- http://www.grupoanalisis.org/hidden/autobiografia_pat_1988.htm

http://www.septg.org/foro/ Todos los Mensajes
www.septg.org
http://www.septg.org/sim29/programa.htm

http//:www.septg.org/foro/mensajes/161.html

http//:www.septg.org/foro/mensajes/162.html
http//:www.septg.org/foro/mensajes/163.html

"La guerra española fue uno de los acontecimientos decisivos de nuestra época; todos lo decían mientras se luchaba, y todos tenían razón" (Lionel Trilling, en *Homage to Catalonia* de G. Orwell

file:///C:/Archivos%20de%20programa/Jot+%20Notes/Burrow's%20end .jot

1 de abril: Ultimo parte oficial de guerra: "En el día de hoy, cautivo y desarmado el Ejército Rojo, han alcanzado las tropas nacionales sus últimos objetivos militares. La guerra ha terminado."

"No he venido a traer la paz sino la guerra" (Mt 10, 34)

Lc 2,13-14 Al punto mismo se dejó ver con el ángel un ejército numeroso de la milicia celestial alabando a Dios y diciendo: Gloria a Dios en lo más alto de los cielos y paz en la tierra a los hombres de buena voluntad. (vv. 13-14)

UBUNTU - World Forum of Networks http://ubuntu.upc.es/

La guerra a través de tiempo...

- Vanguardia C:\Mis documentos\Psiquiatría de Guerra\Mayor Zaragoza.mht

http://www.septg.org/sim29/biblioteca/Receta%20para%20la%20Paz.htm

Paz 30, Guerra 145

Pedro Moreno

- **pmoreno@intersalud.es**

- **639 668 802**

- **971 135 006**

- **Civil Mª Moliner** *(civilis, de civis, ciudada no)* De la ciudad y de los ciudadanos. No eclesiástico, no religioso -laico, paisano. Que vienen los civiles. Se aplica a las personas que se comportan debidamente en sus relaciones con otras y a su comportamiento, maneras, etc.

- http://www.psicomundo.com/foros/crisis/index.htm

- http://www.google.com/search?q=cache:GIrmbk4IeIc:www.psicomundo.com/foros/crisis/mardonia.htm+Porque+la+guerra+Freud+Einstein&hl=es

* Castell de Bellver (Mesa Inaugural)

Convoca Mercè
http://www.septg.org/sim29/programa.htm-->
http://www.septg.org/sim29/archivo/
--> 2_de_mayo.htm

Queridos amigos,

Aquí va una pequeña presentación de la mesa inaugural. Es el borrador, son las 3 de la mañana y apenas he revisado como ha quedado (espero vuestras correcciones). Si pensáis que me he puesto un poco intimista al final... Pues ya me pondré más formal ;-)))

Espero que al menos os oriente un poco del objetivo. Tampoco contamos con mucho tiempo (unos 10/15 minutos por persona) por eso estaría bien si pudiésemos intercambiar unas cuantas ideas antes del symposium. Me gustaría que fuese "una mesa redonda" más que una serie de discursos paralelos (si puede ser).

Un beso a cada uno,

Mercè

(Pep, em falta la teva foto, en jpg please!)

Juan

[At 03:01 01/04/02 +0200, Mercè Martínez wrote:
Hola, buenas noches, no me había percatado que Mercè
nos había preparado ya una e-mesa para no esperar a llegar
al Castell de Bellver... ¿Queréis que intercambiemos borradores
de qué decir en la presencial?
Vale.
Encantados de conoceros
y de reconocernos con los que todavía no tuve el gusto
Juan Campos

Queridos amigos,

>Aquí va una pequeña presentación de la mesa inaugural. Es el borrador, son
las 3 de la mañana y apenas he revisado como

Mercè

Date: Wed, 17 Apr 2002 01:16:22 +0200
Subject: MESA REDONDA CASTELL BELLVER
From: Merce Martínez <mercemt@menta.net>

Queridos amigos,
Al igual que a José Adolfo, tal vez por otros motivos, mi tiempo es en este
momento un bien escaso y por tanto no puedo contestar a cada mensaje con la
premura a la que mi deseo de compartir me llevaría. Por eso Joan te pido
paciencia, también es un bien escaso. Cada uno tenemos nuestros tiempos y
apresurándonos, os decía que es algo que aprendí de Pep, no llegamos antes al
objetivo.
Entre otras cosas esta bruja prepara una marmita mucho más grande que la mesa
inaugural, negocio cenas y comidas, salas y audiovisuales... Para que cuando
lleguemos a Mallorca todo esté preparado. Añade carpetas, hojas informativas,
coordinación de esfuerzos... Y eso es apenas un poquito del guiso que guisamos
con otras brujas (somos todo un aquelarre) para que por lo menos estemos
cómodos para afrontar los nuevos retos, y además para afrontarlos como
colectivo.
El día 2 en el Castell de Bellver nos encontraremos, con lo que hayamos

elaborado y tiempo habrá después para elaborar y seguir con el diálogo.

Han llegado dos ingredientes... Un texto de Juan y otro de José Adolfo.

Joan nos trae "batallitas" según él, para mí ha pintado un cuadro con retazos de historia vivida -que al fin y al cabo- es la que importa. Volvemos a menudo a la definición de salud como algo distinto de la ausencia de síntomas, hace unos meses le decía a Joan el problema no es "curarse" sino no ponerse enfermo. Vale para el plano físico, el psíquico y, por qué no, también el espiritual. Son planos de una misma realidad. Decía en el escrito la célebre frase "médico cúrate a ti mismo". Sin entrar en un círculo exclusivamente autorreferencial también sería bueno que los trabajadores de grupos cuidásemos nuestros grupos y a nosotros mismos como parte de esos grupos.

Pero quería rescatar la parte final del escrito de Joan. Va en morado lo que quiero señalar.

"Pero todo eso es agua pasada... y esta "no mueve molino" Son cosas del siglo pasado. Lo que estamos hoy aquí es para vaticinar el resto que se nos avecinan. Quiero anticipar que, para mí los grandes retos que nos dejó por afrontar el Viejo Milenio, se reducen a un problema de Cultura, de un retraso o desviación en el proceso de Civilización. (1) El siglo que justo hemos abandonado pasará a la historia como el de las Nuevas Tecnologías. Estas no son más que efectos colaterales el de sus grandes guerras: la Europea, la Mundial, la Guerra Fría, de las no tan grandes y de la más viciosa de todas ellas, la de nunca acabar: Israel contra Palestina. Guerra y desarrollo tecnológico tal parece como si fueran complementarios. Si el progreso tecnológico y organizativos que traen las guerras es beneficioso o perjudicial para la desarrollo de la Civilización está por ver. Otro efecto colateral de éstas última del frigorífico y a la guerra perdimos de nuevo el miedo. ¿Será porque dichos progresos lleven consigo un efecto de «polución cultural» no previsto, o de serlo, despreciado ya que más importa el beneficio inmediato y para unos pocos que para todos los humanos y a largo plazo. La progresiva implantación de una "cultura de guerra" ha sido una de sus consecuencias. Se dice de la nuestra ser la Sociedad de la Comunicación. ¡Mentira! Lo que las nuevas tecnologías nos ofrecen, si acaso, son medios para llegar a serlo. De esto a que alcancemos serlo va un trecho bien largo, todo depende de que nos lo permita la cultura en que estamos viviendo. No es que haya "malestar en la cultura", como decía Freud, es la Cultura que se nos ha quedado bien maltrecha. Si la que tenemos ya no dos sirve habrá que inventar una de nueva. La cultura dominante es hoy por hoy, una de violencia, de destrucción, de rampillage, de abuso, de falsedad y mentira, en suma una cultura de guerra. La que teníamos, si es que nunca la tuvimos falleció por falta de comunicación, de comunión de diálogo, entre los humanos (2) Se dice de las ideologías haber llegado a su el fin, se habla de la guerra de Civilizaciones y de haber entrado de nueve el Régimen del Terror, en fin una de esas fases, como decía Freud, estará justificado el diagnóstico de que muchas culturas -o épocas culturales, y quizá aun la Humanidad entera- se habrían tornado «neuróticas» bajo la presión de las ambiciones culturales? (3) La investigación analítica de estas neurosis bien podría conducir a planes terapéuticos de gran interés práctico, y en modo alguno me atrevería a sostener que semejante tentativa de transferir el psicoanálisis a la comunidad.

Estos planes terapéuticos pasan por la "cura hablada", pero no la de diván. la de grupo, entrar en una Era final de Comunicación, de Comunión, de Ciudadanía global alcanzable ya mediante tele educación apoyada en las nuevas tecnologías.

(1) Creo que civilización y cultura no pueden andar desfasadas, porque en cierto modo son la una consecuencia de la otra. Tal vez, no podamos establecer una causalidad directa pero si un vínculo de covariancia. El problema es que cuando hablamos de civilización hablamos de una cultura dominante en un período en el que coexisten varias culturas y en el que éstas son subyugadas por la teóricamente "más avanzada", en la realidad las más fuertes, siendo el avance tecnológico en general, y sus aplicaciones bélicas en particular uno de los puntos fuertes. El otro, es la organización -jerarquizada- y en el siglo pasado la aparición de un aparato propagandístico muy bien organizado. Pongamos el Imperio Romano por aquello de que estamos en el Mediterráneo.
La cultura y el arte, pueden nacer de individuos o grupos de pensadores, científicos y creativos... Pero el sistema tiene una gran capacidad para devorarlos y convertirlos en civilización... De la que sirve y es útil a los fines de la clase política y a la sociedad. Las guerras mal que nos pesen han sido, como señalas, un motor de producción científica y tecnológica. En el campo de la Psicología también han jugado un papel destacado, o en el de las neurociencias y la medicina. No sólo se han creado armas nuevas, sino también formas de curación (ahora mismo recuerdo que el Dr. Trueta diseño un nuevo modo de curar heridas y arreglar fracturas -pero eso lo debes saber tu mejor que yo). En fin pienso en voz alta. Ayer comentábamos que algunos filósofos anuncían una nueva edad media, yo también veo los signos y sólo espero que no acabemos quemados en la Hoguera de alguna nueva Inquisición.
(2) Me gustaría pensar que hubo "un bon sauvage" un tiempo de compartir en la raza humana, tiendo a dudar que la humanidad haya conocido "El paraíso" de la no violencia. El control de la agresividad -que no debe estar muy bien adquirido ;-)) me parece una adquisición cultural relativamente reciente. Antes simplemente no estaba mal, atizarle una pedrada al que invadía tu territorio o pretendía robarte la hembra, al extraño, al no humano.
(3) Puede que el diagnóstico de Freud esté atrasado, lo hizo después de la primera guerra mundial. En todo caso, nuestra cultura es "paranoica" - con alucinaciones y todo. Lo más triste es que algunas de las alucinaciones y las paranoias acaban siendo ciertas.
¡¡¡La comunicación!!! ¡¡¡Ay, ay, ay!!! Estamos en la Sociedad de la Información, de información a comunicación hay un largo camino, sembrado de ambigüedad, redundancia, e incluso vacio. Por el momento, las nuevas tecnologías facilitan la transmisión de información, es cosa de los humanos que están tras los teclados crear verdaderas redes de comunicación.

Me parece también muy sugerente lo que nos has mandado José Adolfo. Enlazando donde me quede en el comentario con Joan, dices respecto del árbol de la palabra:
El Grupo necesita al portador de la tradición, su Saber profundo, su manipulación de fórmulas secretas y por virtud del Verbo a aquél que hace las ofrendas y los

sacrificios. Necesita también al iniciador; al griot (historiador), al "Palabrero público" que es a la vez juez y político, mago que suprime las disensiones, calma las querellas, favorece la unanimidad en una perspectiva resueltamente democrática.

Echo en falta al "Griot", aunque hay uno dentro de cada uno nosotros

*"**El conocimiento del conocimiento obliga.** Nos obliga a tomar una actitud de permanente vigilia contra la tentación de la certeza, a reconocer que nuestras certidumbres no son pruebas de verdad, como si el mundo que cada uno ve fuese <u>El mundo</u> y no <u>Un mundo</u> que traemos a la mano con otros. Nos obliga porque al saber que sabemos no podemos negar lo que sabemos." (op. cit. p. 163) (Subrayado por mi)*

Me traes a dos autores que aprecio mucho y de los cuales he leído algo últimamente. Uno de los males de la postmodernidad es la crisis de la búsqueda de la verdad, aún más el reconocimiento de la búsqueda. La pereza permanente que nos instala en posición de fe sin cuestionamiento - conocimiento vacio de conocimiento- o en la desesperanza - por falta de tolerancia a la incertidumbre del contraste entre mi realidad (construida) y la realidad del otro/otros --> luego la no existencia de realidad o conocimiento. Bueno no voy a liarme con esto que me apasiona y me pongo muy pesada. Y gracias por traerte al ¡¡¡poeta!!! y al niño y al adolescente y al antropólogo y al médico y al migrante ...

Camino sin caminar buscando aquel cielo del pasado
cielo sureño dorado por razón de pájaros
bisbiseos y rezongos entre los arbustos
Aún, no buscando encuentro
los esteros
las espinas,
los ojos que fueron puerto
y mi Paraíso cuando mis pies mojados....

Paso a contestar al e-mail de Joan ...

On 16/4/02 21:20, "Juan Campos" <4074jca@teleline.es> wrote:
Hola a todos

> Me llegó ya la "alocución de José Adolfo", Lucio dio señales de vida... pero de que el Pep existe me lo creo pues nos lo dice Mercè y nos mostró de él la foto... No encuentro que presente en lugar alguno del programa

Pep participa en la mesa... por causa de atraco a mano armada o tal vez al canto de sirena de una amiga que soy yo, igual que José Adolfo, Lucio o tu mismo!!! os enrole en este barco y tuvisteis a bien decirme el sí. A algunos os he exigido un poco más ;-))))

¿Que empezamos a circular trabajo? ¿Iniciamos desde ya el diálogo?
SOCORRO!!! ya está circulando entre nosotros. Calma que me siento agobiada

Mercé ¿qué vas a hacer con nuestros trabajos?
Copiarlos, traducirlos al inglés, mandarlos a una revista internacional de impacto y eliminaros de las referencias, firmando únicamente yo ;-))) Guerra salvaje.
Era broma. En cuanto los vaya ordenando se los mandaré a Pachi y estarán colgando de la red antes del symposium.
¿Las cuelgas e la Web?

¿Me cuelgas a mi del árbol de la parole por impertinente? :-)))
Lo estoy pensando seriamente ;-))) Eso o te nombro Griot y te tengo trabajando todo el symposium.

Eso de los mesas redondas ciberpecera es más difícil que
la CUADRATURA DEL CIRCULO!!!
Todos los procesos precisan tiempo, tiempo,....

Vale Pep, anímate o nos quieres dar una sorpresa en el Castell de Bellver?
Pep no t'espantis que són inofensius ;-)))
Bona nit;
Mercè

Buenas noches
Juan
Ah! Se me olvidada
¿Visitaron ya mi Banderín de enganche?
http://www.septg.org/foro/mensajes/161.html
SISISISISISI....

Untitled

Apocalípticos

http://villanos.net/revista/varios_apocalipticos.html
En una brillante colección de ensayos, cuyo título "robo" para este artículo, Umberto Eco, en un análisis sobre las actitudes de la sociedad ante la cultura de masas, presenta dos grandes grupos que representan dos posturas en principio contrapuestas: los apocalípticos y los integrados. Los primeros, presentan dicho fenómeno en términos apocalípticos, mientras que los segundos, se embeben en el mismo, sin discutir apenas acerca del mismo, o defendiéndolo.

Esta diferenciación, es fácilmente extensible a lo largo de la Historia de la Humanidad, a cualquier fenómeno que ha implicado un descabalgamiento de una é lite por otra u otras. Ya Platón, aunque poniéndolo en boca de Sócrates, se muestra apocalíptico ante el invento de la escritura. Y en el transcurso de la Historia, diversas élites de distinto cariz, se han resistido a reconocer como bueno aquello que podía implicar su aniquilación. En lo económico, la Aristocracia se resistió cuanto pudo a su relevo por la burguesía, y ésta a su vez lo hizo enfrentándose a la clase obrera. En lo cultural, el gran emporio cultural de la Edad Media, la Iglesia, se resistió cuanto pudo a abandonar su situación de preponderancia ante la ciencia que emergía en el Renacimiento. Estas nuevas élites científicas establecen a su vez métodos férreos que aseguran su poder (¿qué es en el fondo el método científico?), y así sucesivamente. Ahora, ante lo que Castells llama acertadamente Sociedad-Red, nos encontramos ante el mismo fenómeno. Apocalípticos que abominan de todo aquello que se relaciona con la tecnología, adalides de la ética y de la estética, que rechazan la distribución de información en grandes cantidades y libremente, e integrados: Negropontes y Gates que nos convencen de las bondades de las nuevas tecnologías, que nos amenazan con expresiones como "analfabeto funcional", que enarbolan banderas de libertad....

En un durísimo poema, mi admirado León Felipe concluía:"...y sé todos los cuentos."

