an “optimal use”, but rather an authentic belonging to the planet as one living being from which we are part of, and thus, we need to feed it, preserve it and enhance it, along with everything that is in it. Finally, the transformation cannot be only theoretical, but truly lived, this means that the population growth should not be an obstacle to unrolling, but with ethics, enhancing the autonomous-interdependence and with the awareness of humanity, think of different forms of life that agree with the sustainability (sustained) of life in the planet.

<sup>100</sup> “...‘seen in its aspect of particle’, the quantum self has an important individual integrity, however, through its ‘aspect of wave’, is capable of simultaneously being involve with other ‘selves’ and with culture in general. This is the basis of personal identity and personal responsibility, and at the same time, of the intimacy and identity of the group” (Zohar, D., 1999:132).

In econoquantum it is necessary a being that recognizes in each situation and in himself the complexity, the holism, and thus, tries to achieve his unrolling as a way of, in and for life acting with ethics.

The traditional economy is the needed, though not only, background of econoquantum, that is

Econoquantum, then, is the result of a conspiracy that encourages us to economy to recognize and be guided by ethics. In other words, principles and values that are vital for the humanae vitae unrolling to flow in the Earth. That acknowledges the humanae being as where I can see myself in the other with love and mercy, peace and wanting to give oneself and humanity, in each daily and extraordinary effort.

the attempt of the humanae being to give a quantum leap in that same scientific discipline. It tries for the econoquantum being to promote a break from the material and financial ties that do not promote nor enhance life in all its manifestations and shapes; it seeks harmony, and peace in the home: Gaia.

The house where we live, as the community, needs of a constant acknowledgement

of the conscience-spirit that connects us, and from which comes the righteous and prudent care of the home-planet. Taking care of the organic over the material, without pillaging and damaging the stay and continuity of history, species and life.

There is not an econoquantum who studies, creates and recreates traditional micro economy, this means, who studies “the rational expectations of individuals”, but, for the econoquantum of the *humanae being*, is a complex relationship with everything in the autonomous-interdependence.

The ways and thoughts, models and rigid structures of knowledge, common and different in the schools, as well as in the thinkers and executors of the scientific discipline known as economy, they all have in common the mechanic-reductive basis, simplifying that denies the complexity of the inter-retro-relationships of every acting.

Econoquantum, implies the transformation of the traditional economic thinking to jump from orthodox economy to a more deep and complex one. With the quantum the traditional math is violated as the most important instrument, and with this we go back to the uniqueness (everything in the part and the part in everything) and complexity, modifying the mechanic into networks and imbrications more complex, changing, and unique.

Those who promote the “laissez faire, laissez passer” (let do, let pass) will have a new meaning with the econoquantum, understood this thought as an authentic support that provides an alternative way, which is not coercive nor dissolute, but free (cooperative-solidarity), to transcend from the traditional way to make economy-politics (the one that divides people from nations), losing the possibility of solidarity, with a search of the unrolling that is strongly based on traditional math; in the causes and effects, losing the sense of complexity.

Basically the quantum leap of economy happens in this situation, because deep inside and separately were always the cause and effect, the part and

everything.

The *humanae being* in charge of the econoquantum does not leave the economy behind, but transforms it and makes it more complex, more fine *humanae* with ethics in the path of unrolling (one that is enhancer of life), an instrument of good government, to transcend as humanity (*humanae*). The econoquantum being will incessantly recreate the econoquantum that will be translated into a new service (as an attitude), more than an instrument (that by itself has no conscience to act), in and with the ethics of the *humanae*. The econoquantum being is immerse in values such as cooperation, solidarity, service and honesty.

## 2.4 Transcending from the genre (man-woman) in the *humanae being*



**Picture 2.4** Girls from Aquilita, Ver., Mex. The hard work of women.

The transcendence of male-female genre to the *humanae being* inter-retro-interacts with the authentic male, and the authentic female sides, that are inseparable and intrinsically lived. The separation of them is a violent action (machismo) or a manipulation (feminism), the diversity and unity of male and female have been confused with the fragmentation of the being connected only to sexuality. The unity-diversity make reference to the inseparable coexistence of the *humanae being*.

The human race practically achieved its evolution-biologic summit thousands of years ago. In the rational or intellectual aspect, the progress has been amazing, as an example of this we have: the scientific knowledge and the technical abilities. Furthermore the social growth, particularly the spirituality, wisdom, and moral values have decreased.

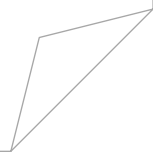
The human race has given supremacy to the male side, including rational knowledge, analysis and control, leaving unattended the female side, such as intuitive wisdom, spirituality, synthesis, holistic conscience. We can affirm that culture has given too much importance to the male side –exigent, aggressive, competitive and expansive, using linear and analytic thinking– while the feminine side has been abandoned –sensitive,

cooperative, intuitive and aware of the environment.

The genre in its transcendence to the *humanae being*, more than complementary are one being, not only in them, but in their meeting and permanence with life, the planet and the universe. We agree in that each one, woman and man, man and woman; have femininity and masculinity inside them, and what we seek in this rhizome is to discover the femininity in the man, and the masculinity in the woman, as paths to peace and happiness.

# *Chapter 3*

*From the Education  
to the educere-vitae*



***“A school, after all, is a place where a student is basically happy, a place where he is not coerced, where he is not scared by exams, where he is not forced to act according to a certain pattern, a system. It is a place where students are taught the art of learning. If the student is not happy, he is not capable of learning this art.”***

***J. Krishnamurti***

### **3. From the Education to the Educere<sup>101</sup>-Vitae**

The education is in the middle of the *humanae vitae unrolling*. We rethink the education for life, for the *humanae being*, as the adequate scenery for the encounter of knowledge and beings in coexistence, transforming themselves and individuals in the society, local towns, and planetary countries; in constant holistic unrolling: the *humanae*, spiritual, and cosmos. We believe that we can still make the epistemological<sup>102</sup> changes that can make future youngsters to freely unroll their potentialities without limits, promoting a holistic education for life and transcendence: the *humanae's* hope.

Education cannot ignore the different global crisis that we live and that affect all our lives' aspects; the society, the economy, politics, technology, health, quality of the environment and the relationships with others. The perception crisis puts us, as humanity, at risk, along with the animal and vegetable life.

It is pressing a new re-learning experience of the *humanae being* for life: an education that helps us experience a cosmogony of life. That is why we propose the *educere vitae*, which allows us to experience the *humanae*, specially an approach towards youngsters, something that helps us to overcome the compartmentalization of knowledge and thinking, something superior to the fiction of a shallow life, full of the materialistic myths<sup>103</sup>, that leads us to explore a new scientific adventure, to expand the borders, breaking the current limits imposed by the traditional Cartesian paradigm.

This change proposes the possibility of breaking the materialism (four-engine) and its negative consequences to the human beings, that affect the lost of meaning in life, of purposes, not only utilitarian and consumerist, nihilism, alienation of the mind, and justification of violence. Nowadays all the thinking and education is based on the assumption of us being separated from the world, we act as if it did not have negative consequences to future generations, our planet or anywhere in the universe.

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<sup>101</sup> Robert Muller, J. Krishnamurti, María Montessori: “the three of them speak directly to our hearts. They ask us to explore the deepest resources of the human spirit –educating in the sense of the Latin *educere*– which means to “get” what is already there.” (Snow Gang, P., 1997:155).

<sup>102</sup> “The epistemological change in education is related to survival and life's quality of the future of the planet. It is about including in our own learning, the *learning of life and the learning of the world, thinking in the construction of a world where we all fit.*” (Assmann, H., 2002:108).

<sup>103</sup> By materialism we mean the insufficiency of the “crazy four-engine” (Morin, E., et. al. 2002:83), this means, the wrong idea of the human sufficiency based on the relationship of science, technical, industry and economic interests, only. An economy not for life, but based on possessing more, extraction, use, exploitation of the planet and humanity, only to progress scientifically and technically, without compassion for the planet nor the humanity to which we belong.

The proposal of the *educere vitae* for the *humanae vitae unrolling* is based on the four principles listed in chapter one of this paper, with particular emphasize regarding education, the principle of inter-retro-relationship that implies that the union between human beings is present in the *untas-multiplex*<sup>104</sup>: the part of a cosmic totality, where we are all immerse in the way of a recursive relationship<sup>105</sup>, and we are all part of that everything.



Picture 3.1 *humanae unrolling colloquy*, Coyopolan, Ver., Mex. November, 2007.

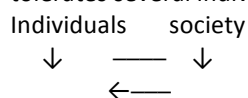
The *educere vitae* has the purpose of taking care, enhancing and being compassionate to life in all its forms, the transcendence as a path, and happiness as flashes of life itself. The humanity cannot continue with the mechanic paradigm, based on survival rules, extreme leadership, competence, fragmentation and selfishness, which perceive our world as an insignificant mud ball in a small galaxy that we need to exploit. The purpose of the *humanae vitae* is to influence in the human, and specially youngsters, so they life has a meaning, plenitude in the good living and good dying, that our own existence is part of one and only life that is made up by all the manifestations of the same cosmos, and that is more than just the sum of them.

The challenge will to erase from our mind what we have learnt in the old paradigm; regarding a vision of the universe as a big machine, and life simplified as a big clock, where what matters is promptness. What we mean is that we have to try and expand its limits, create a vision of totality (holism-complexity-organic), instead of dividing and fragmenting: “the importance of a different perception of the world lies on that if we can make the man to have a perception of everything that surrounds us is part of ourselves, he is going to be respectful of every living creature in the world [...] to damage others is like damaging ourselves.” (Peat, D. and Clark, E., 1997:88).

Current education emphasizes, mistakenly, that we first think and then live, it is an institutionalize act, fragmented between educative and family institutions, excluding the social compromise of education. For the *humanae vitae unrolling* we live (exist) and, if not at the same time, at least then, we think, this is vital; it is about the common wellbeing, is the conjunction of the compromise, as unique and inseparable, not institutionalize, and thus not

<sup>104</sup> “It is the human unity that has in itself the principles of its multiple diversities. To understand humanity is to understand the unity in the diversity, the diversity in the unity. We have to conceive the unity of multiplicity; the multiplicity of one [...] the education should illustrate this principle of unity/diversity in all the fields.” (Morin, E., 2001:53).