No es mi intención encuadrarme en ninguno de los dos grupos, ni presentar a unos como buenos y a otros como malos. Yo quiero ir un poquito más allá, y hablar de cómo se enriquecen apocalípticos a costa de integrados, de cómo viven los grandes Gurús de la información, que son los nuevos capitalistas, de cómo intentan marear mi vida con ñoñerías acerca de las bondades o no de Internet, cuando nos viene encima una nueva sociedad en la que el trabajador cada vez va a estar más solo, en la que el capitalismo no sólo pervive, sino que muta a una virtualidad que no puede por menos que despertar admiración (y miedo), en la que se acentuarán las diferencias Norte-Sur de modo abismal, en la que las mareas de inmigrantes (¿trashumantes?), tendrán muchas razas y colores, en la que la flexibilidad del capitalismo de los flujos de información y de las redes económicas, terminarán de levantar lo que también Castells denomina "el gran Casino global", jugando con los grandes flujos de información económica, trasladando a real, lo que ahora se llama "economía ficticia"....

Dije que no me encuadraría en ninguno de los dos grupos, y así lo haré...esta nueva sociedad, también traerá (ya lo está haciendo) un auge de los movimientos ecologistas, una mayor libertad de expresión, nos acercaremos aún más a la aldea global, mi hijo vivirá seguramente mejor que yo ...sobre todo si, como León Felipe, sabe todos los cuentos.

Diego <mailto:descolano@hotmail.com> en Villanos.net

-

* e-taller virtual 03/05/02 4:30-18:00pm

* Foro permanente...

Banderín de enganche y RE:

Foro Virtual de la SEPTG
http://www.septg.org/foro/foro2.htm

Manifiesto Barcelona

- ### *Electrones para la paz BANDERIN DE ENGANCHE*
  http://www.septg.org/foro/mensajes/161.html
  Enviado por Juan Campos, tejedor de redes <mailto:40774jca@teleline.es> (212.170.16.207) en *Abril 13, 2002 a las 11:39:57:*

Se acabó! acabo de declarar guerra a la guerra! Estuve hablando con Fefa, la Sra de del Amo, nuestro preclaro *webmaster*... y la invité a que se sume a nuestra virtual campaña pro paz y a tal fin abra ella misma un bandería de enganche.
Mi aspiración fuera que la SEPTG llegue a ser la más virtual de las organizaciones grupales... o cuanto menos a dar ejemplo de lo virtualmente podemos llegar a hacer de empeñarnos en erigir baluartes cibernéticos de PAZ.
Gracias Pefe por iluminar con tu diálogo fecundo a un ya demasiado pacifista iluminado. Freud the decía a Einstein en ¿por qué la guerra? serlo por razones "orgánicas". Nosotros de serlo, lo seremos gracias al espíritu grupos!!! ---DIE GRUPPEN BEHANDLUNG
Porfa, haz corred la voz y mandar ideas. Abrís a vuestra vez banderines de enganche. Faltan escasamente quince días para el presencial de medieval Castell de Bellver (Bella vista) y para el virtual del Cibercafé de Hotel Delta en Mallorca. Follow the leader! Let us give peace a chance! Juan (Bonanova de la vieja Barcino)
Saludos, saludos. Besos, besas. A todos, todas!!!

Respuestas:

- **Re: BANDERIN DE ENGANCHE Mensaje para mis amigos del Foro de grupo.analisis de RedIris <165.html>** Juan Campos *00:36:49 18/04/02* **(1)**

    - **Re: BANDERIN DE ENGANCHE Mensaje para mis amigos del Foro de grupo análisis de RedIris <166.html>** Juan Campos, tejedor de redes *00:38:19 18/04/02* **(0)**

- **Re: Electrones para la paz BANDERIN DE ENGANCHE <164.html>** Montse Fornós *13:46:44 15/04/02* **(0)**

- **Re: Electrones para la paz BANDERIN DE ENGANCHE <162.html>** Maite Pi *15:22:43 14/04/02* **(1)**

    - **Re: Electrones para la paz BANDERIN DE ENGANCHE <163.html>** Juan Campos, tejedor de redes *02:43:39 15/04/02* **(0)**

_____
_____

- ### **Re: BANDERIN DE ENGANCHE Mensaje para mis amigos del Foro de grupo análisis de RedIris (165.html>** Juan Campos, tejedor de redes *00:38:19 18/04/02* **(0)** Enviado por Juan Campos <mailto:40774jca@teleline.es> (212.170.16.207) en *Abril 18, 2002 a las 00:36:49:* En Respuesta a: *Electrones para la paz BANDERIN DE ENGANCHE <161.html>* enviado por *Juan Campos, tejedor de redes* en *Abril 13, 2002 a las 11:39:57:*

    - **Queridos todos/as,**
      Quedan exactamente 15 días para nuestro encuentro en el Castillo de Bellver el día de la Independencia 2002. No me queda tiempo ni para

respirar... por tanto, y sintiéndolo mucho, es habito consolidado y difícil de cambiar, prescindiré de contestar a esta lista de correo hasta mi vuelta de Mallorca. El Virtual ya está abierto. Recomiendo a quienes tengáis pendientes trabajos que mandar lo hagáis cuanto antes... terminar los míos y preparar el taller que allí llevo y mi alocución a la mesa inaugural es una de las razones que justifican mi arriba mencionada decisión.

Norbert Elias, un autor que he vuelto a releer últimamente, decía que no es posible montar a la vez dos elefantes, bueno yo tampoco. http://216.239.51.100/searchq=cache:iPQM6fY7WwIC:www.usyd.edu.au/su/social/elias/book/ch200002.htm+freud+in+norbert+Elias+&hl=es Por tanto, querid@s, si queréis corresponder conmigo sobre este tema o cualquier otro, abajo encontrareis la dirección del cuartel general de Electrones para la Paz 161.htlm donde me encuentro y desde su Foro Permanente contesto, De este msj dejo copia en el mismo en supongo su165.htlm.

Con un abrazo

Juan

The freedom fighter

_____

Juan Campos moderador del la 42m2
PSIQUIATRÍA DE GUERRA, PSICOLOGÍA DE PAZ
3r Congreso Virtual de Psiquiatría
http://www.interpsiquis.com/2002/
http://www.interpsiquis.com/2002/areas/at42/index.html
http://www.psiquiatria.com/interpsiquis2002/6162
psiqui & psiqui y --> dentro
&
Foro permanente de la SEPTG Pagina web en construcción
http://www.septg.org/foro/foro.htm www.grupoanalisis.org
_____
_____

- **Re: Electrones para la paz BANDERIN DE ENGANCHE <164.html>**
  Montse Fornós *13:46:44 15/04/02* (0)

- **Re: Electrones para la paz BANDERIN DE ENGANCHE <162.html>** **Maite Pi** *15:22:43 14/04/02* (1)

[

_____
_____

- RESPUESTAS
  - Enviado por Maite Pi <mailto:maitepi@eresmas.net> (62.174.24.176) en *Abril 14, 2002 a las 15:22:43:* En Respuesta a: *Electrones para la paz BANDERIN DE*

ENGANCHE <161.html> enviado por **Juan Campos, tejedor de redes** en **Abril 13, 2002 a las 11:39:57:** http//www.septg.org/foro/mensajes/162.html

Como dice Joan:
> ¡Se acabó! acabo de declarar guerra a la guerra!
Me gustaría hacerlo a mí también, Me apunto. No sé muy bien como se hace la guerra contra la guerra, habrá que inventar las armas. Unas armas que sólo maten a la guerra, no a las personas. Espero que en Mallorca abramos caminos y se haga una luz en medio del pesimismo en que a veces me sumerjo. Un abrazo a tod@s. Maite

- _____
_____

http//www.septg.org/foro/mensajes/163.html

_____
_____

-
- http//www.septg.org/foro/mensajes/164.html

_____
_____

http//www.septg.org/foro/mensajes/166html

0 WEBs

ARPA ARPANET Hijos de la guerra fria y del Sputnik del 57

O conceito de Internet <framework.html> foi desenvolvido a partir de 1969, por um grupo de estudantes e professores de universidades de Los Angeles (UCLA), Santa Barbara, Stanford e Utah.

A encomenda tinha vindo da ARPA (*Advanced Research Project Agency*) a pedido do *Defense Department Projects Research Agency*, nos EUA. Vinton Cerf <http://www.wcom.com/about_the_company/cerfs_up/>, um dos pioneiros mais relevantes, viria a tornar-se, na década de 90, "senior vice president of Internet Architecture and Technology" da multinacional de telecomunicações MCI WorldCom.

A idea era construir uma rede de redes <redes.html> que interligasse os vários supercomputadores da defesa americana, assim como os de algumas grandes universidades, de maneira a que nenhum ataque pudesse pôr em causa o seu funcionamento global. Para tanto, teria de se inventar um processo através do qual uma infraestrutura de comunicações mais ou menos anárquica funcionasse sem grandes problemas. Estava-se na época da guerra fria, e temiam-se sobretudo ataques nucleares

Dear Internautas,

I continue to struggle to assimilate the nearly incomprehensible terrorist attacks launched against the US in New York and Washington. Words fail in the face of such savagery.

Now, more than ever, the Internet must be wielded along with other media to cast bright lights on all who would destroy freedom in the world. Information is the torch of truth and its free flow is the bloodstream of democracy.

The price of such free flow may be information we do NOT like or believe, but the antidote to misinformation is more information, not less.

Your thoughts and prayers for all victims of terrorism, where ever this evil has touched lives, will be welcomed and appreciated. **Your determination to eradicate this evil from our society will be needed if our 21st century global culture is to evolve into something we would want our children and their children to inherit**.

Vint

Welcome Internautas! Having successfully transversed into the New Millennium it's now time to survey the technological landscape and recognize trends shaping our world. Though growing beyond my wildest expectations (over 407 million users worldwide as of November 2000), the Internet is still in its infancy. And like an infant, growing in spurts with overabundant energy and wanting to test its capabilities, sometimes it stumbles. Fantastic technological possibilities and human imagination have taken the development of the Internet in many directions. Some of these directions have proven to be impossible to maintain in the business sense. As a result, some technologies and

business models have lost favor in the marketplace, have been revised or discontinued. This phenomenon has created opportunities for redirection, convergence and consolidation in many areas. Areas of strength (value-added telecommunications, software development, Internet infrastructure) have new focus, energy and resources to move forward.

The dominance in growth of the Internet, due to its ability to convey information, has stimulated the convergence of diverse technologies and industries. Telecommunications is converging with mass media to build-out high capacity networks for content delivery. Entertainment is converging with technology to produce interactive on-line devices for the home, office and mobile uses. Industries are seeking on-line applications, devices and partners that will allow them to reach end users conveniently and expeditiously no matter what their location. These emerging technologies have one common denominator: connectivity to the Internet. At WorldCom, our business is providing innovative networks, connectivity and new technologies that exceed the demands of the industry and end-users alike.

At Cerf's UP we will try to keep you current on developments in the Internet, networking technologies and related regulatory and policy issues affecting the Internet's evolution. We hope to make Cerf's UP a useful point of reference for issues related to the development of the Internet. And of course, you will also find many personal perspectives on the Internet expressed in presentations, interviews, personal observations, technical writing, prose and poetry.

Cerf's UP is evolving to keep pace with the Internet. I am very interested in your perspective so feedback is welcome. Please feel free to email me your questions and comments about Cerf's UP.

Now, I invite you to explore Cerf's UP! See you on the Net!

Vint

-

Babel

King James Version (KJV) Genesis - Chapter 11

11:1

And the whole earth was of one language, and of one speech.

11:2

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

11:3

And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

11:4

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

11:5

And the LORD came down to see the city and the tower, which the children of men built.

11:6

And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

11:7

Go to, let us go down, and there confound their language, that they may not understand one another's speech.

11:8

So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

11:9

Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

BABEL CAST

Génesis, Capítulo 11.

La torre de Babel

11:1 Tenía entonces toda la tierra una sola lengua y unas mismas palabras.

11:2 Y aconteció que cuando salieron de oriente, hallaron una llanura en la tierra de Sinaí, y se establecieron allí.

11:3 Y se dijeron unos a otros: Vamos, hagamos ladrillo y cozámoslo con fuego. Y les sirvió el ladrillo en lugar de piedra, y el asfalto en lugar de mezcla.

11:4 Y dijeron: Vamos, edifiquémonos una ciudad y una torre, cuya cúspide llegue al cielo; y hagámonos un nombre, por si fuéremos esparcidos sobre la faz de toda la tierra.

11:5 Y descendió Jehová para ver la ciudad y la torre que edificaban los hijos de los hombres.

11:6 Y dijo Jehová: He aquí el pueblo es uno, y todos estos tienen un solo lenguaje; y han comenzado la obra, y nada les hará desistir ahora de lo que han pensado hacer.

11:7 Ahora, pues, descendamos, y confundamos allí su lengua, para que ninguno entienda el habla de su compañero.

11:8 Así los esparció Jehová desde allí sobre la faz de toda la tierra, y dejaron de edificar la ciudad.

11:9 Por esto fue llamado el nombre de ella Babel, porque allí confundió Jehová el lenguaje de toda la tierra, y desde allí los esparció sobre la faz de toda la tierra.

Don de lenguas

Pentecostés

<<Y fueron todos llenos del Espíritu Santo, y comenzaron a hablar en otras lenguas, según el Espíritu les daba que hablasen...... Y estaban atónitos y maravillados, diciendo: Mirad, ¿no son galileos todos estos que hablan? .... les oímos hablar en nuestras lenguas las maravillas de Dios>> (Hch 2:4-11).

En primera de Corintios capítulo catorce, Pablo está corrigiendo el abuso del don de lenguas en la iglesia de Corinto. Algunos a quienes el Espíritu Santo había dado un idioma, lo usaba en la reunión de la iglesia, aún cuando no hubiera entre ellos quien lo entendiera. Era un don dado por el Espíritu Santo, pero era usado para gloria propia y no bajo la dirección del Espíritu

Broadcast recording

http://www.kcmetro.cc.mo.us/pennvalley/biology/lewis/crosby/transcrib.htm

The first program specifically recorded only to be broadcast was the pre-NBC "Amos 'n' Andy" from March 1928 to Sept 1929. Later in 1928 another Chicago company, The National Radio Advertising Co., started syndicating recorded programs with advertisements.

The aluminum disks were said to have been used starting in the late 20s (I've heard rumors of 1927, but have never confirmed anything before 1929), and were the preferred method until the introduction of lacquer coated aluminum discs in late 1934.

Tape started to be developed back in the 1920s by Fritz Pflaumer of BASF, and the machine was developed by the AEG Company, the German GE, so to speak. It was publically displayed at the 1935 Radio Show in Germany, but it was not up to the quality of a good disc recording.

- Registros en alambre magnético

http://www.acmi.net.au/AIC/BLATTNER_STILLE.html

Cyberspace

First and 2nd class
http://insight.mcmaster.ca/org/efc/pages/doc/b2000.html

Meaning without mirrors
http://nova.stu.rpi.edu/~slattd/domain/tafler.htm

Psychology
http://www.rider.edu/users/suler/psycyber/psycyber.html

The web provides a very unique opportunity for the interconnecting of researchers and their work into an evolving online "community" of scholarship. However, that scholarship will NOT thrive if people are not given credit for their work and ideas. Researchers will just stop publishing their work online and will revert to the traditional publishing methods.

Encourage the development of this new and exciting realm of scholarship! **If you use someone's ideas or work, CITE THEM!** They will appreciate it. And if you are using their work on your own web page, email them and let them know that you would like to add a link to their page. It not only contributes to the evolving network of knowledge, it also is common courtesy.

When citing articles, please use this format:

Suler, J. (year article was most recently revised). Title of article. In The Psychology of Cyberspace (orig. pub. 1996), url for article (year article was originally published)

So, for example...

Suler, J. (2002). The basic psychological features of cyberspace. In The Psychology of Cyberspace (orig. pub. 1996), www.rider.edu/users/suler/psycyber/basicfeat.html (article orig. pub. 1996)

Sociology

-

-

Fenichel Rund Briefe

The first group to be interested in psychoanalysis originated in Prague around the Russian psychoanalyst Ossipov in the 1920s and consisted mostly of Russian émigrés. Ossipov was in contact with Freud, and Freud sent him advice on where to find suitable people in Prague with whom to establish the group. The second group was based in Kaschau (Eastern Slovakia) around the Czech psychiatrist Jaroslav Stuchlik. Two members of Stuchlik's group, Emanuel Windholz and Jan Frank, moved to Prague at the end of twenties, and in the early thirties they joined the group of German Jewish analysts who arrived in Prague to save themselves from anti-Semitic persecution in Germany. Otto Fenichel arrived in Prague from Oslo in 1935 and, together with several psychoanalysts from Vienna, helped the Prague Group to become a Study Group at the 14th IPA Congress in Marienbad in 1936. Otto Fenichel worked in Prague, trained his candidates, organized seminars and lectures and wrote his "Rundbriefe" (circular letters) until 1938, when he left Prague for the USA, and Emanuel Windholz took on the leadership of the Czech Group. The German occupation in 1939 put a stop to the existence of the Study Group. Some people emigrated, some died in concentration camps. There was only one member of this pre-war group, Bohodar Dosuzkov, who kept psychoanalysis alive underground during World War II. He also was of Russian origin. The second Czech Study Group was formed after the war thanks to Dosuzkov. The Communist regime at the end of forties put an official ban on the Czech Group, which continued its work again underground. This situation lasted for 40 years. The group used to have regular meetings in private flats, and the training of new candidates went on without interruption. Our situation and conditions were similar to those of the Hungarians. The Communist camp was closed and Czech analysts even used to help with training some colleagues from Warsaw in the sixties, seventies and even the eighties. Some Polish colleagues obtained what we today call "a shuttle analysis" or condensed analysis.