<sup>105</sup> “The relationship society-individual does not happen first, according to the social determinism that tolerates several individual freedom limits, but according to the mutual production loop:



In which the interactions between individuals produce the society; this constitutes an organizer totality whose emerging qualities retro-act over the individuals, integrating them.” (Morin, E., 2003:186). *The arrows are copy of the original.*

separated by the daily attitudes and actions of the whole society. At least acknowledging the four principles (that are not all of them, but the main ones for the proposal of this paper) that are deal with an education that takes the quantum leap: from traditional education to the *educere-vitae*<sup>106</sup>, from Latin “guide”, rather than lead, a proposition rather than an imposition for life.

*Educhere-vitae* is basically taking care of life, rather than instructed and/or educated, living the daily life, taking care of life in all its forms and manifestations; in all its wholeness, complementarities and complexity of existence. *Educere-vitae* is not homogenizing (in the being and knowing), not a fragmentation (as a social responsibility or parcels of the subjects of science), neither it is control (power and privileges of isolated groups), which is in what traditional education has become.

### 3.1 *Educere-vitae in the humanae unrolling*

A living organism adapts himself by means of creativity (new configurations and adaptations), it is an ability of the living organisms. Unrolling and learning are two sides of the same coin. “To be alive, which is synonym of being interacting, as a learner, with cognitive ecology where he is immerse, from the strictly biophysical level up to the most abstract mental level” (Assmann, H., 2002:35).

The *educere-vitae* is more than a “hand magnifier or zoom”, is the observer-observed, this epistemological change allows us to really see with different levels of clarity what is the *humanae vitae unrolling*, and that always, no matter what we do or stop doing, we change the life of what we see, study, analyze and/or work with.

“An schooling education that agrees with the values contributes to make possible that the student stops being just an influenced object and starts being a subject” (Hirsch, A., 2001:289). The *educere-vitae* can be a way, organic (to serve rather than use the natural environment to which he belongs), and holistic (that belongs to the cosmos) of the *humanae vitae unrolling*, rather than the means to achieve power-domination.

Being observer-observed opens the education because it questions the knowledge and its source. Therefore, the *educere-vitae* is not public, nor private, but “open”

(rather than the minimal and rigid concept of institutionalized study), it is free (free from bureaucracy), where the means is also the final product.

The *educere-vitae* turns, then, into the preamble of an initial wisdom, since it stimulates a new conscience of the human realities (social-cultural contexts), natural (of the organic), and cosmic, it must be translated into an eco-education for the human beings, it is not against the current, it is not opposed to what is pre-established in the traditional education, but it is in favor of life in all its manifestations. It does not separate the well being from the common wellbeing, it does not seek to only form intellectuals, but searches the wisdom closely related to the science of the emerging paradigm, and along with it, to find the destiny that is life-death (well living and well dying), in the path that we built by passing by: the *humanae vitae unrolling*.

<sup>106</sup> It is pronounced in Latin “*educhere vitae*”.



The first notes of the new cognitive strategies for the humanity start to be rehearsed and instrumented; they come from a different way of listening and contemplating the universe. Here and there they surge, little by little, the discoverers of a new reality (new scientific paradigm); they throw themselves into the material and mechanic perception of the universal rhythm and movement. It is free to go back to the universal cosmogony of the human spirit, reconversion of mind and body in unity, and the conception of a different world starts to form the foundation of a different way towards the thinking and human walk (*humanae*). The perception of a reality intertwined in quantum, physic, ecologic, organic, anthropologic, social, psychological, and spiritual dimensions, starts to delimit a new and numinous<sup>107</sup> way to the *educere-vitae*.

To walk along that way implies to acknowledge the human existence inseparably connected to the environments and ourselves; it means to search for creative proposals to solve the problems that affect everybody; proposals that go beyond the search of selfish benefits, under an *educere* that frees the imagination and provides values in favor of the conformation of a universal community (*humanae*). *Educere* that reveals and allows the inhabitants of the planet to feel a holographic part of the Earth, of their mother Gaia, and at the same time to contemplate themselves as citizens of the cosmos.

The *humanae vitae* will unroll through a new educative paradigm (*educere-vitae*), it will develop into *humanae*, which will allow the interaction of the internal world with the external being, that enhances the harmonic convergence between individuals and societies, as well as a loving deal between culture and nature.

The new thinking, *educere-vitae*: contributes to the formation of a new educative universal point of view, with freedom in the creativity to build and propose a new education (guide in the construction of a civilized politics) for the human beings, that will be enhancers of their own *humanae vitae unrolling*, in harmony with nature, to which we unavoidably belong.

The *educere-vitae* (scientific renaissance) must free knowledge; the holistic understanding and the universal spirit, as well as the humbleness to admit the limits of human rationalization, this will supply not only scientific knowledge, but also wisdom to humanity.

<sup>107</sup> "The numinous transcends the human tangibility, because it cannot be fully encompassed in any of its expressions. It is relative, because the numinosity is done in different ways that correspond to the countless possibilities of revelation of the human spirit; it is inherent in the intellect, since it is part of the meaning of the man, its means and work." (Arias, J., 1991:83): "The numinous world of the Mayans. Contemporary structure and changes."

### 3.2 Eco-education<sup>108</sup> and educative autopoiesis

Current education is institutionalized (literally imprisoned inside four walls). We make the mistake to believe that only inside a rigid and bureaucratic structure is it possible to teach and learn, mainly in childhood and youth, who in a privileged way go to school, this means that only a part of the society has access to formal education.

Education is constrained to simple school hours (repetition, transmission and memorization of texts) and homework (coercive-sanction work, with the excuse of exercising the mind, but in most of the cases does not reinforce knowledge, but forces it, takes away its pleasure and tenderness), and then, in these two (homework and school hours) the educational effort to teach is simplified.

The coercion is where the effort to teach breaks, driving away, dividing and separating the students from the teachers, who are not identified as one being (beings-being, observer-observed), with the recursively exchangeable roles, and also the meeting between human beings and the real sensitivity to ideogenomathesis<sup>109</sup> are lost, in the passing of life in the way of a recursive loop with the environment: natural and built, and the cosmos and the spirit.

The autopoiesis is an example to educative self-organization, as an analogy of perfection that comes from the living creatures to the human beings, it is about the ideological-intellectual construction, complex enough to transfer and at the same time acquire knowledge in dialog, this means, it is a basis for *educere-vitae*.

If education considered living creatures, the autopoiesis, and self-organization as transcendental moments of life in its creation and living, each educative process would be a hologram of the life living (the part in everything, and everything in the part), not once and forever, but in everyday living in the coexistence of being and doing.



**Picture 3.2** Francisco Gutiérrez,  
principal of the PhD in education  
(ideogenomathesis).

<sup>108</sup> The definition of eco-education proposed by Frijot Capra and Edward T. Clark: “the ecoeducation is based on the theory of the living systems. The theory of the systems states that all the living systems – organisms, social systems and ecosystems- share a set of common properties and organization principles. These principles are the ones of ecology, since the ecological systems represent the basic living systems on our planet. Our understanding of how this principles work together to build integrated totalities, that we call ecosystems, gives us a prototype ‘ideal’ and at the same time practical, that allows us to extrapolate with the purpose of organizing better our social, educative systems, and to work more effectively” see *Edward T. Clark in: (Gallegos, N. R., 1997:73-74)*.

<sup>109</sup> Framed inside a total language; ideogenomathesis means in Romance language: “personal development of learning/personal going towards knowledge.” (Gutiérrez, F., VII), this means as a total language (Gutiérrez, F.) *Op.cit. chapter 1, subchapter 1.3*

The previous ecology (ecologic print) of the human, comes from the self-organization of the living being in its social expression as well as cellular (autopoietic), that gives the ability to interpret the living being, not as an agent that discovers the world, but that is part of the world; therefore it is object and subject of the eco-education, to learn while changing oneself and the world, “observer and observed, the one who knows and what he knows are an inseparable unity” (Maturana, H., and Varela, F., 2004:75).

The cognoscente human being (person aware of his awareness) more than just a student (actor of a finite moment that hangs on its *incipient knowledge*<sup>110</sup>), is more than the result of the continual accumulation of scientific knowledge, it is self-organized and independent from knowing, because at least, it knows its own limit knowledge built by science which is discontinued at the same time as inseparable from its biological, historic, social and cultural weave. Therefore, the *humanae* being is as student as cognoscente, in all space and time, more than across generations or just by its genetic load, by the daily living of its spiritual being; as a discreet and autonomous-inter-dependent *humanae being*.

In this way, these three elements are necessary to characterize the *humanae being* that lives the *educere-vitae* (Eco-education with spirituality) in its daily life:

- *Humanae being* as a cognoscente (it is more than just a student) it is interaction, this means that it is imbricated<sup>111</sup> in a original network (chaos-order that recursively takes us back to the beginning: the origin of life), that is also a network that covers its working; (that when sharing the *educere-vitae* transforms the students at the same time-space), it changes itself and its vital niche<sup>112</sup>, in the ordinary and extraordinary of its life, from being to doing.
- The human being as an apprentice (more than just a student) is reference; lives and makes the pedagogy of the *educere-vitae*, in the uninterrupted dynamic of being and living, it is a dynamic being that is more than the set of molecules and/or beings that make it up and self-organize it, by its inter-retro-relationships with other living forms.
- Finally, and the result of the both previous ones, the *humanae being* lives and transforms itself in the eco-education, in other words, in its totality of recursive integration of the being (in its inseparable being *student-teacher*), it is a network in the shape of intertwined nodes that constitute the rhizome of the *educere-vitae* for the *humanae vitae unrolling*.

Eco-education is the incipient knowledge<sup>113</sup> of the only truth and its multiple realities (points of view or dimensions). Eco-education with explicit spirituality, is an approximation to wisdom, thus it is a living approximation to the spontaneous system, nor pre-established neither prefabricated, is the alive relationship of the *humanae unrolling* and the natural environment, in constant transformation and change. The result of coherent systemic distinguishable

<sup>110</sup> That has a small dosage; however it has the seed or useful and necessary germen to unroll science with conscience.

<sup>111</sup> Imbricated: adj. zoology and botany. “arranged (scales, sepals, plates, etc.) so they overlap like roof tiles.” *Oxford English Dictionary*.