The external world

Untitled

Otto Fenichels Rundbriefe *ed. Johannes Reichmayr and Elke 'Mulheiter, Stroemfeld Verlag, 1998],[*

Fenichel, Otto - Reseña de las "Otto Fenichel 119 Rundbriefe 1932-1945" Hg. Johannes Reichmayr und Elke Muehlleitner. Ed. Stroemfeld - Frankfurt a/Main u. Basel. Diciembre de 1998. (en elaboración

Johannes Reichmayr.

http://www.lsr-projekt.de/wrfenichel.html#biblio

FILESERVER_RedIRIS

Mejor que enviar Mensajes largos es utilizar el ListServer
http://fileserver.rediris.es/grupo-analisis/files.html
http://fileserver.rediris.es/grupo-analisis/hefetunsomni.doc
http://fileserver.rediris.es/grupo-analisis/
y poniendo en   Usuarios => grupo-análisis
                    Clave Acceso => Dem66on6

 admin_grupo-analisis
 kampjc

Style

Para hacer una prueba puede enviar un mensaje a: echo@rediris.es
<mailto:echo@rediris.es> que le contestará tal como lo vería usted, con su
UA. El destinatario puede tener otros problemas.

Responder correo

Antes de contestar a un mensaje personal o a través de una lista debe de tenerse en cuenta
los siguientes puntos:

- La cita completa del mensaje anterior que está replicando es totalmente
  INNECESARIA, sólo se debe de citar lo que se va a contestar y lo que sea
  imprescindible para entender el contexto del mensaje.

  Es muy recomendable tener deshabilitado la incorporación automática del texto
  original e incorporar lo que se desea citar con **Copy**+**Paste**. La forma de
  deshabilitarlo es:

    - Netscape Mail --> Options -> Mail and News Preferences -> Composition -
      > "Automatically quote original message ...." -> No

    - Eudora --> botón **Reply** -> **CTRL**+**A**

- En foros de discusión es necesario explicitar a quién se está contestando, sobre qué
  tema, y en qué momento de la conversación. Tener en cuenta que algunas veces la
  Red puede producir malas jugadas y ocasionar retrasos en la entrega de mensajes
  con lo que la secuencia de recepción puede perderse.

- Antes de contestar a un mensaje de una forma visceral, es conveniente hacer una
  pausa y dejarlo para otro momento

Tamaño de los mensajes

Hay que tener cuidado con el tamaño de los mensajes. Incluir largos ficheros *Word, Postcript* o programas puede hacer su mensaje tan largo que tenga problemas de recepción, así como consumo de recursos innecesarios al receptor del mensaje.

Las aplicaciones Internet hay que conocerlas y usar cada una para la finalidad con la que fueron diseñadas. El correo electrónico debe de ser usado con tamaños de mensajes moderados pues para tamaños grandes es más útil usar FTP.

Otros consejos

- La inclusión de frases con letras mayúscula en un mensaje indica que está gritando.

- Utilice símbolos para enfatizar palabras o frases. Puedes utiliza el símbolo * para decir *esto es muy importante* o _remarcar esto otro_

- Use smileys para indicar el tono de voz. Pero úselos con mesura.

- Rellene el campo **Subject:** con una frase corta y descriptiva del contenido del mensaje.

-

Foro
http://www.septg.org/foro/foro.htm
http://www.septg.org/foro/

Freud's BBC
- On war and death 1915 http://lcweb.loc.gov/exhibits/freud/freud03a.html
- http://lcweb.loc.gov/exhibits/freud/freudobj.html
- palabras BBC
- Foto y manuscritos
DECLARACIONES DE SIGMUND FREUD A LA BBC EN 1958
file:///C:/Mis%20documentos/Mis%20imágenes/BBC%20Freud%20Words1.....c8093th.jpg
file:///C:/Mis%20documentos/Mis%20imágenes/vc8094th.jpg
file:///C:/Mis%20documentos/Mis%20imágenes/BBC%20Freud%20picture.jpg

Traducción realizada por Flor de Lis Puertas Vargas, Dirección de Organizaciones Internacionales de RTVE.

Empecé mi actividad profesional como neurólogo intentando aliviar a mis pacientes neuróticos. Bajo la influencia de un viejo amigo y por mis propios medios descubrí nuevos e importantes datos sobre el inconsciente en la vida psíquica, el papel de los impulsos instintivos, etc.

De estos descubrimientos nació una nueva ciencia, el Psicoanálisis, una parte de la Psicología, y el nuevo método de tratamiento de la neurosis.

Tuve que pagar un precio muy alto por esta pizca de buena suerte. La gente no confiaba en mis datos y creía que mis teorías eran muy desagradables. La resistencia fue dura y persistente.

Finalmente conseguí tener alumnos y crear una asociación internacional de psicoanálisis, pero la lucha continua.

Notes for BBC Recording

On December 7, 1938, the British Broadcasting Corporation (BBC) came to Freud's Maresfield Gardens home in London to record a short message. By this time his cancer of the jaw was inoperable and incurable, making speech difficult and extremely painful. A photograph of Freud was taken as he prepared to read the statement you are listening to now. After his long struggle with cancer grew intolerable, Freud asked his physician for a fatal injection of morphine. He died on September 23, 1939.

Orwell 1984

http://www.cinefantastico.com/nexus7/literatura/libros/1984.htm

- 1984

Winston Smith es un funcionario del Ministerio de la Verdad. Su trabajo consiste en "corregir" datos históricos para que siempre estén en armonía con la doctrina del Partido, cuyas consignas son:

<div align="center">

La Guerra es la Paz
La Libertad es la Esclavitud
La Ignorancia es la Fuerza

</div>

Pero Winston ya no puede soportar más la situación. Su máximo deseo es ver caer al régimen, lo cual supone convertirse en un criminal mental que tarde o temprano será descubierto por la Policía del Pensamiento. El precio a pagar por semejante crimen es la vaporización: la eliminación total del individuo así como cualquier prueba de la existencia previa.

"1984" es la obra cumbre de una trilogía, precedida por "Homenaje a Cataluña" y "Rebelión en la Granja", que podríamos titular como La Revolución Traicionada.

Se trata de la última obra de George Orwell, escrita bajo una tuberculosis terminal que acabaría con su vida poco después en 1950. Pese a describir un tétrico y opresivo futuro con fecha concreta, no hay ninguna pretensión profética por parte del autor, cuya primera intención fue titular la obra como "El último hombre en Europa". "1984" es una fuente inagotable que presenta una gran variedad de lecturas y sobre la cual se ha escrito mucho. Ha recibido multitud de críticas de todo tipo y su contenido abarca campos como la política, filosofía, historia, psicología, sociología, los medios de comunicación... El resultado de ésta, su última obra, es sin lugar a dudas la expresión final de su pensamiento y

actividad política y literaria anteriores, así como su experiencia personal en la guerra civil española.

La aparición de la novela en plena guerra fría hizo que fuera utilizada como buque insignia del anticomunismo, un ejemplo del peligro de las sociedades comunistas. Sin embargo, pese al protagonismo de la pareja compuesta por el Gran Hermano y Goldstein, comparable a Stalin y Trotski en último grado y numerosos detalles tópicos del socialismo, "1984" no es una obra anticomunista. Orwell no está en contra del socialismo, sino del comunismo soviético y de su revolución, tal y como se observa en "Rebelión en la granja", y del fascismo. Posee un espíritu revolucionario en contra de cualquier tipo de totalitarismo en lucha para preservar la democracia.

Un futuro pesimista, la perfecta anti-utopía cuyos pilares son: la neolengua, un nuevo idioma con el que sea imposible expresar pensamientos en contra del sistema y, a la larga, incluso llegar a pensarlos, y el doblepensar: una forma de mantener ideas contradictorias de forma totalmente coherente para el individuo, un billete a la confusión mediante el cual el Partido siempre tiene la razón. Además de la constante re-escritura de la historia para ajustarla a las necesidades del gobierno y, por supuesto, las telepantallas; con ellas todo es controlado, son los ojos y los oídos del Gran Hermano y eliminan por completo la intimidad a la vez que martillea constantemente con propaganda política. Y puede que la única solución esté en manos de los "proles".

<div align="center">

"EL GRAN HERMANO TE VIGILA"

© David Díaz, 2001

</div>

- Big Brother ¿Estás ahí? http://phoenix.dgsca.unam.mx/ccyc/junioresumen.htm

Paz

- La paz obtenida con la punta de una espada no es más que una tregua. Proudhom *Pierre Joseph Proudhon*

- *Gera Citas*

- *http://www.mimundo.com/citas/guerra/*

http://www.terra.es/personal2/melvanet/pazcitas.html

No hay camino para la paz, la paz es el camino.

Fuerza Internacional de Paz: propuesta inicial

http://www.nonviolentpeaceforce.org/proposal/espanol.htm

Psicología de paz

Division 48 - Society for the Study of Peace, Conflict & Violence: Peace Psychology Division

http://www.apa.org/about/division/div48.html

works to promote peace in the world at large and within nations, communities, and families. It encourages psychological and multidisciplinary research, education, and training on issues concerning peace, nonviolent conflict resolution, reconciliation and the causes, consequences and prevention of violence and destructive conflict. The Division fosters communication among researchers, teachers, and practitioners who are working on these issues and are applying the knowledge and methods of psychology in the advancement of peace and prevention of violence and destructive conflict. The Division seeks to make connections between all areas of psychological work and peace and welcomes participation from all areas of the discipline. A Division journal, *Peace and Conflict: The Journal of Peace Psychology,* is published quarterly.

Paremos la guerra http://www.sindominio.net/guerra/ **Lucio Rehbein Felmer Universidad de La Frontera, Chile**

Independientemente de cómo entendamos los procesos de globalización, estamos sin lugar a dudas siendo testigos de un conjunto de desafíos sin precedentes, que ponen en jaque el futuro de la humanidad y del planeta. Tales desafíos se relacionan con la globalización de la economía, el deterioro significativo del medio ambiente, los rápidos cambios en disponibilidad y acceso a nuevas tecnologías, la creciente pérdida del sentido de identidad y comunidad, las cuestiones éticas relacionadas con el uso de la ingeniería genética, el desplazamiento de emigrantes hacia áreas de mayor riqueza, y el aumento de la proporción de personas (especialmente niños) que viven en la pobreza, por mencionar sólo aquéllas en las que suele haber mayor consenso entre los investigadores. De aquí al año 2025, la población mundial alcanzará los 8.5 mil millones de personas, prácticamente el doble de los que habitamos hoy la tierra. Cuesta siquiera imaginar la magnitud que alcanzarán algunos de los problemas que ahora nos afectan y que ya nos parecen insuperables.

Estos nuevos escenarios nos encuentran mientras aún intentamos, a trastabillones, materializar las promesas de la "modernidad" que nos legaron políticamente la revolución francesa y la independencia estadounidense, de que es justo y posible vivir mejor en igualdad y libertad, que podemos resolver nuestros problemas con más tino, y que tenemos derecho a buscar una existencia más digna, en un marco de respeto a los demás. Sin embargo, con mayor o menor conciencia de ello, estamos siendo impulsados al vórtice de una vorágine planetaria, que nos tiene alucinados y perplejos y donde ya no todo lo que parece, es; y más que nunca antes, lo que puede ser, es mucho más de lo que parece… Es mi impresión que la reflexión en este ámbito ha estado principalmente centrada en las grandes tendencias que marca esta nueva era de nuestra historia, pero que poco se ha reflexionado en el impacto que estas tendencias y cambios macroeconómicos, y sociales están ocasionando en la experiencia cotidiana de los individuos.

Mi intervención en este Symposium estará orientada muy especialmente a generar una reflexión compartida, detenida y profunda, para descubrir, y construir de conjunto, una comprensión anticipatoria más cabal respecto de cuáles serán los efectos de los procesos de globalización sobre las personas; y respecto de cuáles deberían ser los fundamentos, las misiones y las funciones que debiera asumir la educación en el contexto de los acelerados cambios que estamos viviendo. Sabemos que la educación cumple con unir el pasado con el futuro; que comunica la herencia cultural acumulada por generaciones, presentándola en el contexto de las exigencias y desafíos que se anticipan para el mundo del mañana. Pero ¿qué ocurre cuando el decurso de la historia hace una tremenda inflexión, abandona el terreno de lo conocido y se abre hacia un mañana incierto, como ocurre hoy?

^Process of civilization

- http://216.239.51.100/search?q=cache:pvTjGptn4OsC:www.ecosense2000.com/+process+civilization&hl=es

The road to civilization does not necessarily lead to
the destructive, stressful, chaos of contemporary life.

True civilization is a **process** that genuinely connects
our creativity to the timeless integrity and spirit
of our origins in nature.

The process of true civilization teaches us to think
with Earth's intelligence and enjoy the rewards of
building responsible personal, social and
environmental relationships.

The process exists. It is a proven key to life in
balance. However, industrial society pays
us well to ignore it.

Move or scroll down
to the globe below
to explore
the process.

- http://www.rockisland.com/~process/5grglobal.html Program Nature Connect
- http://www.ecopsych.com/

Ecologia de la mente
http://216.239.51.100/search?q=cache:5i9kfRFEj6AC:www.oikos.org/psic.htm+eco+psicologia&hl=es

^^Polución cultural

http://www.galeon.com/razonespanola/re88-fer.htm

August Comte

- *Système de Politique positive, ou Traité de Sociologie instituant la Religion de l'Humanité (1851-1854)*, 4 vol., Paris, Société positiviste, 1929
  www.multimania.com/clotilde/

- http://library.thinkquest.org/3376/Comte.htm

- http://www.google.com/search?q=cache:yX-ISm1CM9c:www.xrefer.com/entry/551641+August+Comte&hl=es

ley de los tres niveles http://www.ac.wwu.edu/~stephan/Sociology/302/comte/comte-3.gif

Tres estadios
- http://www.monografias.com/trabajos/positivismo/positivismo.shtml
- Theories of Society II 1332 - 1342
  "On the three states of Social Evolution

Cultura de paz
- **Cátedra UAB** http://www.pangea.org/unescopau/docencia/diplomatura.htm

- Vicenç Fisas Pot ser convidarlos - Director de la Escuela de Cultura de Paz, UAB   93 581.24.14   <mailto:unescopau@pangea.org>

- **Proyecto Transdisciplinario de la UNESCO "Hacia una Cultura de Paz**
  http://www.unesco.org/cpp/sp/
contiene el pdf **53/243. Declaración y Programa de Acción sobre una Cultura de Paz http://www.unesco.org/cpp/uk/projects/sun-cofp.pdf**

-

- Mensaje del Director General de la UNESCO con motivo del Año Internacional de la Cultura de la Paz, http://www.unesco.org/cpp/sp/proyectos/dgmessagesp.htm

- urcia Un aula pacífica para una cultura de paz
  <http://www.uva.es/aufop/publica/revelfop/v1n1agc.htm>

- La paz no se puede garantizar exclusivamente por medio de acuerdos políticos, económicos o militares. En última instancia, depende del compromiso unánime, sincero y constante de los pueblos. Cada uno de nosotros, cualesquiera sean su edad, sexo, posición social, credo religioso u origen cultural, ha de contribuir a crear un mundo en paz

MAYORA ZARAGOZA
http://www.elpais.es/articulo.html?xref=20010924elpepiopi_11&print=1&anchor=elpepiop i&type=Tes&d_date=20010924. La solución es la democracia a escala mundial: la voz de los pueblos, de todos los pueblos. Parlamentos, consejos municipales, medios de

comunicación: la voz de los sin voz llegaría a través de ellos a las instancias de toma de decisión. Con ellos alcanzaríamos la 'solidaridad intelectual y moral de la humanidad' que proclama la Constitución de la Unesco, uno de los documentos más luminosos del siglo XX, que comienza así'Puesto que las guerras nacen en las mentes de los hombres, es en la mente de los hombres donde deben erigirse los baluartes de la paz'. Construir la paz a través de la educación de todos durante toda la vida.

- Vanguardia C:\Mis documentos\Psiquiatría de Guerra\Mayor Zaragoza.mht

-

Día internacional de la paz

- http://www.un.org/depts/dhl/spanish/peace/ Día Internacional de la paz

Día Internacional de la Paz
(Día de apertura de la Asamblea General)
11 de Septiembre de 2001

En 1981, la Asamblea General declaró que el día de la apertura de su período ordinario de sesiones en septiembre sería "proclamado y observado oficialmente como Día Internacional de la Paz, y dedicado a conmemorar y fortalecer los ideales de paz en cada nación y cada pueblo y entre ellos" (resolución 36/67 <ares3667.pdf>). En 1998, la Asamblea reafirmó que la celebración del Día siguiera coincidiendo con el día de la apertura de su período ordinario de sesiones anual (resolución 52/232 <ares52232.pdf>, de 4 de junio). En 2001, el día de apertura será el 11 de septiembre.

Freud

Somos pacifistas porque por razones orgánicas debemos serlo. Entonces nos resulta fácil fundar nuestra posición sobre argumentos intelectuales.

Esto seguramente no es comprensible sin una explicación. Yo creo lo siguiente: desde tiempos inmemoriales se desarrolla en la Humanidad el proceso de la evolución cultural. (Yo sé que otros prefieren denominarlo: «civilización»). A este proceso debemos lo mejor que hemos alcanzado, y también buena parte de lo que ocasionan nuestros sufrimientos. Sus causas y sus orígenes son inciertos; su solución, dudosa; algunos de sus rasgos, fácilmente apreciables. Quizá lleve a la desaparición de la especie humana, pues inhibe la función sexual en más de un sentido, y ya hoy las razas incultas y las capas atrasadas de la población se reproducen más rápidamente que las de cultura elevada. Quizá este proceso sea comparable a la domesticación de ciertas especies animales. Sin duda trae consigo modificaciones orgánicas, pero aún no podemos familiarizarnos con la idea de que esta evolución cultural sea un proceso orgánico. Las modificaciones psíquicas que acompañan la evolución cultural son notables e inequívocas.

Consisten en un progresivo desplazamiento de los fines instintivos y en una creciente limitación de las tendencias instintivas. Sensaciones que eran placenteras para nuestros antepasados son indiferentes o aun desagradables para nosotros; el hecho de que nuestras exigencias ideales éticas y estéticas se hayan modificado tiene un fundamento orgánico. Entre los caracteres psicológicos de la cultura, dos parecen ser los más importantes: el fortalecimiento del intelecto, que comienza a dominar la vida instintiva, y la interiorización de las tendencias agresivas, con todas sus consecuencias ventajosas y peligrosas. Ahora bien: las actitudes psíquicas que nos han sido impuestas por el proceso de la cultura son negadas por la guerra en la más violenta forma y por eso nos alzamos contra la guerra: simplemente, no la soportamos más, y no se trata aquí de una aversión intelectual y afectiva, sino que en nosotros, los pacifistas, se agita una intolerancia constitucional, por así decirlo, una idiosincrasia magnificada al máximo. Y parecería que el rebajamiento estético implícito en la guerra contribuye a nuestra rebelión en grado no menor que sus crueldades.

¿Cuánto deberemos esperar hasta que también los demás se tornen pacifistas? Es difícil decirlo, pero quizá no sea una esperanza utópica la de que la influencia de estos dos factores -la actitud cultural y el fundado temor a las consecuencias de la guerra futura- pongan fin a los conflictos bélicos en el curso de un plazo limitado. Nos es imposible adivinar a través de qué caminos o rodeos se logrará este fin. Por ahora sólo podemos decirnos: todo lo que impulse la evolución cultural obra contra la guerra. Lo saludo cordialmente y le ruego me perdone si mi exposición lo ha defraudado.

Suyo, SIGMUND FREUD

Abraham
Querido amigo

Karlsbad 26-7-14 Viena declaró la guerra a Serbia el 28

Junto con la declaración de guerra, que trastornó nuestra pacífica estación termal, llegó su carta, que trajo por fin la noticia liberadora. ¡Con que nos hemos liberado por fin del brutal, santurrón de Jung y sus .loros repetidores! Me siento impulsado a darle las gracias por los grandes afanes, la -extraordinaria lucidez con que usted me ha apoyado y llevado adelante nuestra causa- Toda mi vida estuve buscando amigos que no se aprovecharan de mí pana traicionarme luego, y espero haberlos encontrado ahora, que no estoy ya lejos del fin natural de mi vida

Puedo ahora satisfacer el deseo que hace poco me expresó usted y comunicarle el título de mi tema: «Aspectos de la técnica psicoanalítica». Le pido que me ponga en la lista de expositores en un lugar tal, que la gente ya esté caldeada.

No será difícil comentar las motivaciones de la negativa de los suizos respecto del programa de la Asociación Psicoanalítica Internacional.

Por supuesto, es ahora imposible predecir si las circunstancias nos permitirán todavía celebrar el Congreso. Si la guerra permanece localizada en los Balcanes, será fácil. Pero nadie puede saber nada de lo que hará Rusia.

Empero, me siento ahora, quizá por primera vez en treinta años, austríaco y quisiera hacer una prueba más con este Imperio en que no pueden cifrarse .muchas esperanzas. La moral es excelente en todas partes. El efecto liberador de la acción valerosa, el apoyo seguro de Alemania, contribuyen también mucho. Uno observa en toda la gente los más genuinos actos sintomáticos.

Le deseo que disfrute sin perturbación de sus bien merecidas vacaciones. Con caluroso afecto,

- Sigmund Freud-Karl Abraham Correspondencia, Gedisa, 1979 Barcelona p, 215-6

- El conflicto se desencadenó según este calendario: Austria presentó su ultimátum a Serbia el 23 de julio, con 48 horas para responderlo; Belgrado rechazó parte del mismo el 25 y Viena declaró la guerra a Serbia el 28. Rusia reaccionó con la movilización general y Alemania exigió que la desconvocara, bajo la amenaza de guerra; y como Moscú mantuviera su movilización, el 1 de agosto Berlín le declaró la guerra. Francia, aliada de Rusia, declaró la guerra a Austria y Alemania el 3 de agosto, y Gran Bretaña, aliada de Francia, hizo lo propio el día 4.

"Europa marchaba alegre hacia la guerra. Hubo manifestaciones de júbilo en Moscú, en Viena, en Belgrado, en Londres..."

-

Hume

- David Hume AN ENQUIRY CONCERNING HUMAN UNDERSTANDING http://www.knuten.liu.se/~bjoch509/works/hume/human_underst.txt

Mass media y grupos

http://www.psychomedia.it/pm/telecomm/massmdx1.htm

Meet John Donne

- http://www.filmsite.org/meet.html

Nobel

The idea that there is one people in possession of the truth, one answer to the world's ills, or one solution to humanity's needs, has done untold harm throughout history - especially in the last century. Today, however, even amidst continuing ethnic conflict around the world, there is a growing understanding that human diversity is both the reality that makes dialogue necessary, and the very basis for that dialogue.

Peace

http://csf.colorado.edu/peace/
- bradford http://www.brad.ac.uk/acad/peace/

- http://www.nd.edu/~krocinst/ *Available online!* - View the panel discussion "After September 11: Rethinking Terrorism, War and Security <http://stream.goldendome.com/nd/panel/panel.asx>, online. (To view this file, you will

need the [Windows Media Player 7.1](http://www.microsoft.com/windows/windowsmedia/en/download/default.asp) <http://www.microsoft.com/windows/windowsmedia/en/download/default.asp>, which is available for free download.)

- Canadiense muy nuebo It is peace <chievable http://www.peace.ca/formula.htm
- Stop the war http://www.stopworldwar3.com/submit.pl

Congreso chileno de antropologia

http://rehue.csociales.uchile.cl/antropologia/congreso/index.html

cultura de guerra

Cebrian 100 dias del 11 septiembre acuña el título

-
  http://www.elpais.es/articulo.html?d_date=20011220&xref=20011220elpepiint_13&type=Tes&anchor=elpepiopi

fund Cultura de paz

http://www.fund-culturadepaz.org/

Psychology

Peace, Conflict, and Violence: Peace Psychology for the 21st Century, 1/e **Authors:** Daniel J. Christie Richard V. Wagner Deborah DuNann Winter

http://www.google.com/search?q=cache:THxmz6Tot-Q:vig.prenhall.com/catalog/academic/product/1,4096,0130968218,00.html+peace+psychology&hl=es

PREFACE

Psychologists have been interested in psychological aspects of war and peace since the beginning of modern psychology. Early in the twentieth century, William James challenged the overly simplistic and misguided view that war was an inevitable result of human nature (James, 1910). He also cautioned about the allure of the military in the military-industrial-university complex. Military service emphasizes duty, conformity, loyalty, and cohesion, virtues that are likely to attract well meaning conscripts unless suitable civic substitutes are found. It seems appropriate that Morton Deutsch (1995) referred to William James as the first peace psychologist in an article that appeared in the first issue of *Peace and Conflict: Journal of Peace Psychology.*

Peace psychology as a distinct area of psychology did not begin to emerge clearly until the latter half of the twentieth century, when the United States and Soviet Union were locked in a nuclear arms race that had compelling psychological features and threatened the survival of humankind. The nuclear threat peaked in the mid1980s, igniting a counter-reaction by a generation of psychologists who began to identify themselves as peace psychologists. These psychologists were trained in traditional areas of psychology, typically, social, developmental, cognitive, clinical, and counseling psychology, and they were eager to apply concepts and theories that held the promise of preventing a nuclear conflagration.

Two events helped to establish the legitimacy and value of peace psychology. In 1986, Ralph K. White published an important volume on "Psychology and the Prevention of Nuclear War" which

helped identify some of the content of peace psychology. The destructive consequence of mutual enemy images was focal in the book and approaches to peace emphasized tension reduction strategies. In 1990, institutional support was forthcoming when the American Psychological Association recognized a new division, the Division of Peace Psychology (Division 48).

As the Soviet Union began to unravel, leaving only one superpower in the world that could claim economic and military supremacy, the threat of nuclear war seemed greatly diminished, at least from the perspective of scholars in the United States. Nonetheless, the Cold War left in place institutions and professional affiliations that supported research and practice aimed at the reduction of violence and the promotion of peace. The general contours that would form the content of peace psychology were becoming clear as peace psychologists turned their scholarly tools toward an examination of the psychological dimensions of the continuing and ubiquitous problems of peace, conflict, and violence.

Our purpose in editing this volume is to bring together in one place international perspectives on key concepts, themes, theories, and practices that are defining peace psychology as we begin the twenty-first century. We share with our international colleagues a broad vision of peace psychology, covering a wide range of topics such as ethnic conflict, family violence, hate crimes, militarism, conflict management, social justice, nonviolent approaches to peace, and peace education. In addition to providing a useful resource that integrates current research and practices for scholars and practitioners, we wanted the book to be accessible enough to introduce a new generation of students, both graduate and upper-division undergraduate, to the field. When organizing the topics in the book, we have tried to capture the four main currents in peace psychology: (1) violence, (2) social inequalities, (3) peacemaking, and (4) the pursuit of social justice.

In the first section of the book, contributors examine violence at various levels of analysis, from the micro to the macro, reflecting the wide range of interests in peace psychology. For example, at the micro level, we examine violence in intimate relationships. At the macro level, we consider nationalism and interstate war. At intermediate levels, we include violence against gays and lesbians, and various forms of intergroup violence. We draw a sharp distinction between conflict and violence, emphasizing the distinction between thought and action. Conflicting viewpoints are not inevitably linked with violence and may even lead to constructive conflict resolution.

In the second section of the book, we distinguish direct violence from structural violence: direct violence refers to events that harm or kill individuals or groups as contrasted with structural violence which is manifest in social inequalities. In structural violence, hierarchical relations within and between societies privilege those who are on top while oppressing, exploiting and dominating those who occupy the bottom. Like direct violence, structural violence also kills people but does so slowly, by depriving people of basic necessities. There are important psychological reasons why people tolerate and rationalize structural violence and we identify some of these reasons in this volume. We examine structural violence within societies but also include in our analysis the problem of militarization, which contributes to structural violence globally, most often depriving those with the fewest resources, usually women, children and indigenous people. The organization of the book reflects our bias that violence is best understood from a systems perspective with overt forms of violence manifest in micro and macro contexts, and conditioned by structural and cultural configurations.

While the first half of the book deals with systems of violence and links direct and structural forms of violence, the second half examines systems of peace. In the third section of the book, we examine peacekeeping and peacemaking, both of which are methods that are designed to stop or prevent direct violence. The section on peacemaking emphasizes positive approaches to peace in which rules for cooperating are added to the repertoire of adversaries in a conflict situation and conflict resolution is achieved when the adversaries arrive at mutually agreeable outcomes. In nearly all the chapters on peacemaking, the authors emphasize the importance of being sensitive to cultural differences.

In the fourth section on peacebuilding, the authors present psychologically informed approaches to

social justice that are designed to reduce structural violence. Structural peacebuilding matters to peace psychologists because the roots of direct violence can often be traced to structure-based inequalities. Accordingly, chapters in the fourth section identify psychological concepts and processes involved in the nonviolent pursuit of socially just ends. Taken together, the sections on peacemaking and structural peacebuilding offer a roadmap for peace psychologists who are dedicated to theory and practices that promote peace with social justice.

Daniel J. Christie
Richard V. Wagner
Deborah Du Nann Winter

HOW WILL THE CHILDREN FARE?

by Milton Schwebel, Ph.D.

Across the country children are expressing fear of the future. That is to be expected, considering both what they have witnessed and the anxiety they are picking up from the adults in their lives.

As to adults, besides their own fears, they are worried about the long-term effects on the mental health of children. With no precedent in recent history of an attack on U.S. territory, not to mention one so unsettling about future safety, we must look elsewhere for clues. Studies of the effects of ongoing wars on children are not appropriate, because the attacks on our nation lasted only one day. Neither are the experiences of children in Northern Ireland and the Middle East, colored as they are by their respective histories and cultures. The Cold War, it turns out, gives us parallels that are relevant to the issue of long term mental health effects on American children.

During the Cold War adults were concerned about the mental health consequences of anxiety induced by the threat of nuclear war. True, American children did not witness a catastrophe of World Trade Center dimension. They did, however, see in movie theaters and, later, on television, the unspeakable horrors that followed the atomic bombing of Hiroshima and Nagasaki. Also, they were frequently reminded of what could lay in store for them by under-the-desk bomb shelter drills in school and by countless films and TV programs.

To investigate the effects of those earlier traumas, I studied the reactions of children and adolescents in the aftermath to the Berlin Wall crisis of 1961, and during the first week of the Cuban crisis in 1962--when the world was teetering on the edge of an abyss. Most of the children and teenagers recognized the threat, were concerned about the safety of family and friends, and other people as well, and saddened that civilization itself was endangered. As to their own fate, they were worried about their survival and embittered about the possibility of being deprived of the satisfactions of a career and the pleasures of adult life. No concern, however, was more acute than separation from their parents and siblings. Yet, for all that, the studies revealed no clear evidence of pathology resulting from their fears.

Subsequent studies, carried out by researchers in the U.S. and other countries, elicited similar findings about mental health consequences: A burden of anxiety and fear but not mental illness. The small percentage of school-age children who exhibited signs of

pathology showed them in relation to life in general and not just to nuclear war threats.

As for today, there is reason to believe that the Cold War findings are applicable, that the traumas of September 11, and anxieties about the future, will not tip the scale to mental disorder, at least for the vast majority who did not suffer a personal loss.

Still, we adults should do what was done in periods of crisis during the decades of the Cold War to help alleviate needless worry and correct distortions. We should encourage children and teenagers to share their thoughts and feelings about the event, and to do that verbally, or for the younger ones, through drawings, puppets or other expressive arts. All children need blanket reassurance about their own and their family's safety, except, of course, those with parents in the military. Children under six cannot comprehend the meaning of the event and need assurance rather than discussion, while those in the middle years need help in understanding it. The preadolescents and teenagers can benefit from full-blown discussion about the conflict and what they might do to be helpful.

As always, children's needs differ. The frightened ones may require extra doses of assurance and the sad ones may need us to commiserate with them. The angry children require help in finding constructive ways of channeling their anger. Those children who do not appear to be alarmed may be suppressing their feelings, or simply have not grasped the implications of the events or, more happily, may be resilient and secure. For teenagers, and even for children, involvement by helping others is therapeutic and personally and socially desirable. To be effective, however, in any of these supportive efforts, adults must find ways to deal with their own anxieties about the future.

Milton Schwebel, Ph.D.

Professor Emeritus of Psychology

Graduate School of Applied and Professional Psychology

Rutgers University

Piscataway, NJ 08854-8085

Phone: 732/247-1725

Former Dean, Rutgers Graduate School of Education

Founding Editor: Peace and Conflict: Journal of Peace Psychology, affiliated with the American Psychological Society.

My studies, referred to above, appeared in M. Schwebel (Ed.). Behavioral Science and Human Survival, Palo Alto: Science and Behavior Books, 1965.

My most recent publications are two co-authored chapters in D. Christie et al (Eds.). Peace, Conflict and Violence, Upper Saddle River, NJ: Prentice Hall, 2001

Peace webs

[http://gsep.pepperdine.edu/~mstimac/Peace-Psychology.htm#Peace%20and%20Conflict%20Resolution%20Web%20SitesCommunicati ons for a Sustainable Future <http://csf.colorado.edu/peace/>](http://gsep.pepperdine.edu/~mstimac/Peace-Psychology.htm)

http://www.worldpeace.org/culture.html

Princeton Wilson

http://www.wws.princeton.edu/

Publicaciones Unesco

http://www.unesco.org/cpp/uk/peace/publications.htm
- cultura http://www.unesco.org/general/eng/programmes/index.shtml
- http://www.unesco.org/cpp/sp/index.html

Ubuntu Foro Mundial de Redes

http://ubuntu.upc.es/

http://ubuntu.upc.es/pag.php?lg=eng INGLES

Frente a los terribles hechos ocurridos en EE.UU. el pasado 11 de septiembre y ante la gravísima situación en la que ponen al mundo, las organizaciones y personas abajo firmantes nos hacemos eco de los comunicados al respecto que algunos de nosotros (*) hemos emitido previamente y manifestamos:

1. Nuestra solidaridad con el pueblo de los EE.UU. en los momentos tan tristes y difíciles que está viviendo.

2. Nuestra reiterada, total y absoluta condena al uso de cualquier forma de violencia como método de expresión o lucha, y también a cualquier espiral de violencia que pueda originar. En especial nuestra repulsa sin paliativos a los actos de terrorismo que motivan este comunicado

3. Nuestra llamada a todos los dirigentes mundiales para que, conjuntamente con los de EE.UU., identifiquen y detengan a los responsables del atentado y sean puestos a disposición de las autoridades judiciales nacionales e internacionales. Sólo la paz basada en la justicia podrá dar la seguridad y la libertad que anhelamos para todos los habitantes del planeta.