<sup>112</sup> “To speak of vital niches –and there is not life without them- is to speak of cognitive ecologies, of environments that provide knowledge experiences.” (Assmann, H., 2002:23).

<sup>113</sup> Incipient, that is just emerging, almost imperceptible, never insipient: ignorant.

structures that possess structural-biologic-cultural coherence of the environment; distinguishable from the system, for it changes and adapts to it (*educere-vitae*), which it constantly transforms by transforming itself.

The *educere-vitae* nourishes of the multidimensionality of the *humanae being* (spirituality, econoquantum, bio-logo-anthrop, and autonomous-interdependence, at least)<sup>114</sup>. This means that the *educere-vitae* is more than the praxis, it is the complex self-organization of the living creature (autopoiesis), interaction and integration, this means that in the *educere vitae*, the three following emerging pedagogies are present:



**Picture 3.3** Round-table discussion with Francisco Gutiérrez.

- Emerging education: the education comes from all its components, and inseparably, at the same time is present in all of them without being them (teacher, students, classroom, curricula, educative institution, environment, society, culture, history, etc.). But also, it breaks the rigid paradigms; overcoming the homogenizing globalization of knowledge.

- Individualization of education: each individual is equally important to be educated and his education should not be explained in the evolution of the group of individuals. In other words, to personalize the educative encounter,

where each being is unique (*unitas multiplex*) with particular needs and countless educative possibilities to create, even though the collectivity is necessary (common-union) to make the individualization; more than personalized education, it is necessary a personal experience in the environment of a community.

- The education as an interpreting phenomenon: the significance (or meaning) of learning rather than just the fact of learning. The meaning of life, based on all the knowledge that helps to put existence before thinking, (not existentialism), the physical and spiritual life at the same time: transcendence.

<sup>114</sup> These four crazy things (us as a group), along with the four principles that hold life, (cited in the first chapter of this paper, subchapter 1.4), are the basis that hold and empower this proposal of the quantum leap from the sustainable human development to the *humanae vitae unrolling*.

### 3.3 *Educere vitae* is: spirituality and biopedagogy<sup>115</sup>

The biopedagogy can be understood in a complex way, as the ecologic insertion in the social process of education, a way to show learning styles based on the example of living organisms and their self-organization (autopoiesis). And, what happens with the spirituality? In life and death there is spirituality, the supportive conscience feeds and makes the spirit to grow along with the gratitude made with love, in other words, to give oneself acknowledging oneself and the others as legitimate others in coexistence.

The reality of spirituality is inside the *humanae being*, it is impossible to separate the mind from the body and the spirit, since it is an inseparable entity. "We do not only think with our head, but also with our emotions and with our whole body, as well as our spirit, our visions, hopes, and perceptions of the significant and meaning" (Zohar, D., 2001:54).

We cannot separate the spirit from our mind-body, even though we are used to separate everything (we see the human being as a machine), as if the whole was integrated only by its parts, when we know that "the whole is more than the sum of its parts" (Pascal, B.),

and that the part can have information about the whole (DNA or a hologram, for example), we must accept and reflect that we are all connected, competence makes us isolated, individualistic, and selfish beings, preventing us from being happy.

Therefore, the human being who lives the *educere vitae* acknowledges that he cannot live isolated, he needs to live in coexistence and communication with other living beings, to be acknowledged by them and, above all, to be reciprocally loved. Selfishness or egocentrism is the opposite of love, it is an act of domination and imposition to others, let us think, for example, of a little child who tries to impose his will by means of a tantrum, that is selfish (though unconsciously), that will be overcome by maturity throughout the years; at the same time, he learns to love others (give himself), thus, love and maturity are connected in the process of life, and also, we educate in them. We will feel more loved when we are less selfish (when we mature, to be more self than selfish<sup>116</sup>), assuming and becoming aware of the necessary *humanae vitae unrolling*.

The predominant paradigm of sciences is the one that establishes how, what and why to educate: the how with the pedagogical method, the what with the dominant conscience, the why with the unique and narrow rationality (eliminating the creative and artistic possibility).

<sup>115</sup> Biopedagogy, in short, is : "about the background of this complex hypothesis, comes for the first time in human history –the possibility to closely relate the innovating potential of knowledge with the creative essence of life itself. The cognitive and vital processes discover their meeting place, marked since forever, in the center of life, as a process of self-organization, from the biophysical level up to the social environment; life wants to keep being life- the life that 'likes' itself and that loves itself. The biological and social production and reproduction of life, does not allow itself to be framed in econometric schemes, because the living creatures intertwine necessities and wishes in a much more complex way. Both shape a unified topic." (Assman, H., 2002:27).

<sup>116</sup> "The development means the expansion of individual autonomies, at the same time as the growth of communitarian participations [...] More freedom and more community, more self and less selfishness" (Morin, E., 2002:91).

Being that in fact, the art comes mainly from craziness, the craziness is subjugated by rationality, the creative freedom is created in “demented” states<sup>117</sup>.

To express love (to mature as individual and humanity) requires of prudence as well as insanity, to leave behind the narrow rationality, the creation possibility (insane and artistic), is to free the spirit. “The delay is now, specially, of minds and hearts” (Assmann, H., 2002:21). The progress in education comes from love, passion and tenderness: from the conjunction of biopedagogy and spirituality.

However, the predominant paradigm inhibits the ability to connect mind (*sapiens*)-body (*bios*) spirit (*demens*), fragmentizes the human being, and does not let the spirituality that we have inside to come out, that love that we feel for all the living creatures in the planet and the cosmos.

That ability to compensate the connection between mind-body and spirit, of the human being comes from the free exercise of our being –*demens*, the man is not only –*sapiens*, this means wisdom as the maximum or rationality as the minimum, the man has certain occasional, accidental or disturbing delirium, that is lost if we define it only as *sapiens*, without it we are hiding its effectiveness, or its humanistic interior.

The cold rationality tends to dissolve love and consider it just an illusion and insanity, On the contrary, in the romantic conception, love becomes the truth of the being” (Morin, E., 2001:28).

*Humanae vitae*, in the complementarity of the biopedagogy and spirituality, does not mean that we, as humanity, will stop being imperfect, it makes us acknowledge and become aware of our unconsciousness, acknowledge in the human beings the rage, anger, stress, etc. The affectivity express selfishly or mean, rage, or domination are characteristics of humanity that blind us, but also

enlighten us, if that affectivity is expressed with love, in other words, donate oneself and not only what we possess; will it be that love, *demens*, is with what we must educate (biopedagogy), without possessing the student, without dominate him until the point of subjugation, we must let “his spirituality” flow, “his craziness”, without it being a selfish expression of affectivity.

<sup>117</sup> “Human craziness is the source of hate, cruelty, barbaric and confusion. But without the disorders of effectiveness and the excess of imagination, without the craziness of the impossible (*demens*) there would not be an impulse, creation, innovation, love, poetry.” (Morin, E., 2001:7).

### 3.4 Educating with respect<sup>118</sup> in otherness<sup>119</sup>: *path towards a meeting*

The education to be *educere vitae*, this means, to take the quantum leap to the alternative paradigm of sciences, it must be a way, to start by understanding and considering as a legitimate other our equals and other beings, with respect.

There are several elements that are part of the essence or way of the education for life (*educere-vitae*); inside them we can locate the values that acknowledge the other as a legitimate other at the same time that I see myself and live in the other without invading nor abandoning him. In the first chapter we mentioned these principles and values from different perspectives, linking them specifically to education, we identified that one of the necessities is precisely the lack of ability to regard the other, as well as legitimate oneself in the exercise of our own freedom in and with the other.

In the understood that it is not enough to understand others' cultures, their rituals, courtesies, religion (which in occasions may seem amazing, weird and incomprehensible), etc. It is necessary to go to a more complex perspective, that allows us to establish a dialog between the different cultures<sup>120</sup>; since the reality shows that in our civilization there is a lack of such dialog, which reflects in the diversity of interpersonal break ups; resulting transcendental to promote the processes of comprehension inside the educative spaces that allow us to open to the others and feel empathy towards our equals.

Let us remember that in the same way that we are understandable with others, we will be with ourselves; we should not forget that what is local affects what is global and the other way around. "Politics of complexity are not limited to the 'global thinking'; to act 'local' is expressed by the double couple *think global/act local, think local/act global*. [...] It is necessary to understand not only the complexity of the inter-retro-actions, but also the hologramatic character that makes not only the part –individual, nation- to be in everything –the planet-, but also everything to be in the internal part." (Morin, E., et. al., 2002:96). These series of interconnections are the ones that motivate us to reflect on them and how to improve them paying attention to the diversity of beings that inhabit our universe.

In that network of uniqueness and diversity in which we are immersed, is respect what turns into a great tool to use and promote in the educative field. For this, it is useful to quote this: "To my understanding, unless someone invent some 'peace pills' or the genes responsible of aggressive behavior are removed, the only viable way to go forward is education" (Gardner, H., 2005:79).

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<sup>118</sup> To act responsibly is a matter of conscience. An individual does or stops doing something, being conscientious of the possible and desirable consequences of our own actions [...] acting responsible means to be conscientious of the circumstances every moment and consider the consequences of our acts" (Maturana, H. and Pörksen, B., 2004:44). "A person who respects himself can learn anything" (Maturana, H., 2003:52).

<sup>119</sup> The other becomes a legitimate other to whom I can talk to. Friendship, respect and mutual cooperation surge. It is impossible to demand subjugation" (Maturana, H. and Pörksen, B., 2004:23).

<sup>120</sup> "The culture, again, is constituted by the set of abilities, customs, practices, knowledge, know-how-to, rules, norms, prohibitions, strategies, creeds, ideas, values, myths, that go from generation to generation, reproduced in each individual, create and recreate the social complexity [...] The human capital is first culture. The human being would be without it a primate of the lowest type." (Morin, E., 2003:40).

We must somehow learn<sup>121</sup> to live in proximity –and in the same planet- without hate each other, without wanting to hurt or kill each other, and without allowing xenophobic tendencies to lead us no matter how successful we could become in short time. Who puts up with another, lets him be for some time, but always has a knife ready behind him, does not listen to him, does not pay him attention, his own ideas and convictions are in the first level. Even though the other is wrong, one waits his end; that is putting up with other.