4. Nuestra llamada a todos los dirigentes mundiales, y en especial a los de EE.UU., para que se diseñen estrategias distintas a las de los conflictos militares y se refuercen los mecanismos de seguridad civil que garanticen la vida en libertad en el marco del derecho internacional.

5. Nuestra llamada a la reflexión de todos los dirigentes mundiales sobre las situaciones de inestabilidad y malestar que originan las condiciones de vida de una gran parte de la humanidad (teniendo siempre presente el mundo en su conjunto): nuevos o anquilosados conflictos armados, pobreza, hambre, enfermedad, etc.; promoviendo, en cambio, la igualdad y la justicia en todo el planeta, y teniendo buen cuidado en evitar un conflicto entre culturas alimentando la diversidad cultural -que es la gran riqueza - unida a los valores planetarios recogidos en la Declaración Universal de los Derechos Humanos.

6. Nuestra llamada, en definitiva, a que esta trágica página de la historia humana origine un cambio de rumbo hacia la construcción de un nuevo orden mundial más justo y pacífico. Para ello creemos necesario conferir a la Asamblea General de las Naciones Unidas el papel que le corresponde como representante de los pueblos del mundo. Que ésta se convierta realmente en el foro de debate y de acuerdo principal entre los pueblos del mundo. Que mediante todas las reformas imprescindibles, las Naciones Unidas puedan alumbrar el sistema de instituciones mundiales capaz de vertebrar este nuevo orden mundial que todos soñamos, evitando la impunidad y facilitando la transición desde una cultura de imposición y de fuerza a una cultura de paz, de no violencia y de diálogo.

17 de Septiembre de 2001 *Comunicados de la *Arab Organization for Human Rights*, *The Hague Appeal for Peace*, *International Peace Bureau*, *Caritas Internationalis*, *Intermón-Oxfam*, Leonardo Boff, Noam Chomsky y Rigoberta Menchú.

TLF Prescription

SSI protocol

-Friends of the Lifwynn Foundation,

At our last SSI meeting, October 28, we discussed in some depth details of an SSI protocol we can use to describe our work to prospective group members. Our intent is to construct a description of our group process in terms which can be understood by the average person. If this can be accomplished, it is likely we will elicit interest from more people, broaden our connections in the community, and encourage the formation of other SSI groups.

What follows is my attempt to summarize our discussion:

1. One of the main objectives of social self-inquiry is to enhance our ability to live *in relationship*, to experience our connectedness with other people and with the physical world in general. This entails expanding our restricted sense of self, our "I" or ego, to include a sense of our interrelatedness with

the cosmos (the Whole (Bohm)).

2. In order to expand our awareness and experience a more dynamic relationship with the world, we engage in the process of attending to or focusing upon the source or origin of our being, our organism. The source exists within us, and is other than our experience of "I." As we develop our ability to include the origin in our consciousness, we are learning how to *allow* events to occur, in other words, to be open to whatever sensations and events may be happening within us *and* in the world.

3. The process of attending to or becoming aware of our subjective experiences enhances our experience of interrelatedness. We realize more clearly the relationship between our perceptions-thoughts-feelings and the behavior of the people with whom we are interacting. For example, we have thoughts and feelings regarding how other people are behaving (e.g., "I like (dislike) him because he's really quite sensitive (insensitive), intelligent (foolish), attractive, (ugly), etc."

In addition to learning to be aware of our perceptions-thoughts-feelings, we learn to attend to the physical manifestations of these processes. We learn to identify the tensions in our body associated with anger and fear, for example. We discover that our breathing becomes shallow and more rapid, that there are tensions in our head, our face, our neck, etc. And, as we stay with the subjective awareness of the processes within, accepting their presence, they tend to settle, leaving us with a greater sense of of being grounded and connected to our whole being and to others.

4. As awareness of our subjective experiences develops, we come to realize that our mental, physical, and emotional processes often create obstacles to our relationships. We begin to notice that we tend to judge others as good or bad, right or wrong, and are also very concerned about how others are judging us. Our group process involves sharing our subjective experiences, letting others know what we are perceiving-thinking-feeling as we interact with them. This sharing process entails removing the mask or social facade we have adopted during the course of our social development, which has interfered with our establishing healthy relationships. In other words, by learning how to be more open in our relationships, questioning our tendencies to be judgmental and oppositional, and sharing our subjective experiences, we learn how to be more authentic, to connect with others in a more real and honest way.

This description of social self-inquiry is a work in progress. We invite your comments and suggestions. Feel free to share your perceptions-thoughts-feelings as authentically as you can!

Lloyd

- Amigos de la Fundación de Lifwynn,

A nuestro último SSI encontrarse, el 28 de octubre, nosotros discutimos en un poco de detalles de profundidad de un protocolo de SSI nosotros podemos acostumbrar a describir nuestro trabajo a los miembros de grupo probables. Nuestro intento es construir una descripción de nuestro proceso de grupo en términos que pueden ser entendidos por la media persona. Si esto puede lograrse, probablemente es que nosotros sacaremos interés de más personas, ensancharemos nuestras conexiones en la comunidad, y animaremos la formación de otros grupos de SSI.

Lo que sigue es mi esfuerzo por resumir nuestra discusión:

1. Uno de los objetivos principales de mismo-pregunta social es reforzar nuestra habilidad de vivir en relación, para experimentar nuestro connectedness con otras personas y con el mundo físico en general. Esto trae consigo extendiendo nuestro sentido restringido de ego, nuestro "yo" o ego, para incluir un sentido de nuestro interrelatedness con el cosmos (el Todo (Bohm)).

2. En el orden extender nuestro conocimiento y experimentar una relación más dinámica con el mundo, nosotros comprometemos en el proceso de asistir a o enfocar en la fuente o origen de nuestro ser, nuestro organismo. La fuente existe dentro de nosotros, y es otra cosa que nuestra experiencia de "mí." Cuando nosotros desarrollamos nuestra habilidad de incluir el origen en nuestra conciencia, nosotros estamos aprendiendo a permitir eventos para ocurrir, en otras palabras, estar abierto a las sensaciones cualquier y eventos pueden estar pasando dentro de nosotros y en el mundo.

3. El proceso de asistir a o darse cuenta de nuestras experiencias subjetivas refuerza nuestra experiencia de interrelatedness. Nosotros comprendemos la relación más claramente entre nuestros percepción-pensamiento-sentimientos y la conducta de las personas con quienes nosotros estamos actuando recíprocamente. Por ejemplo, nosotros tenemos los pensamientos y sentimientos que consideran cómo otras personas están comportándose (ej., "me gusta (detesta) él porque él es muy bastante sensible (insensible), inteligente (tonto), atractivo, (feo), etc."

Además de aprender a ser consciente de nuestros percepción-pensamiento-sentimientos, nosotros aprendemos a asistir a las manifestaciones físicas de estos procesos. Nosotros aprendemos a identificar las tensiones en nuestro cuerpo asoció con enojo y teme, por ejemplo. Nosotros descubrimos que nuestra respiración se pone poco profunda y más rápido que hay tensiones en nuestra cabeza nuestra cara, nuestro cuello, el etc. Y, cuando nosotros nos quedamos con el conocimiento subjetivo de los procesos dentro de y aceptamos su presencia, ellos tienden a establecer y nos dejan con un sentido mayor de de ser conectó con tierra y conectó a nuestro ser entero y a otros.

4. Como conocimiento de nuestras experiencias subjetivas desarrolla, nosotros venimos a comprender que nuestra reserva mental, los procesos físicos, y emocionales crean a menudo obstáculos a nuestras relaciones. Nosotros empezamos a notar que nosotros tendemos a juzgar otros como bueno o malo, derecho o malo, y también está muy involucrado sobre cómo otros están juzgándonos. Nuestro proceso de grupo involucra compartiendo nuestras experiencias subjetivas y permite otros que sabe lo que nosotros estamos percibir-pensamiento-sintiéndonos cuando nosotros actuamos recíprocamente con ellos. Esto compartiendo proceso trae consigo quitando la máscara o la fachada social nosotros hemos adoptado durante el curso de nuestro desarrollo social que ha interferido con nuestras relaciones saludables estableciendo. En otras palabras, aprendiendo a estar más abierto en nuestras relaciones, cuestionando nuestras tendencias a ser sensato y oppositional, y compartiendo nuestras experiencias subjetivas, nosotros aprendemos a ser más auténtico, conectar con otros de una manera más real y honrada.

Esta descripción de mismo-pregunta social es en marcha un trabajo. Nosotros invitamos sus comentarios y sugerencias. ¡Siéntase libre para compartir sus percepción-pensamiento-sentimientos tan auténticamente como usted puede!

Lloyd

msn
- Download MSN http://messenger.msn.com/download/download.asp
- Mc

Singularity
http://www.aleph.se/Trans/Global/Singularity/

ECHNOTOPIA & THE DEATH OF NATURE CLONES, SUPERCOMPUTERS, AND ROBOTS By James Bell

There is no question that technological growth trends in science and industry are increasing exponentially. There is, however, a growing debate about what this runaway acceleration of ingenuity may bring. A number of respected scientists and futurists now are predicting that technological progress is driving the world toward a "Singularity" -- a point at which technology and nature will have become one. At this juncture, the world as we have known it will have gone extinct and new definitions of "life," "nature" and "human" will take hold.

"We are on the edge of change comparable to the rise of human life on Earth," San Diego University Professor of Computer Science Vernor Vinge first warned the scientific community in 1993. "Within 30 years, we will have the technological means to create superhuman intelligence. Shortly after, the human era will end."

Some scientists and philosophers have theorized that the very purpose of life is to bring about the Singularity. While leading technology industries have been aware of the Singularity concept for some time, there are concerns that, if the public understood the full ramifications of the Singularity, they would be reluctant to accept many of the new and untested technologies such as genetically engineered foods, nano-technology and robotics.

Machine Evolution

A number of books on the coming Singularity are in the works and will soon appear. In 2003, the sequel to the blockbuster film The Matrix will delve into the philosophy and origins of Earth's machine-controlled future. Matrix cast members were required to read Wired editor Kevin Kelly's 1994 book "Out of Control The Rise of Neo-biological Civilization" (http//www.amazon.com/exec/obidos/ASIN/0201577933/newheavenneweart). Page one reads, "The realm of the born -- all that is nature -- and the realm of the made -- all that is humanly constructed -- are

becoming one."

Meanwhile, Warner Brothers has embarked on the most expensive film of all time -- a $180 million sequel called "Terminator 3 Rise of the Machines". The film is due out in 2003; a good decade before actual machine evolution is predicted to accelerate "out of control," plunging human civilization towards the Singularity.

Central to the workings of the Singularity are a number of "laws" -- one of which is known as Moore's Law. Intel Corp. cofounder Gordon E. Moore noted that the number of transistors that could fit on a single computer chip had doubled every year for six years from the beginnings of integrated circuits in 1959. Moore predicted that the trend would continue, and it has -- although the doubling rate was later adjusted to an 18-month cycle.

Today, millions of circuits are found on a single miniscule computer chip and technological "progress" is accelerating at an exponential rather than a linear growth rate.

Stewart Brand, in his book "The Clock of the Long Now" (http//www.amazon.com/exec/obidos/ASIN/0465007805/newheavenne weart), discusses another law -- Monsanto's Law -- which states that the ability to identify and use genetic information doubles every 12 to 24 months. This exponential growth in biological knowledge is transforming agriculture, nutrition and healthcare in the emerging life-sciences industry.

In 2005, IBM plans to introduce "Blue Gene," a computer that can perform one million-billion calculations-per-second -- about 1/20th the power of the human brain. This computer could transmit the entire contents of the Library of Congress in less than two seconds. According to Moore's Law, computer hardware will surpass human brainpower in the first decade of this century. Software that emulates the human mind -- "artificial intelligence" – may take a few more years to evolve.

Reaching Infinity

The human population also is experiencing tremendous exponential

population growth. Dan Eder, a scientist at the Boeing Artificial Intelligence Center, notes that "human population growth over the past 10,000 years has been following a hyperbolic growth trend... with the asymptote [or the point of near-infinite increase] located in the year 2035 AD." An infinite number of humans is, of course, impossible. Scientists predict our numbers will hover around 9 billion by mid-century.

Eder points out that the predicted rise of artificial intelligence coincides with the asymptote of human population growth. He speculates that artificial life could begin to multiply exponentially once biological life has met its finite limits.

Scientists are debating not so much if it will happen, but what discovery will set off a series of Earth-altering technologic events. They suggest that advancements in the fields of nanotechnology or the discovery of artificial intelligence could usher in the Singularity.

Technologic Globalization

Physicists, mathematicians and scientists like Vernor Vinge and Ray Kurzweil have identified through their accelerated technological change theories the likely boundaries of the Singularity and have predicted with confidence the effects leading up to it over the next couple of decades.

The majority of people closest to these theories and laws -- the tech sector -- can hardly wait for the Singularity to arrive. The true believers call themselves "extropians," "post-humans" and "transhumanists" and are actively organizing not just to bring the Singularity about, but to counter what they call "techno-phobes" and "neo-luddites" -- critics like Greenpeace, Earth First! and the Rainforest Action Network.

The Progress Action Coalition (Pro-Act, http//www.progressaction.org), which was formed in June 2001, fantasizes about "the dream of true artificial intelligence... adding a new richness to the human landscape never before known." The Pro-Act website features several sections where the strategies and tactics of environmental groups and foundations are targeted for "countering."

Pro-Act, AgBioworld, Biotechnology Progress, Foresight Institute, the

Progress Freedom Foundation and other industry groups that desire accelerated scientific progress acknowledge that the greatest threat to technologic progress comes not just from environmental groups, but from a small faction of the scientific community -- where one voice stands out.

The Warning

In April 2000, a wrench was thrown into the arrival of the Singularity by an unlikely source -- Sun Microsystems' Chief Scientist Bill Joy. Joy co-founded Sun Microsystems, helped create the Unix computer operating system and developed the Java and Jini software systems -- systems that helped give the Internet "life."

In a now-infamous cover story in Wired magazine, "Why the Future Doesn't Need Us" (http//www.nhne.com/misc/foodbilljoy.html), Joy warned of the dangers posed by developments in genetics, nanotechnology and robotics. Joy's warning of the impacts of exponential technologic progress run amok gave new credence to the coming Singularity. Unless things change, Joy predicted, "We could be the last generation of humans." Joy has warned that "knowledge alone will enable mass destruction" and termed this phenomenon "knowledge-enabled mass destruction" (KMD).

The Times of London compared Joy's statement to Einstein's 1939 letter to President Roosevelt, which warned of the dangers of the nuclear bomb. The technologies of the 20th century gave rise to nuclear, biological and chemical (NBC) technologies that, while powerful, require access to vast amounts of raw (and often rare) materials, technical information and large-scale industries. The 21st century technologies of genetics, nanotechnology and robotics (GNR) however, will require neither large facilities nor rare raw materials.

The threat posed by GNR technologies becomes further amplified by the fact that some of these new technologies have been designed to be able to "replicate" -- i.e., they can build new versions of themselves. Nuclear bombs did not sprout more bombs and toxic spills did not grow more spills. If the new self-replicating GNR technologies are released into the environment, they could be nearly impossible to recall or control.

Globalization and Singularity

Joy understands that the greatest dangers we face ultimately stem from a world where global corporations dominate -- a future where much of the world has no voice in how the world is run. The 21st century GNR technologies, he writes, "are being developed almost exclusively by corporate enterprises. We are aggressively pursuing the promises of these new technologies within the now-unchallenged system of global capitalism and its manifold financial incentives and competitive pressures."

Joy believes that the system of global capitalism, combined with our current rate of progress, gives the human race a 30 to 50 percent chance of going extinct around the time the Singularity happens. "Not only are these estimates not encouraging," he adds, "but they do not include the probability of many horrid outcomes that lie short of extinction."

Nobel Prize-winning atmospheric chemist Paul Crutzen contends that if chemists earlier in the last century had decided to use bromine instead of chlorine to produce commercial coolants (a mere quirk of chemistry), the ozone hole over Antarctica would have been far larger, would have lasted all year and would have severely affected life on Earth. Avoiding that was just luck," stated Crutzen.

It is very likely that scientists and global corporations will miss key developments (or, worse, actively avoid discussion of them). A whole generation of biologists has left the field for the biotech and nanotech labs. As biologist Craig Holdredge, who has followed biotech since its early beginnings in the 1970s, warns The science of "biology is losing its connection with nature."

Yet there is something missing from this discussion of the technologic singularity. The true cost of technologic progress and the Singularity will mean the unprecedented decline of the planet's inhabitants -- an ever-increasing rate of global extinction.