However, if one follows the path to objectivity between brackets, faces the world view of the other with respect; is willing to listen to him, to interest himself in his reality and to accept its basic legitimacy.” (Maturana, H. and Pörksen, 2004:28). The respect should never end, but the person who acts against the truth should be corrected with love (the one who loves corrects, who does not love is indifferent).

Frequently, the *desideratum* of “tolerance” is invoked, and it may be all that we could hope for; highlighting that those who have a more optimistic spirit chose the romantic language; following the example of the poet W. H. Auden, who right before the World War II said: “We should choose between loving each other or die.”

Instead of overseeing the differences, of letting us ignite by them or try to erase them by means of hate, we could go to otherness, that makes the differences desirable, since differences actually connect the beings and their knowledge, that is *educere vitae*, more than dividing is to connect our mutual learning. As long as we learn to live with them, to value and respect the ones who are part of our groups, culture and/or different thinking from ours, will we walk towards the construction of a fairer and more supportive world.

### 3.5 Educate in cooperation and inclusion: *for the generations*

An explicit and limiting poverty for pedagogy<sup>122</sup>, and the unrolling of life, is machismo and feminism, that come from the same source, selfishness, spread as two antagonistic believes at a global level.



**Picture 3.4** Transformation in coexistence.

We must interchange the differences to make them complementary, between men and women, because not doing so leads to the lost of educating with meaning in life. For example, when a man stops participating in taking care of the children, it leads to impoverishing life, or at least creates a

<sup>121</sup>The *humanae vitae* unrolling requires of the *educere vitae*, an education for life in which “a lesson is the supportive activity that ‘allows the other to learn by learning oneself’...” Miguel López Melero, see “*Conversing with Maturana of education*” 2003:53.

<sup>122</sup> From the Latin “paidos” that means child, and “gogia” that means lead or guide.



disparity in the closeness to educate with love (tenderness, caresses, hugs, etc.), basic to the *humanae vitae unrolling* in families<sup>123</sup>. “To love-two is fertile. With the birth of a child a family is created, in which father-mother-child are affectively involved. The family is the natural shelter to survive. The dependence that is created is lived with happiness, being full of affection and love. Along with the love-passion-pleasure comes love-collective responsibility for the well being of the minimal social cell, the family, in which the human being lives his *ethos*, his home, the personalized and safe part of the universe” (Boff, L. and Murano, 2004:35).

During the last three thousand years, the predominant paradigm of sciences (mechanic), with the techno-bureaucracy<sup>124</sup> that supports it in daily life, has limited life, creating buildings close to the planet; classrooms, retirement homes, daycares, mental hospitals, hospitals, prisons (social rehabilitation centers?), and others, isolated from reality, and, of course, eliminating the possibility of meetings “with love” (in its purest expression, the only one: to give and donate oneself).

Techno-bureaucracy has contributed to exclude elders from families, life and education, elders are seen (in most of the cases) as inconveniences, expenses and great efforts because of their cares, and that is why they are sent to retirement homes and hospitals, and in many cases they are forgotten. Elders are being excluded from being educated and part of education, and decision-making regarding the learning process of youngsters.

On the other hand, youths are being impersonally educated “in bunches”, in the institutions. From daycare up to college. Parents who work full-time, sacrifice the pleasure of educate their own children for money, ironically they spent their time working to pay others to educate their children, without realizing that it causes people and societies to be worse, since the depersonalization and mass education destroy families, individuals and communities.

The pedagogy of the *educere vitae* must be a process of formation in and for life, a meeting with true, and as “pointed out by David Bohm: the opposite of truth is not false but insignificant. There are things that some consider absolutely abhorrent and others consider them insignificant” (Assmann, H., 2002:103), The pedagogy that does not achieve a meeting with true causes an insignificant education, meaningless.

<sup>123</sup> For the *humanae vitae unrolling*, the family is more than just a social and cultural construction, it is not just a historic process, it is not just evolution-biologic, it is over all: the deep meaning of the *humanae being*, because in it the meaning of life surges in the complementarity (unity), reinforcing the diversity at the same time(holism); it is the complex manifestation (lived) of sexuality, more than just sex, is the union of two human beings the fully live a mature spirituality (know how to share love: to donate and give oneself), and by free will choose to join in exclusivity between one man and one woman for the passing (forever), transmission (children) and preservation-transcendence (parents-siblings) of the terrestrial life.

<sup>124</sup> A fatherly idea of the State that perverts the function of a father, misunderstands it, deformats it and expands it with power, the necessary complementarity of the feminine and masculine (family) are absent, besides expanding in a dense mass of difficulties that inhibit the *humanae vitae unrolling*: “the downside of development is that the race for growth costs the degradation of life’s quality, and this sacrifice comes from the logic of competitiveness. The development has caused and enhanced the formation of big techno-bureaucratic structures that on the one hand dominate and step on the individual, singular, and concrete problems, and on the other hand produce the irresponsibility of detachment” (Morin, E, et.al., 2002:75).

Finally, the cooperation is teaching as well as pedagogy of education (*educere*) its biggest manifestation is in the *humanae being*, the family, in the community and in the society, in these vital niches at the same time; then, for the *humanae vitae unrolling*, the communities form a set of relationships between beings that belong; establishing with cooperation and blood relations.

The family is a vital niche, more and more damaged and corrupted, that by degrading itself it



**Picture 3.5**      **The family as a vital niche.**

damages the basis of society. The family understood as an union or common-union is a vital element of education, it is more than mutual cooperation, a balanced and harmony compromise, cooperation with love, whose constant purpose (that never ends) is the education of children and all its members, but also a social, communitarian compromise.

The *educere vitae* is not an independent act, but a necessity of everyone, from the inclusion and cooperation between generations that have existed, coexisted and will come to the planet, taking care of the first principle, life: more than sur-vival, to overcome abortion<sup>125</sup> and famish<sup>126</sup>, manifestations of the inhuman control of life.

<sup>125</sup> Any type of abortion is an attack against love (the cooperation and otherness), basic elements for life preservation, of the generations: "our life over the planet has been globalized in a new way, as had never happened in human history, the human beings cannot live any longer without taking the responsibility [...] we are part of a chain of generations. 'We have not inherited the planet from our parents, we have borrowed it for our grandchildren'..." (Hinkerlammert, F. and Mora, H., 2005:296).

<sup>126</sup> Famish is another proof of human cruelty or lack of cooperation and trans-generational inclusion: "we experience the fact that the human being is a natural being with necessities that go beyond simple choices of consumerism. To satisfy these necessities turns out to be the terms that decide over life and death, but the totalizing merchant relationship cannot distinguish between life and death, it is a great steamroller that destroys all life in its way towards the maximum profit. It passes over human life and nature without any criteria, and only survives who gets out of its way." (Hinkerlammert, F. and Mora, H., 2005:283).

### 3.6 The mass media<sup>127</sup> and their necessary re-orientation towards educere-vitae

Undoubtedly, intolerance is the opposite to the manifestation of cooperation and general inclusion, in other words, the other's right to be other reciprocally to my own right, as stated by Benito Pablo Juárez García<sup>128</sup> "...respect for the rights of others means peace." Our argument is that until nowadays, mass media play an important role to validate the principle of life, the individuals' right to freedom, to educate and to be educated, at the same time in all time and place, without the mass media, which are the means of communication and information nowadays, leading to intolerance, perverting or damaging the person and his being, whoever he might be, on the contrary, enhancing in him life, awareness, love, and happiness.

The mass media, historically have been forming the "global personality", we use and need more and more of clothing, food, and a really long list of goods that are alike or practically the same in the world (corporatism). Without going deep in this matter, globalization is like an expansion of the capitalism, a proof that the mass media have put energy into and accelerated the spread of knowledge, likes and preferences of people, at the same time that it risks freedom of choice and individuality.

The mass media without the basis of an education for life, *educere vitae*, put in danger homogenization, likes, preferences and behavior patterns of the beings and knowledge of the world.



**Picture 3.6** To take care of and provide long-distance education.

The no-education is the transmission of evil knowledge, and the substitution (rather than syncretism) of behavior patterns, culture and customs. The no education, since its appearance, has been enhanced by mass media. In this sense, we must acknowledge that mass media mainly transmit scandals, being that scandals are not information nor education (it is not pedagogy, neither knowledge). The education is compatible with harmful content, that along with morbidity, represent the main topics are spread by mass media.

<sup>127</sup> By mass media we mean the group of massive communication and information media, multimedia and ICT's. Such group being massive and not always well intended (no ethical), in other words, domination, evil use of power, manipulation and orientation of life towards possessing and materialism. Communication and information mass media are basically the television, radio, internet, telephone and other printed media. Multimedia is a term that refers to any object that uses at the same time different forms of informative content, such as text, sound, image, animations, and video to inform or entertain the user. The information and communication technologies (ICT's) are a set of services, networks, software and gadgets whose purpose is to improve the quality of the life of people inside an environment, and that make up a system of information interconnected and complementary.

<sup>128</sup> He was born in San Pablo Guelatao, Oaxaca, in March 21, 1806. He was a Mexican lawyer and politician, born a native Zapotecan, President of Mexico several times (1858-1872). He is known as the "Hero of America". A well known phrase that he said on July 15, 1867 was: "Among individuals, as well as nations, respect for the rights of others means peace."

The internet and television, mass media, even though restricted to many sectors of society, only foment two senses: sight and hearing (and the other three rest). The rest of the media, such as the radio or the telephone only stimulate the hearing, the implications of deterioration of the other senses damage the relationships of people with themselves.

In that sense, communication is translated as lost of human contact, the mobile phones, for example, at the same time that get people closer in a virtual meeting, get them away in the daily personal encounters, where not only the hearing, but also the sight, taste, touch, and smell, are the means of real contact between people.

Our stand is, definitely, not to demonize the mass media. The mass media, for the *educere vitae* could be means and purposes -not only one or the other (other means and other purposes, far from the principle of life)- to overcome ignorance, mediocrity, and lessen the restriction to access them. However, we want to emphasize that by focusing on visual and audio education (virtual and real), we leave out the development of the other senses and thus we lose our human abilities and sensitivities (*humanae*).

With the mass media it is stressed that we are more visual (immediately), and each time we stop being observers (inter-retrospection: set our attention and perception); the indifference feeds on lack of observation (that mostly comes from leisure), and love is expressed by the use of all our senses. Nowadays, to many families the main tutor or babysitter is the television or the internet, and we know the harmful and negative contents that we can find in these media. "The so call free time is not leisure, but a new type of no-leisure (business), that has a value coveted by the tele-market, the time of the consumer of mass media is a new merchandise that the viewers produce" (Assmann, H. 2002:195).