The World Conservation Union (IUCN), the International Botanical Congress and a majority of the world's biologists believe that a global

"mass extinction" already is underway. As a direct result of human activity (resource extraction, industrial agriculture, the introduction of non-native animals and population growth), up to one-fifth of all living species -- mostly in the tropics -- are expected to disappear within 30 years. "The speed at which species are being lost is much faster than any we've seen in the past -- including those related to meteor collisions," University of Tennessee biodiversity expert Daniel Simberloff told the Washington Post.

A 1998 Harris poll of the 5,000 members of the American Institute of Biological Sciences found 70 percent believed that what has been termed "The Sixth Extinction" is now underway. A simultaneous Harris poll found that 60 percent of the public were totally unaware of the impending biological collapse.

At the same time that nature's ancient biological creation is on the decline, artificial laboratory-created bio-tech life forms – genetically modified tomatoes, genetically engineered salmon, cloned sheep -- are on the rise. Already more than 60 percent of food in US grocery stores contains genetically engineered ingredients -- and that percentage is rising.

Nature and technology are not just evolving They are competing and combining with one another. Ultimately there could be only one winner.

....

Resources

- The Foresight Institute's (http//www.foresight.org) May 2000 conference on "Confronting about technology's threat to human survival.

- Ray Kurzweil's website http//www.kurzweilai.net

- "The Campaign for a Post-Human World," Richard Hayes, Earth Island Journal, Spring 2001.

James Bell is a writer for Sustain, a national environmental information group based in Chicago (http//www.sustain.info).This article is

excerpted from his forthcoming book. For more information visit
<http//www.technologicalsingularity.info> or contact
<jamesbell@sustainusa.org>. An earlier version of this article was
published in the Samhain (November/December 2001) issue of the
Earth First! Journal.
(c) 2001 by James Bell.

ooooooooooooooooooooooooooooooooooo

NHNE MISSION STATEMENT, CREDITS & CONTACT
INFORMATION

The mission of NewHeavenNewEarth (NHNE) is to answer
humankind's oldest, most perplexing questions Who are we? Where
are we from? What is the origin and purpose of life? Instead of relying
on ancient or contemporary wisdom, or the knowledge of isolated
experts, we are building a global network of seekers from all walks of
life, from all parts of the world, lay people and professionals alike, that
can pool talents, experience, and resources to unravel life's great
mysteries.

We also believe that our planet is passing through a time of profound
change and are seeking to create a global community of like-minded
people that can safely pass through whatever changes may come our
way and help give birth to a new way of life on our planet.

Send a blank message to <nhne-subscribe@egroups.com>

Review Current NHNE Mailing List Posts
http//groups.yahoo.com/group/nhne/messages/

Appreciate what we are doing?
You can say so with a tax-deductible donation
http//www.nhne.com/main/donations.html

Your use of Yahoo! Groups is subject to
http//docs.yahoo.com/info/terms/

Búsquedas

- **Links**   http://www.singinst.org/links.html

Inc. <http://www.singinst.org/> - [Traduzca esta página
<http://translate.google.com/translate?hl=es&sl=en&u=http://www.singinst.org/&prev=/search%3Fq%3DSingularity%26hl%3Des>]
... The **Singularity** Institute for Artificial Intelligence, Inc. is a 501(c)(3) nonprofit
corporation. Our charitable purpose is to bring about the **Singularity ...**
Descripción: A tax-exempt nonprofit specifically devoted to the design and development of self-
understanding, self-mod...
Categoría: Society > Philosophy > Current Movements > Transhumanism > Singularity
<http://directory.google.com/Top/Society/Philosophy/Current_Movements/Transhumanism/Singularity/>
www.singinst.org/ - 5k - En caché
<http://216.239.51.100/search?q=cache:KNc29KcNm6EC:www.singinst.org/+Singularity&hl=es> - Páginas
similares </search?hl=es&num=10&q=related:www.singinst.org/>

Vernor Vinge on the Singularity <http://www.ugcs.caltech.edu/~phoenix/vinge/vinge-
sing.html> -

[Traduzca esta página
<http://translate.google.com/translate?hl=es&sl=en&u=http://www.ugcs.caltech.edu/~phoenix/vinge/vinge-
sing.html&prev=/search%3Fq%3DSingularity%26hl%3Des>]
... presented. What is The **Singularity**? The acceleration **...** Can
the **Singularity** be Avoided? Well, maybe it **...**
Descripción: The 1993 NASA lecture by Vernor Vinge, inventor of the **Singularity** concept. "Within thirty
years,...
Categoría: Society > Philosophy > Current Movements > Transhumanism > Singularity
<http://directory.google.com/Top/Society/Philosophy/Current_Movements/Transhumanism/Singularity/>
www.ugcs.caltech.edu/~phoenix/vinge/vinge-sing.html - 43k - En caché

<http://216.239.51.100/search?q=cache:dBo7e_BNuYAC:www.ugcs.caltech.edu/~phoenix/vinge/vinge-sing.html+Singularity&hl=es> - Páginas similares
</search?hl=es&num=10&q=related:www.ugcs.caltech.edu/~phoenix/vinge/vinge-sing.html>

The Singularity <http://www.aleph.se/Trans/Global/Singularity/> -

[Traduzca esta página
<http://translate.google.com/translate?hl=es&sl=en&u=http://www.aleph.se/Trans/Global/Singularity/&prev=/search%3Fq%3DSingularity%26hl%3Des>]
... The **Singularity**. **Singularity**, The. The Techno-Rapture.
A black hole in the Extropian worldview **...**
www.aleph.se/Trans/Global/Singularity/ - 12k - En caché
<http://216.239.51.100/search?q=cache:ZdoSI3e7AIMC:www.aleph.se/Trans/Global/Singularity/+Singularity&hl=es> - Páginas similares </search?hl=es&num=10&q=related:www.aleph.se/Trans/Global/Singularity/>

Singularity : Singularity: Embedded Weblogs <http://singularity.manilasites.com/> - [
Traduzca esta página
<http://translate.google.com/translate?hl=es&sl=en&u=http://singularity.manilasites.com/&prev=/search%3Fq%3DSingularity%26hl%3Des>]
Singularity. **... Singularity**: Embedded Weblogs. Permanent link
to archive for 1/21/02. Monday, January 21, 2002. **...**
Descripción: **Singularity** is a comprehensive overview of the technologies, philosophy, and impact of the
Singularity....
Categoría: Society > Philosophy > Current Movements > Transhumanism > Singularity
<http://directory.google.com/Top/Society/Philosophy/Current_Movements/Transhumanism/Singularity/>
singularity.manilasites.com/ - 23k - 18 Apr 2002 - En caché
<http://216.239.51.100/search?q=cache:FcuGpFO2TXQC:singularity.manilasites.com/+Singularity&hl=es> -
Páginas similares </search?hl=es&num=10&q=related:singularity.manilasites.com/>

Singularity Watch <http://www.singularitywatch.com/> - [Traduzca esta página
<http://translate.google.com/translate?hl=es&sl=en&u=http://www.singularitywatch.com/&prev=/search%3Fq%3DSingularity%26hl%3Des>]
... Hello Dear Reader... SingularityWatch (alternatively, "**Singularity** Watch") produces
a free newsletter helpful to understanding and evaluating the coming **...**
Descripción: "A '**Singularity** Watcher' is neither absolutely convinced -- nor uncritically happy -- that the...
Categoría: Society > Philosophy > Current Movements > Transhumanism > Singularity
<http://directory.google.com/Top/Society/Philosophy/Current_Movements/Transhumanism/Singularity/>
www.singularitywatch.com/ - 101k - 18 Apr 2002 - En caché
<http://216.239.51.100/search?q=cache:WSnnxre464wC:www.singularitywatch.com/+Singularity&hl=es> -
Páginas similares </search?hl=es&num=10&q=related:www.singularitywatch.com/>

Singularity <http://www.singularity.co.uk/> - [Traduzca esta página
<http://translate.google.com/translate?hl=es&sl=en&u=http://www.singularity.co.uk/&prev=/search%3Fq%3DSingularity%26hl%3Des>]
+44(0)28 7126 7767 +44(0)28 7126 8085 Click here to contact
us info@**singularity**.co.uk, To **Singularity** homepage. **...**
Descripción: ActiveWorkflow(tm) is the first of its kind: an enterprise scalable component suite.
Categoría: Computers > Software > Workflow > Products
<http://directory.google.com/Top/Computers/Software/Workflow/Products/>
www.singularity.co.uk/ - 19k - 18 Apr 2002 - En caché
<http://216.239.51.100/search?q=cache:DYU4uF5nHBUC:www.singularity.co.uk/+Singularity&hl=es> -
Páginas similares </search?hl=es&num=10&q=related:www.singularity.co.uk/>

Surviving the Singularity <http://members.aol.com/salaned/writings/survive.htm> - [
Traduzca esta página
<http://translate.google.com/translate?hl=es&sl=en&u=http://members.aol.com/salaned/writings/survive.htm

1972 Reproducción

Decíamos anteriormente que las especies animales disponen de unos mecanismos
sociológicos y biológicos instintivos para controlar la densidad de la población. *En el
hombre* existen también unos mecanismos para controlar la población, que si bien pueden
ser tan desconocidos como los de los animales, *son de carácter sociocultural.* A cada tipo
de sociedad corresponde un sistema cultural (entendiendo por cultura el conjunto de
creencias, valores, actitudes, modos y técnicas de adaptación) adecuado al sistema

socioeconómico político que sirve de estructura a la sociedad. El sistema cultural es, en el fondo, el que controla las tasas de crecimiento de la población mundial, incidiendo sobre las tasas de nacimiento y las de mortalidad. El hecho de que se haya llegado a una tasa de crecimiento del 2,1'% anual es un índice claro de que nos encontramos en una época de transición. Es obvio que estamos ante el amanecer de un nuevo estado de vida, pero asimismo que ignoramos hacia dónde nos conduce. Existen indicios de que están teniendo efecto importantes cambios de tipo cultural y social, pero lo que probablemente es cierto es que los cambios en los hábitos, creencias y valores se están desarrollando con un *decalage* respecto a los progresos de la revolución técnica y que de este *decalage* es de donde procede la plétora demográfica que estamos experimentando.

Sostenemos la hipótesis de que si el sistema cultural que resultaba adecuado a una sociedad de tipo agrícola se aplica a una sociedad de tipo industrial, por fuerza debe producirse una *disonancia sociocultural* que se traduce en una explosión demográfica, la cual necesariamente deberá terminar repercutiendo en el sistema cultural, haciéndolo adecuado a la realidad histórica que afronta. A continuación vamos a intentar analizar algunas de las *características de nuestro sistema cultural y ver* hasta qué punto resultan adecuadas al momento presente.....

En el hombre existen también unos mecanismos para controlar la población, que si bien pueden ser tan desconocidos como los de los animales, *son de carácter sociocultural*. A cada tipo de sociedad corresponde un sistema cultural (entendiendo por cultura el conjunto de creencias, valores, actitudes, modos y técnicas de adaptación) adecuado al sistema socioeconómico político que sirve de estructura a la sociedad. El sistema cultural es, en el fondo, el que controla las tasas de crecimiento de la población mundial, incidiendo sobre las tasas de nacimiento y las de mortalidad. El hecho de que se haya llegado a una tasa de crecimiento del 2,1'% anual es un índice claro de que nos encontramos en una época de transición. Es obvio que estamos ante el amanecer de un nuevo estado de vida, pero asimismo que ignoramos hacia dónde nos conduce. Existen indicios de que están teniendo efecto importantes cambios de tipo cultural y social, pero lo que probablemente es cierto es que los cambios en los hábitos, creencias y valores se están desarrollando con un *decalage* respecto a los progresos de la revolución técnica y que de este *decalage* es de donde procede la plétora demográfica que estamos experimentando.

Lo que hemos aprendido de la ecología tiene que servirnos para preguntarnos si no puede ser igualmente cierto para nuestro socio-sistema; si la aplicación de nuestros escasos y parciales conocimientos de las ciencias del hombre en forma de una tecnología social no desencadenará un fenómeno de polución cultural paralelo al de polución física que actualmente estamos contemplando. Lo cierto es, que en el momento actual, nosotros, como científicos, lo único que podemos hacer es trabajar desde donde estamos y con los medios de que disponemos; nominalmente: avanzar hipótesis, comprobarlas científicamente e intentar prever nuestro futuro, modificándolo y controlándolo en favor de la humanidad y los miembros individuales que la componen. La otra conclusión que creo podemos deducir es que el problema de la reproductividad humana es un problema complejo con repercusiones a nivel económico, médico, social, demográfico, político y personal, y que la única forma de atacarlo es con la colaboración integrada de todas las ciencias tanto las naturales como las sociales y humanas. Si no lo hacemos así y prevenimos las consecuencias de la aplicación de nuestros conocimientos, es posible que, en un futuro no

lejano, debamos enfrentarnos con otros problemas, que por un fenómeno de contragolpe no pasemos a desencadenar un problema de sub-población mundial, o bien que en las condiciones en que se deba vivir en nuestro planeta un equilibrio demográfico estable no valga la pena vivir, por lo menos a los ojos de nosotros, los «humanos» de hoy.

Castells

- http://www.telepolis.com/cgi-bin/web/home
- http://216.239.51.100/search?q=cache:ZlCyq-jV2JIC:www.chile-hoy.de/sociedad/150501_internet.htm+sociedad-red&hl=es
- http://www.slis.indiana.edu/TIS/articles/stalder.htm
- http://www.thechronicle.demon.co.uk/archive/castells.htm
- http://globetrotter.berkeley.edu/people/Castells/castells-con0.html
- http://www.uoc.es/web/esp/launiversidad/inaugural01/intro_conc.html#
- BUSQUEDAS
  http://www.google.com/search?hl=es&q=manuel+castells&btnG=B%FAsqueda+en+Google&lr=lang_es
- Surgimento Sociedad de redes http://www.hipersociologia.org.ar/catedra/material/Castellscap6.html

Los Estados ya no pueden gobernar; solo negociar"

http://216.239.51.100/search?q=cache:iK-ZF4s57_sC:www.diaridebarcelona.com/coneheme/castells.htm+manuel+castells&hl=es&lr=lang_es

- alma de hacher http://www.saladeprensa.org/art234

La piel de la cultura Gedisa

Derrick de Kerckhove.

http://www.bitniks.es/bn/WHO/DEF/DERR/1.shtml

Existe alguna frontera entre la Sociedad de la Información y la Sociedad de la Comunicación?

Sí, en efecto. Existe una frontera entre ambas, pero esta frontera es móvil y expansiva. El saber se paga en la medida en que el saber se retransmite. Los factores de esa frontera son la infraestructura de la circulación de la información y de su acceso.

¿Cree que Mcluhan hubiera sido un apasionado de la Red?

Es muy difícil saberlo porque McLuhan no era un hombre pro-tecnológico, era un gran católico. Él disfrutaba mucho con la televisión (cosa que yo no hago), pero me comentó varias veces que la electricidad era el inicio de la pérdida total de la individualidad. Por eso creo que Luis, hoy en día, establecería una distancia respecto a Internet y que sus críticas hacia la Red serían mucho mayores que las mías.

¿Se atrevería a anticipar el futuro de Internet?

El futuro de Internet será la hipertinencia <http://www.archimadrid.es/alfayome/menu/pasados/revistas/99/oct99/num182/lavida/lavida1.htm> y la conectividad. Los sistemas estarán conectados con una interconexión instantánea. En cualquier caso, es muy díficil evaluar el futuro de la Red. Sólo nos queda vivirlo.

.

La piel de la Cultura

He aquí la más preclara herencia de Marshall McLuhan en un texto, editado por Gedisa, de su más dilecto discípulo, Derrick de Kerckhove. Sólo la lectura delos descriptores del índice nos indican suficientemente los pilares de la naturaleza de *La piel de nuestra cultura:* masa, velocidad, entrega just-timme, hipertinencia, cyborg, red integrada... Quizá podamos construir un texto, entresacado de la introducción, que resume lo que supone el nuevo paradigma gnoseológico, la sociedad de la informativa, y que a su vez sintetiza el marco global en el que se inscribe este libro: Poder económico creciente: China; Tendencia actual global: conexión; Mitología financiaera dominante: aumento de beneficios; Hardware preferido: teléfonos móviles, ordenadores en red; Papel del Gobierno: devolución (casi hasta el punto de la autoeliminación); Pauta dominante de la inversión: futuros en software; Ideología empresarial dominante: producción y entrega *just-time;* y Pauta dominante de internacionalismo: globalización.

Navegaciones y migraciones culturales lógicas sociocomunicativas en la sociedad del conocimiento **Francisco Sierra <mailto:fsierra@cica.es> <mailto:fsierra@cica.es>**
Departamento de Periodismo UNIVERSIDAD de SEVILLA

http://216.239.51.100/search?q=cache:X4Dwd8atouYC:www.uned.es/ntedu/espanol/master/primer o/modulos/teoria-de-la-informacion-y-comunicacion-audiovisual/contreras.htm+hipertinencia+&hl=es

Psychotechnologies: interfaces of language, media and mind
Derrick de Kerckhove Leerlo

- http://digilander.iol.it/SIPtech/psychotec.html#start

Vinge

Vernor Vinge
Department of Mathematical Sciences
San Diego State University

Abstract
Within thirty years, we will have the technological means to create superhuman intelligence. Shortly after, the human era will be ended.