The *educere vitae*, in the use of mass media to *humanae vitae unrolling* implies at least: contact with creativity, the use of all the senses in a dialog in coexistence, between parents and their children, and the community in the care of children. Now we have a mostly (not exclusive) merchant meaning of mass media in the simple and daily education, even of the care of children, since the environment is so unsafe in the cities that families, mainly parents, prefer the "cloister of the house" (this is more emphasized in the mono-parental family), and in the different forms of homes the mass media has got in, in the intimacy of the families, supporting or attacking their ethical values and principles. Placing risks where there were not before, this means, time and space have been reconfigured, the students that we are all, and the most vulnerable ones, mostly youngsters, do not have the back-up they had before at their homes.

With the mass media the communication grows in the proportion that the human contact decreases and the meeting with the five senses, the relationship with all the senses is less balanced. "As stated by D. Harvey (the postmodern condition): the cyber-spatial capital tries to compact and absorb all the living times, including obviously, the so called free-time" (Assmann, H., 2002:199), the free time is the one we spent with our families and ourselves.

### 3.7 We propose facilitators of the *educere vitae*

A facilitator is, for the *humanae vitae unrolling*, what the teacher is for the sustainable human development, the transformation from teacher to facilitator is to inspire-conspire the own awareness, needed to start, at least, a change of the mechanic teaching paradigm that seeks to transmit the knowledge, the facilitator seeks to get closer to wisdom from the emerging paradigm of sciences<sup>129</sup>.

The facilitators mixed themselves with the learners in the moment of dialog: there is a meeting, coexistence and exchange of knowledge, beings, pleasures, flavors, feelings, and sorrows in inter-retro-action<sup>130</sup>. The facilitators allow the meeting between the scientific knowledge and the need to know to transcend, knowledge of knowledge<sup>131</sup>, and become aware of the conscience as learners, in the daily life, transforming into a *humanae vitae unrolling*.

A facilitator is a humble person. To be humble means to seek the truth<sup>132</sup>, unique, the truth that is not imposed to others, nor attacks others' freedom to choose different realities. The truth is in the middle, the realities, as different points of view or even dimensions, are peripheral; people, by getting closer to the truth, get closer to each other. Humility seeks peace, kindness, and virtue, with advices and prudence. One is truly humble, because he listens and feels with all the senses, not denying the diversity. The humble is a person who can say the truth without bragging, "even animals bend before sleeping", Bruno<sup>133</sup> meant that the animals thank nature, life, venerate the truth and/or God (however understand him).

A facilitator transmits experiences, life lessons, and knowledge from himself and his relationships with others. A common teacher teaches, while the facilitator converses and shares himself through his knowledge and his being. A facilitator goes from being to doing, is no who dictates what he knows, because he is not a dictator.

The facilitator is part of everything, has an open mind, does not categorize knowledge, does not fragmentize, acknowledges that there are not parts without the everything, that is at the same time inside the parts (observer-observed), and thus, he seeks transdisciplinarity, lives the holism because he cooperates, enhances the discovery and discovers the answers at the same time as his learners. He goes from being to doing, helps in the conformation of daily life spaces, of meeting or vital niches. He focuses on the person of the human being (*humanae*). He dissolves in

<sup>129</sup> "If it is true that the human race, whose dialogic *brain-mind* is not closed, he possesses the unlimited resources to create, then we can foresee for the third millennium the possibility of a new creation: a *terrestrial citizenship*, for which the XX century has given the germs and embryos. And the education, that at the same time transmits the old and opens the mind to the new, is the heart of this new mission." Morin, E., 1999:68).

<sup>130</sup> "It is necessary to understand not only the complexity of the inter-retro-actions, but also the hologramatic carácter that makes the part –the individual, the nation- to be in everything –the planet-, and the everything to be inside the part..." (Morin, E., 1993:201).

<sup>131</sup> To realize that we do not see what we do not see (Morin, E.). By realizing that we do not see,- that we do not see, we do not care about what happens to humanity, in the planet, that we have lost our awe ability, our sensitivity-, is likely that we retake the complex thinking: the knowledge of knowledge.

<sup>132</sup> See chapter I, footnote 2.

<sup>133</sup> Bruno Gálvez, peasant from Veracruz, lives in Coatitlan in the mountain range of Perote. With whom we coexisted during the Biopedagogy course.

the community or the organization so the decisions come from the common agreement (unrolling). And, is in this situation that the teacher, under his own perspective<sup>134</sup>, is defeated by his own precepts, while before the eyes of the facilitator has been a change of paradigm, from the traditional education to the *educere vitae*, in other words, the facilitator is not interested in the situation of winner or defeated (competitiveness), he only seeks to be one with the knowledge and his learners.

The teacher is owner of the knowledge, dominates his subject matters and under this view is the winner that defeats ignorance, transmitting the information he has accumulated, he seeks to homogenize an only knowledge for one unique type of person (parcel of knowledge).

That is why the teacher competes while the facilitator cooperates and converses at the same time as he goes discovering the knowledge, knowing it in the unity and the anthropologic diversity (multidimensionality) of his learners. Is in this way that in the *educere vitae*, the student turns into an apprentice, goes from being a passive receptor to be a creative actor, who shares with the facilitator the discovery of the knowledge, knowing; this means that he questions himself, does not avoid the mistake, and understands it as an ethical part of the *educere vitae*, of his own *humanae vitae* unrolling.

That is why a technologist teacher will always be less sensitive than a facilitator focused on the *humanae being*. The technologist teacher has been prepared to offer recipes. The facilitator is formed and prepared in the daily life. He is always paying attention to the passing of people's life. He forgets prejudices and pre-expectations. He gives the best of himself: listens and is listened to, thinks with all his senses and that is how he acts, he is not interested in victory, but in transforming the ignorance, sadness, and frustrations.

With all this, that comes from all that we observe in our daily contexts, we affirm the

construction of a new space for solidarity, of a learning process, in which the participation of facilitators is observed, that during life have learnt that the best way to promote the unrolling is by sharing and conversing forms of live. Putting what is truly useful and throwing away the old heritage, creating new ways of belonging and personal, familiar and communitarian identity.

The spiritual force of the facilitator is translated into perseverance and determination of the being to doing, seeking the cooperation, solidarity and self-organization. The results of his task include his equals and not only money payments. Everyone is interlocutors of the same text in one context. On the other hand, the technologist teacher, dictator of knowledge, is pressured by the institution and the salary, stays in the way, drown by his own theories and proposals to others, in which he is the author and is foreign to the facts of the others. He never saw them as equals, he always moved them away from his feeling and living.

<sup>134</sup> The institutionalize education, extremely bureaucratic. The mechanic paradigm, of control, of a system that is more than three hundred years old.

### 3.8 We propose *educere vitae* niches rather than buildings

How to promote that the human being (learner) can observe the world from which he is a part of, when he has truly lost the meaning of life, by basing his existence in a mechanic paradigm that promotes the confinement between the discipline walls? It will be important for the learner to be able to observe the different environments that surround him –from the complexity and systemic- and get out of the meaningless life. Nowadays, the humanity faces great problems, whose causes and consequences are multidimensional centered, basically: the lost of the meaning of life and the awe ability. “To allow the children to experience and appreciate the greatness of what surrounds them is a way to enter in this spiritual dimension [...] we must allow them to be in touch with nature, to value the great gift that is the natural environment. All of this makes hearts tremble.” (Snow, P., 1997:102).

The *educere vitae* will be a vital niche, without walls, that helps the apprentice to observe the world and himself at the same time (being observer-observed). Without strict timetables, that are used to receive and accumulate information, distracting them from the deep meaning of living learning. Such accumulation of knowledge takes away the freedom to self-observe and observe what surrounds them, the *educere vitae* needs to go from the time *cronos* to the time *kairos*<sup>135</sup>, one seeks to be by being with the others in recursivity, cooperation in complementarity and in the not regulated appropriate time.

“Krishnamurti stated that maybe it was wrong to take a child to the outside to just point out



**Picture 3.7** Learning in the Nature.

trees, butterflies, the sky, the water, because if the child does not have sensitivity to all these, the nature itself becomes an academic subject” (Lee, M., 1997:114). The apprentice must be related to the nature, setting free his sensitivity, the observer and the observed to be in common-union, that there is not distance neither separation. Thus, the learner starts the journey of life, free with the environment (and not only in it).

The facilitators of the *educere vitae*, by leading the apprentices to the vital niches, must procure that they learn with the senses. The, the next aim will be: how to re-learn or re-apprehend

new spaces or sceneries (vital niches) that can represent learning processes for the meaning of life? “To provide a meaning to all that we do, before anything, we must feel it and feel it with our senses. It is obvious, then, that the feeling, intuition, emotions, experiences, and life lessons are the north that will guide us in the construction of a future from the reality of each day. The meaning, our meaning and others’ meaning, is got and got again in that path” (Gutiérrez, F. and Prado, C., 1999:39).

<sup>135</sup> “In the Greek from the bible there is a clear distinction between *cronos* and *kairos*: chronologic time and living time (*durée*).” Where the *kairos* is the living time: “the appropriate time, the day of freedom [...] the moment in which the year passes, day of the Lord, Shabat [...]. While *cronos* is the subjective time, linear, time of a clock and measured.” See (Assmann; Hugo, 2002:202).

In this regard, we would like to take back our experience of coexistence-learning –biopedagogy course- in the community of Coatitilan<sup>136</sup>, where we perceived with our senses, the trayectory of the meeting between peasants and a group of college students, going from past to present, the life lessons and the memories related to the work of trout reproduction. The cooperation between them in harmony and respect, and taking advantage of the nature elements, have reinforce a vital niche that helped us to understand the value of discarding the prejudices of traditional education. We had the capacity and opportunity of intertwining with our senses in a scenery where the body-mind-spirit were connected, in harmony and synchronicity with the environment in common-union. The inter-retro-relationships between the people from the community are felt, are less materialistic, they live in a communitarian meaning, different from us *urbanitas*, we have lost our belonging to our community.

We observed and lived in Coatitilan, the importance of going from being to doing, in other words, we experienced from our being our doing with our five senses and with everything that we are, living and observing the peasant and communitarian reality of the relationships with our mother Gaia.