Is such progress avoidable? If not to be avoided, can events be guided so that we may survive? These questions are investigated. Some possible answers (and some further dangers) are presented.

There may be developed computers that are "awake" and superhumanly intelligent. (To date, there has been much controversy as to whether we can create human equivalence in a machine. But if the answer is "yes, we can", then there is little doubt that beings more intelligent can be constructed shortly thereafter.)
Large computer networks (and their associated users) may "wake up" as a superhumanly intelligent entity.
Computer/human interfaces may become so intimate that users may reasonably be considered superhumanly intelligent.

Biological science may provide means to improve natural human intellect.
The first three possibilities depend in large part on improvements in computer hardware. Progress in computer hardware has followed an amazingly steady curve in the last few decades [17]. Based largely on this trend, I believe that the creation of greater than human intelligence will occur during the next thirty years. (Charles Platt [20] has pointed out that AI enthusiasts have been making claims like this for the last thirty years. Just so I'm not guilty of a relative-time ambiguity, let me more specific: I'll be surprised if this event occurs before 2005 or after 2030.)

What are the consequences of this event? When greater-than-human intelligence drives progress, that progress will be much more rapid. In fact, there seems no reason why progress itself would not involve the creation of still more intelligent entities -- on a still-shorter time scale. The best analogy that I see is with the evolutionary past: Animals can adapt to problems and make inventions, but often no faster than natural selection can do its work -- the world acts as its own simulator in the case of natural selection. We humans have the ability to internalize the world and conduct "what if's" in our heads; we can solve many problems thousands of times faster than natural selection. Now, by creating the means to execute those simulations at much higher speeds, we are entering a regime as radically different from our human past as we humans are from the lower animals.

From the human point of view this change will be a throwing away of all the previous rules, perhaps in the blink of an eye, an exponential runaway beyond any hope of control. Developments that before were thought might only happen in "a million years" (if ever) will likely happen in the next century. (In [5], Greg Bear paints a picture of the major changes happening in a matter of hours.)

I think it's fair to call this event a singularity ("the Singularity" for the purposes of this paper). It is a point where our old models must be discarded and a new reality rules. As we move closer to this point, it will loom vaster and vaster over human affairs till the notion becomes a commonplace. Yet when it finally happens it may still be a great surprise and a greater unknown. In the 1950s there were very few who saw it: Stan Ulam [28] paraphrased John von Neumann as saying:

One conversation centered on the ever accelerating progress of technology and changes in the mode of human life, which gives the appearance of approaching some essential singularity in the history of the race beyond which human affairs, as we know them, could not continue.

Von Neumann even uses the term singularity, though it appears he is thinking of normal progress, not the creation of superhuman intellect. (For me, the superhumanity is the essence of the Singularity. Without that we would get a glut of technical riches, never properly absorbed (see [25]).)

In the 1960s there was recognition of some of the implications of superhuman intelligence. I. J. Good wrote [11]:

Let an ultraintelligent machine be defined as a machine that can far surpass all the intellectual activities of any any man however clever. Since the design of machines is one of these intellectual activities, an ultraintelligent machine could design even better machines; there would then unquestionably be an "intelligence explosion," and the intelligence of man would be left far behind. Thus the first ultraintelligent machine is the _last_ invention that man need ever make, provided that the machine is docile enough to tell us how to keep it under control. ... It is more probable than not that, within the twentieth century, an ultraintelligent machine will be built and that it will be the last invention that man need make.

Good has captured the essence of the runaway, but does not pursue its most disturbing consequences. Any intelligent machine of the sort he describes would not be humankind's "tool" -- any more than humans are the tools of rabbits or robins or chimpanzees.

Through the '60s and '70s and '80s, recognition of the cataclysm spread [29] [1] [31] [5]. Perhaps it was the science-fiction writers who felt the first concrete impact. After all, the "hard" science-fiction writers are the ones who try to write specific stories about all that technology may do for us. More and more, these writers felt an opaque wall across the future. Once, they could put such fantasies millions of years in the future [24]. Now they saw that their most diligent extrapolations resulted in the unknowable ... soon. Once, galactic empires might have seemed a Post-Human domain. Now, sadly, even interplanetary ones are.

What about the '90s and the '00s and the '10s, as we slide toward the edge? How will the approach of the Singularity spread across the human world view? For a while yet, the general critics of machine sapience will have good press. After all, till we have hardware as powerful as a human brain it is probably foolish to think we'll be able to create human equivalent (or greater) intelligence. (There is the far-fetched possibility that we could make a human equivalent out of less powerful hardware, if we were willing to give up speed, if we were willing to settle for an artificial being who was literally slow [30]. But it's much more likely that devising the software will be a tricky process, involving lots of false starts and experimentation. If so, then the arrival of self-aware machines will not happen till after the development of hardware that is substantially more powerful than humans' natural equipment.)

But as time passes, we should see more symptoms. The dilemma felt by science fiction writers will be perceived in other creative endeavors. (I have heard thoughtful comic book writers worry about how to have spectacular effects when everything visible can be produced by the technologically commonplace.) We will see automation replacing higher and higher level jobs. We have tools right now (symbolic math programs, cad/cam) that release us from most low-level drudgery. Or put another way: The work that is truly productive is the domain of a steadily smaller and more elite fraction of humanity. In the coming of the Singularity, we are seeing the predictions of _true_ technological unemployment finally come true.

Another symptom of progress toward the Singularity: ideas themselves should spread ever faster, and even the most radical will quickly become commonplace. When I began writing science fiction in the middle '60s,

it seemed very easy to find ideas that took decades to percolate into the cultural consciousness; now the lead time seems more like eighteen months. (Of course, this could just be me losing my imagination as I get old, but I see the effect in others too.) Like the shock in a compressible flow, the Singularity moves closer as we accelerate through the critical speed.

And what of the arrival of the Singularity itself? What can be said of its actual appearance? Since it involves an intellectual runaway, it will probably occur faster than any technical revolution seen so far. The precipitating event will likely be unexpected -- perhaps even to the researchers involved. ("But all our previous models were catatonic! We were just tweaking some parameters....") If networking is widespread enough (into ubiquitous embedded systems), it may seem as if our artifacts as a whole had suddenly wakened.

And what happens a month or two (or a day or two) after that? I have only analogies to point to: The rise of humankind. We will be in the Post-Human era. And for all my rampant technological optimism, sometimes I think I'd be more comfortable if I were regarding these transcendental events from one thousand years remove ... instead of twenty.

Can the Singularity be Avoided?
Well, maybe it won't happen at all: Sometimes I try to imagine the symptoms that we should expect to see if the Singularity is not to develop. There are the widely respected arguments of Penrose [19] and Searle [22] against the practicality of machine sapience. In August of 1992, Thinking Machines Corporation held a workshop to investigate the question "How We Will Build a Machine that Thinks" [27]. As you might guess from the workshop's title, the participants were not especially supportive of the arguments against machine intelligence. In fact, there was general agreement that minds can exist on nonbiological substrates and that algorithms are of central importance to the existence of minds. However, there was much debate about the raw hardware power that is present in organic brains. A minority felt that the largest 1992 computers were within three orders of magnitude of the power of the human brain. The majority of the participants agreed with Moravec's estimate [17] that we are ten to forty years away from hardware parity. And yet there was another minority who pointed to [7] [21], and conjectured that the computational competence of single neurons may be far higher than generally believed. If so, our present computer hardware might be as much as _ten_ orders of magnitude short of the equipment we carry around in our heads. If this is true (or for that matter, if the Penrose or Searle critique is valid), we might never see a Singularity. Instead, in the early '00s we would find our hardware performance curves beginning to level off -- this because of our inability to automate the design work needed to support further hardware improvements. We'd end up with some _very_ powerful hardware, but without the ability to push it further. Commercial digital signal processing might be awesome, giving an analog appearance even to digital operations, but nothing would ever "wake up" and there would never be the intellectual runaway which is the essence of the Singularity. It would likely be seen as a golden age ... and it would also be an end of progress. This is very like the future predicted by Gunther Stent. In fact, on page 137 of [25], Stent explicitly cites the development of transhuman intelligence as a sufficient condition to break his projections.

But if the technological Singularity can happen, it will. Even if all the governments of the world were to understand the "threat" and be in deadly fear of it, progress toward the goal would continue. In fiction, there have been stories of laws passed forbidding the construction of "a machine in the likeness of the human mind" [13]. In fact, the competitive advantage -- economic, military, even artistic -- of every advance in automation is so compelling that passing laws, or having customs, that forbid such things merely assures that someone else will get them first.

Eric Drexler [8] has provided spectacular insights about how far technical improvement may go. He agrees that superhuman intelligences will be available in the near future -- and that such entities pose a threat to the human status quo. But Drexler argues that we can confine such transhuman devices so that their results can be examined and used safely. This is I. J. Good's ultraintelligent machine, with a dose of caution. I argue that confinement is intrinsically impractical. For the case of physical confinement: Imagine yourself locked in your home with only limited data access to the outside, to your masters. If those masters thought at a rate -- say -- one million times slower than you, there is little doubt that over a period of years (your time) you could come up with "helpful advice" that would incidentally set you free. (I call this "fast thinking" form of

superintelligence "weak superhumanity". Such a "weakly superhuman" entity would probably burn out in a few weeks of outside time. "Strong superhumanity" would be more than cranking up the clock speed on a human-equivalent mind. It's hard to say precisely what "strong superhumanity" would be like, but the difference appears to be profound. Imagine running a dog mind at very high speed. Would a thousand years of doggy living add up to any human insight? (Now if the dog mind were cleverly rewired and _then_ run at high speed, we might see something different....) Many speculations about superintelligence seem to be based on the weakly superhuman model. I believe that our best guesses about the post-Singularity world can be obtained by thinking on the nature of strong superhumanity. I will return to this point later in the paper.)

Another approach to confinement is to build _rules_ into the mind of the created superhuman entity (for example, Asimov's Laws [3]). I think that any rules strict enough to be effective would also produce a device whose ability was clearly inferior to the unfettered versions (and so human competition would favor the development of the those more dangerous models). Still, the Asimov dream is a wonderful one: Imagine a willing slave, who has 1000 times your capabilities in every way. Imagine a creature who could satisfy your every safe wish (whatever that means) and still have 99.9% of its time free for other activities. There would be a new universe we never really understood, but filled with benevolent gods (though one of _my_ wishes might be to become one of them).

If the Singularity can not be prevented or confined, just how bad could the Post-Human era be? Well ... pretty bad. The physical extinction of the human race is one possibility. (Or as Eric Drexler put it of nanotechnology: Given all that such technology can do, perhaps governments would simply decide that they no longer need citizens!). Yet physical extinction may not be the scariest possibility. Again, analogies: Think of the different ways we relate to animals. Some of the crude physical abuses are implausible, yet.... In a Post-Human world there would still be plenty of niches where human equivalent automation would be desirable: embedded systems in autonomous devices, self-aware daemons in the lower functioning of larger sentients. (A strongly superhuman intelligence would likely be a Society of Mind [16] with some very competent components.) Some of these human equivalents might be used for nothing more than digital signal processing. They would be more like whales than humans. Others might be very human-like, yet with a one-sidedness, a _dedication_ that would put them in a mental hospital in our era. Though none of these creatures might be flesh-and-blood humans, they might be the closest things in the new enviroment to what we call human now. (I. J. Good had something to say about this, though at this late date the advice may be moot: Good [12] proposed a "Meta-Golden Rule", which might be paraphrased as "Treat your inferiors as you would be treated by your superiors." It's a wonderful, paradoxical idea (and most of my friends don't believe it) since the game-theoretic payoff is so hard to articulate. Yet if we were able to follow it, in some sense that might say something about the plausibility of such kindness in this universe.)

I have argued above that we cannot prevent the Singularity, that its coming is an inevitable consequence of the humans' natural competitiveness and the possibilities inherent in technology. And yet ... we are the initiators. Even the largest avalanche is triggered by small things. We have the freedom to establish initial conditions, make things happen in ways that are less inimical than others. Of course (as with starting avalanches), it may not be clear what the right guiding nudge really is:

Other Paths to the Singularity: Intelligence Amplification_
When people speak of creating superhumanly intelligent beings, they are usually imagining an AI project. But as I noted at the beginning of this paper, there are other paths to superhumanity. Computer networks and human-computer interfaces seem more mundane than AI, and yet they could lead to the Singularity. I call this contrasting approach Intelligence Amplification (IA). IA is something that is proceeding very naturally, in most cases not even recognized by its developers for what it is. But every time our ability to access information and to communicate it to others is improved, in some sense we have achieved an increase over natural intelligence. Even now, the team of a PhD human and good computer workstation (even an off-net workstation!) could probably max any written intelligence test in existence.
And it's very likely that IA is a much easier road to the achievement of superhumanity than pure AI. In humans, the hardest development problems have already been solved. Building up from within ourselves ought to be easier than figuring out first what we really are and then building machines that are all of that. And there is at least conjectural precedent for this approach. Cairns-Smith [6] has speculated that biological

life may have begun as an adjunct to still more primitive life based on crystalline growth. Lynn Margulis (in [15] and elsewhere) has made strong arguments that mutualism is a great driving force in evolution.

Note that I am not proposing that AI research be ignored or less funded. What goes on with AI will often have applications in IA, and vice versa. I am suggesting that we recognize that in network and interface research there is something as profound (and potential wild) as Artificial Intelligence. With that insight, we may see projects that are not as directly applicable as conventional interface and network design work, but which serve to advance us toward the Singularity along the IA path.

Here are some possible projects that take on special significance, given the IA point of view:

Human/computer team automation: Take problems that are normally considered for purely machine solution (like hill-climbing problems), and design programs and interfaces that take a advantage of humans' intuition and available computer hardware. Considering all the bizarreness of higher dimensional hill-climbing problems (and the neat algorithms that have been devised for their solution), there could be some very interesting displays and control tools provided to the human team member.

Develop human/computer symbiosis in art: Combine the graphic generation capability of modern machines and the esthetic sensibility of humans. Of course, there has been an enormous amount of research in designing computer aids for artists, as labor saving tools. I'm suggesting that we explicitly aim for a greater merging of competence, that we explicitly recognize the cooperative approach that is possible. Karl Sims [23] has done wonderful work in this direction.

Allow human/computer teams at chess tournaments. We already have programs that can play better than almost all humans. But how much work has been done on how this power could be used by a human, to get something even better? If such teams were allowed in at least some chess tournaments, it could have the positive effect on IA research that allowing computers in tournaments had for the corresponding niche in AI.

Develop interfaces that allow computer and network access without requiring the human to be tied to one spot, sitting in front of a computer. (This is an aspect of IA that fits so well with known economic advantages that lots of effort is already being spent on it.)

Develop more symmetrical decision support systems. A popular research/product area in recent years has been decision support systems. This is a form of IA, but may be too focused on systems that are oracular. As much as the program giving the user information, there must be the idea of the user giving the program guidance.

Use local area nets to make human teams that really work (ie, are more effective than their component members). This is generally the area of "groupware", already a very popular commercial pursuit. The change in viewpoint here would be to regard the group activity as a combination organism. In one sense, this suggestion might be regarded as the goal of inventing a "Rules of Order" for such combination operations. For instance, group focus might be more easily maintained than in classical meetings. Expertise of individual human members could be isolated from ego issues such that the contribution of different members is focused on the team project. And of course shared data bases could be used much more conveniently than in conventional committee operations. (Note that this suggestion is aimed at team operations rather than political meetings. In a political setting, the automation described above would simply enforce the power of the persons making the rules!)

Exploit the worldwide Internet as a combination human/machine tool. Of all the items on the list, progress in this is proceeding the fastest and may run us into the Singularity before anything else. The power and influence of even the present-day Internet is vastly underestimated. For instance, I think our contemporary computer systems would break under the weight of their own complexity if it weren't for the edge that the USENET "group mind" gives the system administration and support people! The very anarchy of the worldwide net development is evidence of its potential. As connectivity and bandwidth and archive size and computer speed all increase, we are seeing something like Lynn Margulis' [15] vision of the biosphere as data processor recapitulated, but at a million times greater speed and with millions of humanly intelligent agents (ourselves).

The above examples illustrate research that can be done within the context of contemporary computer science departments. There are other paradigms. For example, much of the work in Artificial Intelligence and neural nets would benefit from a closer connection with biological life. Instead of simply trying to model and understand biological life with computers, research could be directed toward the creation of composite systems that rely on biological life for guidance or for the providing features we don't understand well enough

yet to implement in hardware. A long-time dream of science-fiction has been direct brain to computer interfaces [2] [29]. In fact, there is concrete work that can be done (and is being done) in this area:

Limb prosthetics is a topic of direct commercial applicability. Nerve to silicon transducers can be made [14]. This is an exciting, near-term step toward direct communication.

Direct links into brains seem feasible, if the bit rate is low: given human learning flexibility, the actual brain neuron targets might not have to be precisely selected. Even 100 bits per second would be of great use to stroke victims who would otherwise be confined to menu-driven interfaces.

Plugging in to the optic trunk has the potential for bandwidths of 1 Mbit/second or so. But for this, we need to know the fine-scale architecture of vision, and we need to place an enormous web of electrodes with exquisite precision. If we want our high bandwidth connection to be _in addition_ to what paths are already present in the brain, the problem becomes vastly more intractable. Just sticking a grid of high-bandwidth receivers into a brain certainly won't do it. But suppose that the high-bandwidth grid were present while the brain structure was actually setting up, as the embryo develops. That suggests:

Animal embryo experiments. I wouldn't expect any IA success in the first years of such research, but giving developing brains access to complex simulated neural structures might be very interesting to the people who study how the embryonic brain develops. In the long run, such experiments might produce animals with additional sense paths and interesting intellectual abilities.