The *educere vitae* is a space of coexistence and common-union between the human beings,

Know how to listen to, not from the filter of our own thoughts, but as simple receptors and transmitters of information and knowledge. Know how to listen is to receive the wisdom of people, at the same time as we coexist with them in their multidimensionality, to create smething in common that takes form throughout the discussions and mutual actions (creativity).

aware of the necessity of promoting the cooperation and solidarity. As stated by Maturana: “The purpose of the education is to guide our children in the path to being human beings that respect themselves and others through the continual generation of coexistence spaces that originate cooperation, happiness, and a responsible freedom” (Maturana, H., 2000:55). Human life in the communities, cities, universities, factories, farms, could coexist in a constant acknowledgement and reevaluation (*humanae vitae unrolling*) of our necessary interdependence: in cooperation and group work that give democratic sustain to society as an environment or habitat of the *educere vitae*.

More than close sceneries and classrooms for learning, the *educere vitae* needs open auditoriums<sup>137</sup>, specially to listen, as a mutual action of understanding the different opinions (diversity), as well as to dialog, and present a stand of criticism and mediator of differences (unity).

<sup>136</sup> The connection of the Universidad Veracruzana with the community of Coatitilan, gave enough scientific, technologica, and human support for the community to develop the production of trouts in a communitarian farm, without imposing mechanic criteria. Our group considered that it was important for our learning experience from the biopedagogy, to establish a meeting of knowledge and living creatures, out of our relational confinements.

<sup>137</sup> Auditorium as a place of unity in the diversity and diversity in the unity. “If people are able to listen to each other without prejudices, and without imposing anything, each participant should commit in true and coherence, without fearing to let go of the old ideas and intentions, and to be willing to face something different when necessary” (Bohm, D, 2001:25).



What we learn in group leads us to the truth? The group Francisco Gutiérrez described, we interpret as a community (common-unity), people in common (with a purpose in common), this group-community (human beings-family-society) are connected by the biology of love<sup>138</sup> and being relational (social) in interdependence. No group-common-unity can be container of the truth<sup>139</sup> by itself, however it can be coherent with it. The group can be a witness of the reality or realities, and by being coherent with the multiple realities of other groups at a planetary level, they built a common path towards the truth (common purpose)<sup>140</sup>.

In the *humanae vitae* unrolling the apprentice does not deny the otherness in competence, but, as stated by Maturana, “the social behavior is based on cooperation rather than competence, the competence is constitutively antisocial, because as a phenomenon it is the denial of the other. There is not healthy competence, because the denial of the other implies the denial of oneself by pretending that we validate what we deny. The competence is contrary to act seriously, because who competes does not live what he does, alienates himself in the denial of the other” (Maturana, H., 2000:34).

We believe that it is not easy to transform the education, our intention is not to modify its thinking (readers), but to modify our desire to transmute knowledge, share what we know, that the transformation of education can happen as long as we want and we want it in our hearts, not only reason. The human beings are mainly guided by the heart, love is what expands our smart behavior, and that is why the vital niches for the *educere vitae*, of our children and future generations will have to be based on love.

### **3.9 We propose an *educere vitae* for the future of humanity (*humanae*)**

“To educate in the complex thinking must help us to go out from the state of dismantling and fragmentation of the contemporary knowledge and social and political thinking, whose simplifying ways have produced an effect well known and suffer by past and present humanity” (Morin, E. et. al., 2002:33). It is difficult to rethink an education for the future without considering the course of human’s history. When did education leave the learning for life behind? How and why did we stop answering in an organic and systemic way to social, political and biological problems? Why do we go farther from teaching for life, the change and

<sup>138</sup> “I believe that not all the human relationships are social relationships, that emotions that sustain a relationship give it its character, and I think that the emotion that constitutes and sustain social relationships is love. In other words, I think that, what makes our social living is the biology of love” (Maturana, H., 2000:10).

<sup>139</sup> “We must learn that the search of the truth needs the search and elaboration of metaphysical points of view that allow the reflexivity, that have the integration of the observer-conceptualizer in the observation-conception and the ecologization of the observation-conception in the mental and cultural context that is his” (Morin, E., 1999:31).

<sup>140</sup> In the experience that we had inside the community of Coatitlan, what we observed was a environment of friendliness and cooperation in the task of procreating trout, even though we do not discard the fact of being observed and coexisting with a group of people is somewhat unknown to them, this made the inquiring different from what happens in the everyday life. However, in the way that they helped each other (self-organization), and work without ranks or fixed salaries. It makes this work a niche with a nice and friendly environment, that we felt and touched, that without being competitive and ranking. However, we noticed something special in Adán, who without being a leader, (from the idea of competence), was undoubtedly a facilitator.

intergenerational solidarity? This questions must be answered by the *educere vitae* for the future of humanity.

To rethink the *educere vitae* for the future of humanity entails to discover the importance of pedagogy in the transformation of the human beings, families, society and the government. The basic problems of pedagogy are not really pedagogical but rather political.

The parents are the ones who realize the difficulties of their children in their studies, and that are undoubtedly related to education, but we do not count with the exact knowledge to refute the matter. If we do not have the basis to change the formula to educate our children, we do not make the substantial changes. For this reason, the educative change –transformation– must be seen as a complex and systemic process, in which we all have an impact in the life of children and their future; we can participate, not only proposing, but also interacting in the delicate task of the *humanae vitae unrolling*. This company of the humanity is not only a job and responsibility of the departments (ministers) of education, but of the parents, families and societies.

Our compromise cannot be delayed, it is necessary a holistic education, that prepares us to live in inter-retro-relation, all the human beings have the responsibility of the future of the humanity. It is time to acknowledge that the mechanic paradigm in which we have supported our future is broken and we have to follow the new paradigm exposed by scientists and figures of the different scientific fields (physics, biology, pedagogy, psychology, anthropology, etc.),

since the problem that we face as a planet is of multidimensional magnitude, and requires of a new way of thinking.

The school is nothing but a sort of entanglement (rather than an unroll) that prevents the genuine and spontaneous learning (legitimate intellectual research, multidimensional and plurisensorial), by giving made formulae that standardize the solution of problems. The less the fixed intellectual habits the more the adaptation, the apprentice will be better prepared for life. This destroys the pedagogy of the exercise and use of mental faculties by means of repetitions and memorization of answers. For this reason, the spaces closed and far from the experience of senses (all of them) cause to be afar from the real wisdom.

Furthermore, the acknowledgement, documents, and techno-bureaucratic institutions have certified (diploma-certificate) the possession of knowledge as a presentation card; that means a set of “accumulated” knowledge, and a type of sterile “guarantee” of a static knowledge. In the *educere vitae* the existence of such diploma (document) is unjustified, since it leads us towards a vital process (dynamic) that takes us to the permanent education, for live (that we keep learning forever).

The meaning of learning of the apprentice in the *educere vitae*, comes from feeling, this means, from vibrating and reactioning with plenitude of all our senses before what we learn in a way that is enjoyable and useful to our life without neglecting the biggest dimension that corresponds to the learning that contemplates and acts pleasantly (freely) in common-union with our equals, the planet, and the cosmos

from our complex thinking and acting. The *educere vitae* is present throughout all the life of the human being, “seen as the ample and complex process of dialogic communication of the man with other men and the world that surrounds him” (Gutiérrez, F., 1986:9).

Since formation in the mother’s womb until death, the human being lives in transformation his multidimensionality<sup>141</sup>. The spiritual essence, after death, stays. And after the material death, the spirit keeps existing, this means, “every human being, as the singular dot of a hologram, it has the cosmos inside [...] The soul has no boundaries, has no end. We cannot find the limits of the soul, even if we go through all its ways, so deep is the *logos* that it contains, said Heraclitus. The soul is not a stable entity, it flows like the conscience” (Morin, E., 2003:121).



**Picture 3.8** Biopedagogy: dialog with peasants.

The moment (*kairos*) of the *educere vitae* is during the whole life, it takes place in the daily life of the human coexistence. The human beings are those specific entities that are distinguished in the process of human coexistence, since there is unity in time and space, the time of the *educere vitae* must take place in the multidimensionality, which favors the unity of the person without hiding his multiplicity.

In the educative process we have to pay special attention to the moments in the childhood of the *humanae being*, trying to strengthen the unifying self of the great multiplicity and a multidimensional totality. The others inhabit us, we inhabit the others. And thus, the process of the *educere vitae* must continue the formation and transformation of the *humanae being* during his whole life, we must not lost sight of the otherness, the other is in us and we are in him.

The education planned for the future, from now and here, must use the existent knowledge, overcome the antinomies caused by progress in specialized knowledge, at the same time that identifies the fake rationality” (Morin, E., 1999:38).

The biology and culture reconnect in the human multidimensionality, the culture dignifies what is human (*humanae*). The human being has formed in his knowledge the being and doing the culture that has needed throughout history, the culture is transmitted from generation to generation (even poverty as a cultural and material phenomenon is genetically inherited). The exclusively technical results of culture, misused (without ethics) have traced distant gaps between one human population and other, originating human conflicts over the supremacy of the resources. The *humanae* of the humanity is at risk, that is why joining to the thinking that calls to an *educere vitae* that considers the *humanae vitae unrolling* in all its dimensions is pressing.

<sup>141</sup> We want to reinforce what we stated in chapter I, that “the *humanae vitae unrolling* is related to the principle of life because it promotes, enhances, takes care of, and seeks to achieve life in all its manifestations and shapes, on the contrary, to break the principle of life is to fear, attack and prevent the natural surge, passing and death of life itself.”

The *educere vitae* must open spaces to solidarity and human civilizations based on the intercultural, interethnic, interreligious plurilanguage, and seeing with compassion before the cruelty of war, cataclysms and the culture of death.

“The cultural change can be quick or slow, the time of the change cannot be specified *a priori*, and the cultural change happens only as long as the change in the emotions that assures the conservation of the new network of conversations that constitute the new culture happens” (Maturana, H., and Verden-Zöller, G., 1993:16).

We usually do not live life in the present, we live it in the future, in relation to what we want, or in the past, in relation to what we have lost. As a result, we are only desires and unsatisfied expectations or complaints, and we cannot respect ourselves or others, and we live creating illegitimate expectations, recurring about ourselves and the others.

If we think of a space of teaching through which we can make a cognitive diagram for the human life (*humanae vitae*), which can only be our planet reconnected to the universe.

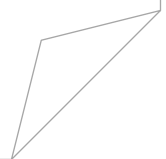
The planet Earth, in the universe, is our womb, is the place of promises and the real meaning of the human life (*humanae*). It is the place where the genesis<sup>142</sup> emerged from the human. This can be the scenery per excellence, where human beings live our happy lives, loving our fellows, who are alike in their uniqueness and diverse in their totality.

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<sup>142</sup> The life style of a living system is lived systemically in a structural ontogeny movement (epigenesis), and keeps itself systemically generation after generation in a phylogenic structural movement (phylogenic epigenesis) (Maturana, H., 1999:216).

## *Chapter 4*

*Life: destiny  
and the way of  
the humanae  
vitae unrolling*



**“As if it were a dot of a hologram, we carry in the bosom of our singularity, not only the whole humanity, the whole life, but also the whole cosmos, including its mystery, which lies undoubtedly in the deepest part of the human nature.”**

**(E. Morin, 2001)**

**“...Life, like God, and music, and carbon, and energy in a vertiginous connection of developing beings, mixing and dying. It is undisciplined matter, capable of choosing its own direction, aiming to indefinitely delay the unavoidable moment of thermodynamic balance – death–. Life is also a matter that the universe sets out through human beings”**

**(L. Margulis and D. Sagan, 2005)**

#### **4 Life: destiny and the way of the *humanae vitae* unrolling**

Life is a mystery<sup>143</sup>, each manifestation of life is a mystery, and in turn, it is a component of a higher and infinite complexity<sup>144</sup>. Life is more than growing and developing, concepts that imply finitude in themselves. Life is infinity that derives in more than simply the genetic charge that comes from the first man and the first woman, which we share with the whole human race, completely or partially, and that in turn is present, in infinite shapes, in all the living creatures of the planet.

For life means that, even if we do not want, we transcend, because “we live in dying and we die in living.” Life is not inherited, it stays, it continues in spite of the human existence and though: “I think, therefore I exist”, that intellectualize in a utilitarian reasoning of life in the reductive-mechanic paradigm, while the “I exist, therefore I think”<sup>145</sup> is the *vitae* of the *humanae unrolling*; which in the emerging paradigm of sciences contains death<sup>146</sup> and the organic existence, of the spirit as transcendence (gift and grace), the breath as a immeasurable blow that comes from the encounter of a woman and a man, and that turns majestic with the conception as implication of the *vitae unrolling*.

The “human conscience” is the principal element that allows us to understand that life is an “en-roll”, and it is in our being and doing conscience that the life of the being must be “un-enrolled”, with the rebirth of intersolidarity relationships, based on love for our equals and the cosmos.

<sup>143</sup> “Mystery is not the same as riddle, which once deciphered disappears. The mystery is the size of the depth that is in each person, in each being and in the totality of the reality, and possesses a unique character, definitely undecipherable” (Boff, L., 2000:144).

<sup>144</sup> “When we face the infinitely complex –the human being, man and woman– we become clearly aware of what a mystery means existentially in the environment of experience [...] each person is a mystery [...] the person appears before himself and the others as a challenging mystery” (Boff, L., 2000:145).

<sup>145</sup> In the beginning, humans lived in a holistic way, in an organic relationship, in common-union with the cosmos. Far from rationalizing the fundamental was the existence. There was not division between science, reason and faith. The human being shared the wisdom mutually, men and women lived in a gilan society.

<sup>146</sup> We understand death as the transformation in the living of our daily actions. We constantly live it in our being; we meant the ontic death, the death of the being. To love, giving us we give part of our existence, as if we detached part of our life. By giving ourselves we also receive part of others’ life.

Life is the first principle of the *humanae being unrolling*, life is not mundane, but the conjunction of the matter and the creative mind, as a resume of our ability to distinguish, to love, to freedom, and transcendence; then, our proposal is based on enhancing life in being here and now, because we acknowledge that the humanity lives in the appropriate moment (*kairos*), to go from the culture of death to the culture of life. Because nowadays the humanity is living a culture of death, since we attempt against the living creatures and the elements of the cosmos (water-fire-earth-wind).

Hope is always with us, and we believe that not all is lost. The humanity is rethinking cognitive and creative strategies that come from a different way of listening and contemplating the universe, for the unrolling of life to perpetuate a *humanae vitae unrolling*. In the humanity the material and mechanic perception of the rhythm and universal movement is transformed. The human spirit is free again (*humanae*); and the conception of a different world starts to create the basis of a different way of the *humanae* to think and walk. The perception of a reality intertwined in quantum, physic, ecologic, organic, anthropologic, social, psychological and spiritual dimensions, starts to outline a new and numinous path for the unrolling of the humanity<sup>147</sup>.

To walk along this path is to acknowledge the inseparable union of the human existence that tries to find creative proposals<sup>148</sup>. An unrolling that allows us to feel that we belong to the earth, contemplate us as citizens of the universe and sons and daughters of Gaia, an unrolling where a new vision of the world is created<sup>149</sup>.

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<sup>147</sup> "The new vision of reality [...] is based on the understanding of the relationships and reciprocal and essential dependences of all the phenomena: physic, biologic, psychological, social and cultural. [...] at present, there is not any conceptual or institutional structure which is strongly established and that adapts to the formulae of the new paradigm, but the general lines of this structure are being traced by many individuals, communities and groups who are thinking of new ways to think, and that are organized according to the new principles" (Capra, F., 1982:307).

<sup>148</sup> *Creativity*. In words of H. Maturana "I think it is a gift for the community. Each time that the community believes that one is doing something new, valuable, that appears in someone the spontaneity of living, it says that that someone is creative" (Maturana, H. 2005:79 "The meaning of the human").

<sup>149</sup> "The Earth is not the sum of the physic planet, plus the biosphere, plus humanity. The Earth is a complex totality (physic/biologic/anthropologic) where life emerges from the history of terrestrial life. Life is a biophysical organizer force in action in the atmosphere that creates over the earth, under the earth, in the seas, wherever it has expanded and developed. The humanity is a planetarian and biospherical entity" (Morin, 2004:68).

#### 4.1 Life as a result of love, expanded during the unrolling

Life is the result of love (or cosmic-energy), as giver of life, any transgression against it is at the same time an aggression to love, the energy that holds the universe.

Humanity will progress through the interaction of the internal and external world of the human being, of the harmonic convergence of individuals and societies, of the pact of love between culture and nature. A new thinking, the universal vision and constructive creativity will be the basis of the future unrolling; the scientific renaissance will free the knowledge; the holistic and spiritual understanding of the universe, as well as the humility to acknowledge the limitations of human rationality, will give wisdom to the human race, a new thought will emerge.

In our relationship with the natural world and each other, we overcome the “simple” idea that life is just a bunch of cells, molecules, or genes. There is something more: the *spirit, animae*<sup>150</sup>, we cannot keep separating matter from energy.

In life, every day we resurge from darkness to enter in the light, and the food to that light is wisdom<sup>151</sup>; to acknowledge the importance of life in the universe, in the holistic sense, it takes us out of death and ignorance –which together takes us to attempt against life– in which we live; life is lived in the meaning of life rather than meaningless<sup>152</sup>.

The human being can overcome (light and darkness) to stay alive, where life and death are immanent of the human reality, one exists inside the other. We are beings for life the same way we are beings for death. We experience this without realizing it, in our daily existence<sup>153</sup>.

We are beings launched for eternity; indeed life is inside us, but does not depend exclusively on us, it must be a gift, because life does not come from nothing. It is the same for death; in the same way we fight to live we must face death, because it is also a gift. No one wants to die, we all want to live, but death and life connect us. The *humanae being* lives in the strength and weakness of its corporeal being and its social being: <<Without being there is not thinking>> (Parmenides) thus; I exist, therefore I think.

The consequences of the manipulation (biological, social and cultural) of life are unknown to us, though little by little have started to appear (diminishment of the genetic variability, the appearance of new diseases, increasing of plagues, the lost of natural, cultural and social diversity). The genetic manipulation of living organisms is changing nature as we know it, not

<sup>150</sup> “The mind is the organization of the thought and the energy of the will; the soul is intuitive, it feels and senses; it is sensitivity, frequently pain. The soul is what feels the moral pain. The soul is also what feels beyond happiness, shines because of it, and can experience the ecstasy. [...] the soul can make us sensitive, vulnerable, generous, compassionate, to open to the world and others” (Morin, E., 2003:122).

<sup>151</sup> The wisdom involves finding the truth. We must recognize ourselves immerse in past generations. Our ancestors; the first fathers-mothers were wise, because love existed in them, they spoke in a dialog full of love, because they felt part of the cosmos –rather than owners– as part of everything.

<sup>152</sup> “My last warning is related to the human condition itself, with the experiences of the absurd that we experience when our deeper existential questions find perplexity silences for answers. It is related to the mortality, the luck, absence and emptiness of the sky. It comes to my mind Alfred Schutz reference to the <<basic anxiety>> which he related to the sensation that our life could lack essentially of meaning...” (Greene, M., 2005:85).

<sup>153</sup> A person dies, in the middle of life, many times, but each one is a different form of rebirth (Maturana, H., 1997:313).



only the perspectives of development, but the survival of humanity itself, which makes clear that the human conscience is necessary for the life and unrolling (caring and enhancing).

## 4.2 The *educere vitae* bosom of life

At the beginning of this chapter we mentioned that life is the main principle of the *humanae vitae* unrolling. In this section we want to highlight how we can promote the care of life. We consider that it is necessary to rethink the education, in a more holistic sense, that is why we have deal with the *educere vitae* in the third chapter, because we are interested in cooperating to propose a way for the human being to find the meaning of life and to transform into the *humanae being*.

To take care and enhance the unrolling is more than an act, it is an attitude in favor of our home (the universe) and everything that is inside it, and it is to act in favor of love. The human beings, to transcend, reproduce themselves and conceive, are willing to give and donate life. It is the main booster of itself, as long as conscience has not abandoned us. Life comes as a conjunction of love, and not only as a physical act, because it is fed of spirit.

The *educere vitae* is the bosom that with love and tenderness places the man and woman in common-union in the care of their children, emerging from the heart the resonance (male-female) of love that leads to and entails the *humanae vitae* unrolling.