Originally, I had hoped that this discussion of IA would yield some clearly safer approaches to the Singularity. (After all, IA allows our participation in a kind of transcendance.) Alas, looking back over these IA proposals, about all I am sure of is that they should be considered, that they may give us more options. But as for safety ... well, some of the suggestions are a little scarey on their face. One of my informal reviewers pointed out that IA for individual humans creates a rather sinister elite. We humans have millions of years of evolutionary baggage that makes us regard competition in a deadly light. Much of that deadliness may not be necessary in today's world, one where losers take on the winners' tricks and are coopted into the winners' enterprises. A creature that was built _de novo_ might possibly be a much more benign entity than one with a kernel based on fang and talon. And even the egalitarian view of an Internet that wakes up along with all mankind can be viewed as a nightmare [26].

The problem is not simply that the Singularity represents the passing of humankind from center stage, but that it contradicts our most deeply held notions of being. I think a closer look at the notion of strong superhumanity can show why that is.

Strong Superhumanity and the Best We Can Ask for

Suppose we could tailor the Singularity. Suppose we could attain our most extravagant hopes. What then would we ask for: That humans themselves would become their own successors, that whatever injustice occurs would be tempered by our knowledge of our roots. For those who remained unaltered, the goal would be benign treatment (perhaps even giving the stay-behinds the appearance of being masters of godlike slaves). It could be a golden age that also involved progress (overleaping Stent's barrier). Immortality (or at least a lifetime as long as we can make the universe survive [10] [4]) would be achievable.

But in this brightest and kindest world, the philosophical problems themselves become intimidating. A mind that stays at the same capacity cannot live forever; after a few thousand years it would look more like a repeating tape loop than a person. (The most chilling picture I have seen of this is in [18].) To live indefinitely long, the mind itself must grow ... and when it becomes great enough, and looks back ... what fellow-feeling can it have with the soul that it was originally? Certainly the later being would be everything the original was, but so much vastly more. And so even for the individual, the Cairns-Smith or Lynn Margulis notion of new life growing incrementally out of the old must still be valid.

This "problem" about immortality comes up in much more direct ways. The notion of ego and self-awareness has been the bedrock of the hardheaded rationalism of the last few centuries. Yet now the notion of self-awareness is under attack from the Artificial Intelligence people ("self-awareness and other delusions"). Intelligence Amplification undercuts our concept of ego from another direction. The post-Singularity world will involve extremely high-bandwidth networking. A central feature of strongly superhuman entities will likely be their ability to communicate at variable bandwidths, including ones far higher than speech or written messages. What happens when pieces of ego can be copied and merged, when the size of a selfawareness can grow or shrink to fit the nature of the problems under consideration? These are essential features of strong superhumanity and the Singularity. Thinking about them, one begins to feel how essentially strange and different the Post-Human era will be -- _no matter how cleverly and benignly it is brought to be_.

From one angle, the vision fits many of our happiest dreams: a time unending, where we can truly know one another and understand the deepest mysteries. From another angle, it's a lot like the worst- case scenario I imagined earlier in this paper.

Which is the valid viewpoint? In fact, I think the new era is simply too different to fit into the classical frame of good and evil. That frame is based on the idea of isolated, immutable minds connected by tenuous, low-bandwith links. But the post-Singularity world _does_ fit with the larger tradition of change and cooperation that started long ago (perhaps even before the rise of biological life). I think there _are_ notions of ethics that would apply in such an era. Research into IA and high-bandwidth communications should improve this understanding. I see just the glimmerings of this now [32]. There is Good's Meta-Golden Rule; perhaps there are rules for distinguishing self from others on the basis of bandwidth of connection. And while mind and self will be vastly more labile than in the past, much of what we value (knowledge, memory, thought) need never be lost. I think Freeman Dyson has it right when he says [9]: "God is what mind becomes when it has passed beyond the scale of our comprehension."

[I wish to thank John Carroll of San Diego State University and Howard Davidson of Sun Microsystems for discussing the draft version of this paper with me.]

Annotated Sources [and an occasional plea for bibliographical help]
[1] Alfve'n, Hannes, writing as Olof Johanneson, _The End of Man?_, Award Books, 1969 earlier published as "The Tale of the Big Computer", Coward-McCann, translated from a book copyright 1966 Albert Bonniers Forlag AB with English translation copyright 1966 by Victor Gollanz, Ltd.
[2] Anderson, Poul, "Kings Who Die", _If_, March 1962, p8-36. Reprinted in _Seven Conquests_, Poul Anderson, MacMillan Co., 1969.

[3] Asimov, Isaac, "Runaround", _Astounding Science Fiction_, March 1942, p94. Reprinted in _Robot Visions_, Isaac Asimov, ROC, 1990. Asimov describes the development of his robotics stories in this book.

[4] Barrow, John D. and Frank J. Tipler, _The Anthropic Cosmological Principle_, Oxford University Press, 1986.

[5] Bear, Greg, "Blood Music", _Analog Science Fiction-Science Fact_, June, 1983. Expanded into the novel _Blood Music_, Morrow, 1985.

[6] Cairns-Smith, A. G., _Seven Clues to the Origin of Life_, Cambridge University Press, 1985.

[7] Conrad, Michael _et al._, "Towards an Artificial Brain", _BioSystems_, vol 23, pp175-218, 1989.

[8] Drexler, K. Eric, _Engines of Creation_, Anchor Press/Doubleday, 1986.

[9] Dyson, Freeman, _Infinite in All Directions_, Harper && Row, 1988.

[10] Dyson, Freeman, "Physics and Biology in an Open Universe", _Review of Modern Physics_, vol 51, pp447-460, 1979.

[11] Good, I. J., "Speculations Concerning the First Ultraintelligent Machine", in _Advances in Computers_, vol 6, Franz L. Alt and Morris Rubinoff, eds, pp31-88, 1965, Academic Press.

[12] Good, I. J., [Help! I can't find the source of Good's Meta-Golden Rule, though I have the clear recollection of hearing about it sometime in the 1960s. Through the help of the net, I have found pointers to a number of related items. G. Harry Stine and Andrew Haley have written about metalaw as it might relate to extraterrestrials: G. Harry Stine, "How to Get along with Extraterrestrials ... or Your Neighbor", _Analog Science Fact- Science Fiction_, February, 1980, p39-47.] [13] Herbert, Frank, _Dune_, Berkley Books, 1985. However, this novel was serialized in _Analog Science Fiction-Science Fact_ in the 1960s.

[14] Kovacs, G. T. A. _et al._, "Regeneration Microelectrode Array for Peripheral Nerve Recording and Stimulation", _IEEE Transactions on Biomedical Engineering_, v 39, n 9, pp 893-902.

[15] Margulis, Lynn and Dorion Sagan, _Microcosmos, Four Billion Years of Evolution from Our Microbial Ancestors_, Summit Books, 1986.

[16] Minsky, Marvin, _Society of Mind_, Simon and Schuster, 1985.

[17] Moravec, Hans, _Mind Children_, Harvard University Press, 1988.

[18] Niven, Larry, "The Ethics of Madness", _If_, April 1967, pp82-108. Reprinted in _Neutron Star_, Larry Niven, Ballantine Books, 1968.

[19] Penrose, Roger, _The Emperor's New Mind_, Oxford University Press, 1989.

[20] Platt, Charles, Private Communication.

[21] Rasmussen, S. _et al._, "Computational Connectionism within Neurons: a Model of Cytoskeletal Automata Subserving Neural Networks", in _Emergent Computation_, Stephanie Forrest, ed., pp428-449, MIT Press, 1991.

[22] Searle, John R., "Minds, Brains, and Programs", in _The Behavioral and Brain Sciences_, vol 3, Cambridge University Press, 1980. The essay is reprinted in _The Mind's I_, edited by Douglas R. Hofstadter and Daniel C. Dennett, Basic Books, 1981 (my source for this reference). This reprinting contains an excellent critique of the Searle essay.

[23] Sims, Karl, "Interactive Evolution of Dynamical Systems", Thinking Machines Corporation, Technical Report Series (published in _Toward a Practice of Autonomous Systems: Proceedings of the First European Conference on Artificial Life_, Paris, MIT Press, December 1991.

[24] Stapledon, Olaf, _The Starmaker_, Berkley Books, 1961 (but from the date on forward, probably written before 1937).

[25] Stent, Gunther S., _The Coming of the Golden Age: A View of the End of Progress_, The Natural History Press, 1969.

[26] Swanwick Michael, _Vacuum Flowers_, serialized in _Isaac Asimov's Science Fiction Magazine_, December(?) 1986 - February 1987. Republished by Ace Books, 1988.

[27] Thearling, Kurt, "How We Will Build a Machine that Thinks", a workshop at Thinking Machines Corporation, August 24-26, 1992. Personal Communication.

[28] Ulam, S., Tribute to John von Neumann, _Bulletin of the American Mathematical Society_, vol 64, nr 3, part 2, May 1958, pp1-49.

[29] Vinge, Vernor, "Bookworm, Run!", _Analog_, March 1966, pp8-40. Reprinted in _True Names and Other Dangers_, Vernor Vinge, Baen Books, 1987.

[30] Vinge, Vernor, "True Names", _Binary Star Number 5_, Dell, 1981. Reprinted in _True Names and Other Dangers_, Vernor Vinge, Baen Books, 1987.

[31] Vinge, Vernor, First Word, _Omni_, January 1983, p10.

[32] Vinge, Vernor, To Appear [:-)].

Local Vinge page. My argument against the incomprehensibility of the Singularity.
Me.

http://www.singinst.org/intro.html
http://www.singinst.org/intro.html
Institute for Artificial Inteligence

Surviving singularity
http://members.aol.com/salaned/writings/survive.htm

What is your definition of the Singularity?

JKC> The singularity is a moment in time when things are changing so fast it's impossible to predict what will happen next. ...The computational power we have with our puny brains made of jello and clumsy steam powered computers is pitifully tiny and is not increasing all that much. The computational capabilities we will have at a time near The Singularity will be huge and increasing at an astronomical rate, that's why we can't hope to have a realistic model about what life will be like then.

EL> The Singularity, or The Grand Transition, is a developmental discontinuity, an ultimate event horizon beyond which predictability breaks down totally.

EWF> The most general definition of the Singularity is the point in the future beyond which our ability to meaningfully plan our individual futures decays into noise.

SM> I see the Singularity as a point in time beyond which progress of all types proceeds in ways we are incapable of predicting or of comprehending.

Terrorism

Definition
From The Social Science Encyclopedia

Terrorism consists of a series of acts intended to spread intimidation, panic, and destruction in a population. These acts can be carried out by individuals and groups opposing a state, or acting on its behalf. The amount of violence is often disproportionate, apparently random, and deliberately symbolic: to hit a

target which would convey a message to the rest of the population. Violence perpetrated by the state or by right-wing terrorist groups is anonymous. Its goals are to shift sectors of public opinion to support the restoration of law and order and repressive measures, at the same time physically destroying political opponents and intimidating their actual and potential supporters. Violence from left-wing groups is usually 'signed'. Its goals are the awakening of public opinion to the injustices of the system, the punishment of hated representatives of the 'system' and their lackeys, and the expansion of political support for, and/or the defence of, their organizations. The ultimate goal is to muster enough support to overthrow the regime or, at least, to produce a revolutionary situation. An intermediate stage might be the unmasking of the 'fascist face' of the regime and the revelation to the population of its repressive reality.

Terrorism by the state or against it must be considered rational behaviour within the context of alternative options. It is suggestive of the lack of vast support both for the state and for terrorist organizations. Otherwise, both would utilize different political means. It is indeed a short cut to the problem of the creation of the necessary support. Sociopolitical terrorism may arise both in democratic and non-democratic states. It is more frequent in the former because of the relative ease with which terrorist organizations can be created in an atmosphere of freedom, when their appearance is unexpected. In non-democratic states, of course, it may be the state apparatus itself which resorts to terrorist activities. In any event, the lack of peaceful alternatives to change is likely to radicalize the situation and to push some opponents towards violent, clandestine activities.

There is not a single cause of terrorism: several conditions and determinants must be present. For state terrorism, the most important conditions are the willingness and determination of the dominant groups to retain power against mounting opposition, even by violent means. For sociopolitical terrorism, it is the inability to acquire sufficient support for radical changes in the light of mass passivity and elite unresponsiveness. However, terrorism is never simply the response to socioeconomic conditions of marginality: it is always the product of a political project. Be they at the service of the state or against the state, the terrorists pursue political goals.

According to their goals, one can define and identify several types of terrorism: repressive, revolutionary and secessionist. It is also possible to speak of international terrorism though somewhat inappropriately - for those groups staging their activities on the international scene. They want to

dramatize their plight and obtain international visibility, recognition, and support (such as some sectors of the Palestine Liberation Organization (PLO), the Armenians, the Ustasha). However, most terrorist organizations are indigenous, such as the Irish Republican Army (IRA), the German Rote Armee Fraktion, the Italian Brigate Rosse and the neo-fascist Ordine Nuovo, the French Action Directe and the Basque ETA. They have roots and pursue goals that are inherently national, even though they might enjoy some (reciprocal) international support. On the basis of the superior technical strength of modern states and of the legitimacy of democratic ones, it is often said that political terrorism cannot win. However, terrorism by the state can achieve significant results, and political terrorism against non-democratic regimes can severely weaken them (though, in order to win, the terrorist group will have to transform itself into guerrilla bands).

Terrorism, even if it is defeated, is not without consequences. The dynamics of political competition, the structures of the state, the relationships between citizens and political-administrative bodies will be changed to an extent that has thus far not been assessed. Therefore, political terrorism will endure as the weapon of groups that have neither the capability, the possibility, nor the patience to utilize other instruments to pursue their goals and implement their strategies.

Crenshaw, M., ed.(1983) *Terrorism, Legitimacy and Power* Middletown, CT.

Eckstein, H.(1963) *Internal War* New York.

Laqueuer, W.(1977) *Terrorism: A Study of National and International Political Violence* Boston, MA.

Lodge, J., ed.(1981) *Terrorism: A Challenge to the State* London.

Moss, D.(1989) *The Politics of Left-Wing Violence in Italy* London.

Schmidt, A.P.(1983) *Political Terrorism: A Research Guide to Concepts, Theories, Data Bases and Literature* New Brunswick, NJ.

Stohl, M., ed.(1979) *The Politics of Terrorism* New York.

Wardlaw, G.(1982) *Political Terrorism: Theory, Tactics and Countermeasures* Cambridge, UK.

Gianfranco Pasquino, University of Bologna

Informacion

http://www.disinfo.com/pages/dossier/id1737/pg1/
http://www.fas.org/irp/threat/terror.htm

Trusts

http://www.trusts-and-trustees.com/main2.htm

Z Fin de la historia

Francis Fukuyama *Pensando sobre el fin de la historia diez años después*
http://ice.d5.ub.es/argo/fukuyama.htm **EL PAIS**
Jueves 17 junio 1999 - Nº 1140

LAS TESIS DE FUKUYAMA SOBRE EL FIN DE LA HISTORIA.. Andrés HUGUET
POLO. http://members.tripod.com/~Huguet/fukuyama.htm Es la paz aburrida?

"El fin de la historia será un tiempo muy triste. La lucha por el reconocimiento, la voluntad de arriesgar la vida de uno por un fin puramente abstracto, la lucha ideológica mundial que pone de manifiesto bravura, coraje, imaginación e idealismo serán reemplazados por cálculos económicos, la eterna solución de problemas técnicos, las preocupaciones acerca del medio ambiente y la satisfacción de demandas refinadas de los consumidores. En el período post-histórico no habrá arte ni filosofía, simplemente la perpetua vigilancia del museo de la historia humana.Puedo sentir en mí mismo y ver en otros que me rodean una profunda nostalgia por el tiempo en el cual existía la historia. Tal nostalgia de hecho continuará alimentando la competición y el conflicto incluso en el mundo post-histórico por algún tiempo. Aunque reconozco su inevitabilidad, tengo los sentimientos mas ambivalentes para la civilización que ha sido creada en Europa desde 1945 con ramales en el Atlántico Norte y en Asia. Quizás esta misma perspectiva de siglos de aburrimiento en el fin de la historia servirá para hacer que la historia comience una vez más."

Guerra civilizaciones

- El choque de civilizaciones
  http://www.arrakis.es/~trazeg/sabini.html

- http://www.coloradocollege.edu/dept/PS/Finley/PS425/reading/Huntington1.html The crash of civilizations and the remake of world order Huntington

Psychology and terror

http://whyfiles.org/140terror_psych/ Rather than analyze terrorism in terms of psychopathology, Horgan and others prefer to see it in the context of culture, politics and religion. Terrorism, he says, "is a product of its own time and place. You're not going to find personality traits that will allow you to predict that one person or another is more likely to become a terrorist."

"Early criminology was characterized by attempts to find differences between the criminal and the non-criminal. We ignored groups, culture, opportunity, the development of people's involvement."

http://library.thinkquest.org/16665/suicide.htm Death and suicide