The defense of life (homeostasis<sup>154</sup>) is written in our genes, and also in the genes of all the other living creatures, this way the *humanae* has a history written for life from its origins that repeat over and over.

“If living is substantially a cognitive activity, we must admit that every learning is a process that takes place in the living organism. Learning is

always a corporal activity. And since the bodies know, everywhere and anytime, movement and expansions in the finite, all the knowledge has that mark of the finite” (Assmann, H., 2002:74).

Every moment that causes help, cooperation, love to our fellows is the *kairos* of life. Life needs the *kairos*. The *educere vitae* causes the recurrent existence of the *kairos*. When does life start? Since forever, and with emphasis after chaos. Because there are in us rests of original cosmic dust, it is our own spirit. When does death start? Since forever, along with life and never after it. It is the immanence of life in death.

Life needs not to rationalize everything that happens. The *educere vitae* prepares us not only for rational moments, but also to face every moment: passionate, emotional, sentimental, fun, creative. “We do not only think with our head, but also with our emotions and our whole body, as well as with our spirit, visions, hopes and perceptions of meanings and

The time of the *educere vitae* is the time of life. Before birth, we existed in the genes that created us and in the atoms that formed our complex molecules and cells. The *educere vitae* happens at the same time, is a catalyst to get better results. With the *educere vitae*, as an educative process (understood as transformation in coexistence), we get from the interior and exterior, in mutual recreation of the

<sup>154</sup> “values” (Zohar, D., 2001:54)  
<sup>154</sup> It is the internal regulation of an organism with the purpose of keeping its structure.

*humanae being* (mainly from a child) the necessary learning for life. As a new way, though original, of being, “life and knowledge are, before anything, self-organizing processes [...] To teach means to contribute and trigger the self-organizing processes in neurons and languages of people” (Assmann, H., 2002:66-67).

This takes us to reconsider our perceptions and our actions inside this planetary system. We should remember that in nature the residuals do not exist, everything is a resource. But us, human beings have took up a growing culture of wastes, what we do not use is eliminated, increasing the levels of junk and putrefaction, from which each day is harder to get out, if such actions are not considered in our living style.

### 4.3 Life in unity and diversity

To walk beside others needs of the mystery of life, of acknowledging that I am the cosmos and nature! We should not live with fake barriers that make us different from others, exclude us from the richness of the Planet, from its fruits and work, because I am a hologram of that fruit rather than waste. We are all part of life in all its manifestations, and the *humane being* must be assumed as such, not over but between and with nature.

Since his origin, the human being has lived in unity, feeling the need to live in groups, clans or hordes; and his history has had several phases, with times of splendor and brutality. The great civilizations have been product of the capacity –intellectual, spiritual and social– of the human beings. The agglomerations in cities-polis come from the gregarious sense and technical-economic development. The social being has always searched to live together with other beings. Hence the need of being in synchrony with communitarian life.

The human family, as a basic grouping element of society, is the space where the concert of the *humanae vitae unrolling* has been synchronized. The common-union is the precincts where the concert of life takes place. Along with his father and mother, at

least in the beginning, and then with the whole human circle that surrounds him, the *humanae being* gets the first melodious sounds of love, that will insert him later into the community and human societies (*humanae*).

Nowadays, in the midst of the XXI century, the different experiences of human life over the Earth, show that we should live a holistic and complex *humanae vitae unrolling*, this means, in universal harmony. We should go back to the path of love to our fellows and the close relationship with nature.

The multiple human catastrophes –famine, abortion, holocausts, genocide, racism, fundamentalism, terrorism– together with the natural disasters, are the cries for help of humanity and nature, shouted to the universe and God. The *humanae vitae unrolling* is starting to recover the sense of awe for the creation, with openness to fertile and creative dialog between human beings and cosmic realities.

#### 4.4 Life is to start quitting

Since ancient times, knowing and acknowledging that the Earth was round, finite, meant to become aware of the possibility to get something from others and the Earth itself. This has led the current and primitive human being to isolation and separation, to the growing possibility of owning nature and the planet.

The excess of ostentation degrades humanity and ends the ecosystem. The search engine that allows us to quit the commodity understood as the abuse of resources, and that is translated into wastes, is to find the perfect opposite to sumptuousness, which is humbleness with charity; individual decision that calls to an action or small step that can even move the world, a fundamental part of this decision is the detachment to material. Materialism has been the guideline, widely advertised in our contemporary culture, and that has been the force that moves the world, and that provides meaning to life, when the reality is that in life we lack a real “feeling” and “living”.

We have lost the ability to feel compassion for our brothers: the most unprotected human beings, animals and plants. Resentment does not come from the excluded ones, and evil is not justified, but we must acknowledge that evil is like of a human response, is like a social construction, and as long as we keep in that construction leaded by detachment and ignorance, the future that we foresee as catastrophic, will be irreversible.

The persistence of life needs of revolutionizing or constructing a new future. With the necessary call to meditation, but it is equally necessary to show an evaluation or “judgment” about it. And to only act in favor of a decisive conscience: *the humanae vitae unrolling*.

To go out of ourselves, the detachment comes from compassion to doing and being, to truly believe at the same time as one is congruent with the actions that hold what is felt, where one can sincerely transmit an *educere vitae*. To give up possessions, in size and quantity, it is about a deep act of conscience in the individual act, that leads to summon the other to transformation with the own acting, with the example. It is to promote the continual *transformation in coexistence*.

## Authors' Note

The dialog-conversatory has been a pleasing conjunction that, in the way of a rhizome, has been useful to work for over two years and a half in this paper that we present to the reader-interlocutor, a hologram of what we, who make up the Ninth Group, lived; Rosa Ela, Darío Fabián, María Alva, and José Luis, in the elaboration of this group dissertation for the Doctorate in Educación con Énfasis en Mediación Pedagógica (Education with Emphasis in Pedagogical Mediation).

Through the dialog we get to inter-retro-relate in cooperation, knowledge and identity with each one and everyone together in our group, in an inquiry and search for the truth, always in construction, unfinished today and the rest of our lives, which forced us to propose the ideas we presented before as a collective and individual construction at the same time, supported and guided by the professors, books and documents, that every day, in each meeting and in the routine of our lives, gradually changed us causing the passion to live experiencing the day to day, in our classes and work, with our families and friends, and between us as a group, a convergence rather than a homogenized unification, since we reinforce our knowledge and respect for diversity in the unity that we built, with readings full of intention, really dialoging about and with the professors of the doctorate, not to convince each other of anything, nor to face us, but to listen to each other to built in the collectivity.

To listen to us has been a passing through life acting, from being to doing, each meeting had a disagreement, recursively in the dialog, in the silence to explore what is new, diverse, deeply examining, without strictly wanting to reach one opinion or conclusion, without competing with each other to reach the truth, because we never searched by means of it, acknowledge, nor fame, nor reputation, we love our mutual understanding, and not only the results.

The process was slow, since in the dialog we doubted our own opinions and contributions, as well as the others', we seek to get deep inside reality, we did not search a transmission of knowledge, there were not ranks among us, it was a jointed exploration, knowing beforehand, that we did not know the truth, but that we could go towards it, we wanted to find its way, follow it and understand it in common-union, such way is the one we called *Humanae Vitae Unrolling*, as a way that every *Humanae Being* lives, and that to discover the conscience more deeply, we need the *Educere Vitae*.

Questioning what we know, questioning what we thought we knew individually and in group, were the boost that created the dialog, and that appeared before an experience, talk, or book; these leaded us in the dialog-conversatory. The dialog takes us to consider in our group work: three educative questions emphasized in pedagogical mediation, which in turn are the three chapters of our group work: Where do we come from? Who are we? Where are we going? From this we affirm that from the dialog in our group-emotional-spiritual meetings, we are in the constant process of reorienting our way in life, our interests, and our intentions. We want to live (love what we are and do, conversing, learning and teaching) in a full way, and specially "human" (nor automat, neither mechanic).

With this paper we try to be congruent in what we say and what we do; remembering that there are younger generations watching us, and that we are their role model; in this way, it is helpful the "common meaning" that makes us share and converse, creating in group what

individually would be weaker and have less potential. We rethink and reflect about the sustainable human development, perceiving a cold notion –manipulated by the global philosophy and politics–, immersed in the mechanic paradigm and covered with economics. This situation led us to propose and provide a new notion, holistic and organic, which remodels the human being and life in a multidimensional way, that is how is born the: *humanae vitae unrolling*, as a warm, sensitive notion.

We lived that the intelligence created in a group, in coexistence, is the result of dialog, as a recursive loop, rather than feedback; since it allows us to identify that learning goes in a two way path, in constant conversion, not circularly but as in a growing spiral. What we think, decide and do, feeds on thoughts, actions and what other people say, see, or read, all of these we perceive with our being and its five senses of the others in their speeches, and from ourselves, by reflecting in the group and giving it, creating more critics and self-critics.

With the *humanae vitae unrolling*, we are sure that we are not the same that we were when we started the doctorate, we do not know if better or worse; what we do know is that we feel compromised to ourselves, our children, our brothers, our friends, and all the people that surrounds us, with love and life, it is its diversity and its unity. In other words, with the planet: the micro and macro cosmos.

Valuing more and more each moment, stopping to dialog and share; acknowledging us as bioloanthrop beings that finish cycles, being death on of them. We try to accept ourselves as we are, with the richness of our individualities to strengthen as a group, in spirituality and autonomous-interdependence.

The experience of our *humanae vitae unrolling* has given us the common-union, sharing has strengthened us. The obstacles we faced destabilized us, but they also helped us to give us cohesion and consolidate us. They also allowed us to reorient our life, towards an econoquantum *life style*.

#### **Where are we going?**

- Towards the search and finding, day to day, in our spiritual being everyday life. Acknowledging us, not only as matter, but as multidimensional beings, planetary wandering beings in the constant practice of being to doing, in harmony and solidarity to give a new meaning to our life.
- Starting the dialog-speech in the understanding, solidarity and comprehension. Acknowledging us as complex beings, unique and diverse.
- Acknowledging us as part of everything, respecting us as brothers in the cosmos, the infinite. Being supportive with the world and always keeping in mind that each one of our actions, good or bad, will have the same impact.
- Towards living well, with ethics, a good government, otherness, and holism.

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