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THE FUTURE OF HUMANITY ACCORDING TO THE PRINCONSER METHOD

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ABSTRACT

The human species has two possibilities, to be preserved or destroyed. If humanity chooses to preserve itself, it will be based on the knowledge of its nature and essence. Until today the knowledge of the human being has been fragmentary. The failure of the human sciences is due to the incoherence between the infinite dimension of the human being and the finite dimension of the sciences. This explains the failure of education, the failure of politics and the social sciences. Human nature comprises the unity of the biological, social and spiritual, therefore, it has three essences. The spiritual is the highest essence. The understanding of the human dimension allows us to elaborate the education plan in function to the conservation of humanity. The conservation of humanity depends on its integration

as a species. Integration as a species depends on planetary consciousness, this planetary consciousness depends on universal education. Therefore, the future of humanity depends on universal education. In this paper we will use the Princonser philosophical method (Being Conservation Principle its acronym in Spanish = Principio de Conservación del Ser) that handles two principles and 5 universal laws that adapts to the infinite essence of the human being.

THE FUTURE OF HUMANITY ACCORDING TO THE PRINCONSER METHOD

1. The nature and essence of the human being

Every entity of the universe has nature and essence, by its nature and essence the entity is identified; therefore, the nature and essence of an entity determines its identity.

What is the nature of the human being? In the first place, man is a living being, as a living being is subject to the laws of nature, the same ones that govern in all living beings. Second, man is a social being governed by social laws created by man. These laws acquire the forms of constitutions, statutes, rules, regulations, protocols, international treaties, etc. Third, there is a dimension where social laws or biological laws have no scope, however it is inherent to the human being, in that dimension principles and moral values govern, this dimension is the human spirit, the superior essence.

Why is the spirit the highest essence of the human being? Because it is the reflection of man's interaction with the totality, which includes social and biological interaction. Biological interaction is the biological essence, and social interaction is the social essence. The superiority of the spiritual essence is demonstrated in its determining influence on the social and biological essence.

If this influence is not fulfilled it is because of humanity's spiritual crisis, the problem of man is his mental fragmentation by the crisis of philosophy. Thus, social laws are disconnected from universal principles and from biological bases. Therefore, in societies in crisis, social laws lack applicability, objectivity and social regulation.

According to the triple dimension of human nature and considering the law of conservation levels of integration: "Any system of emerging organization retains its

identity at higher levels of integration," the human being retains its levels of organization in the evolutionary order in which they were formed: biological, social and spiritual. Each dimension retains its nature and essence. The biological essence is the metabolism and they share with all living beings. The social essence is work as the main interaction for the conservation of society. And the spiritual essence is human knowledge, product of the interaction of man with man, with nature and the universe.

The biological, social and spiritual essence are mutually dependent, the imbalance of one dimension affects unity, that is, it affects the human being as a whole.

Society needs the norms of coexistence and values, accumulated historical experience, knowledge and culture, in this sense it depends on the spiritual dimension. This spiritual essence, although it is developed on the social basis, is nevertheless determinant for the conservation of humanity, since a society can not live as such if it does not have universal values of coexistence. An individual can not be conserved without the spiritual dimension, even being within a society and having the integrity of its biological dimension. This leads us to understand the importance of the spiritual essence to lead the social and individual life of the human being.

The human being, as the entity of the universe, his existence is governed by universal principles and laws, as we will see immediately.

2. The Principle of conservation in the human being

The principle of conservation in the human being is present in its biological, social and spiritual nature. In biological conservation its reproduction and development is directed by its genetic code. What allows it to be preserved as a living being is its internal interaction (metabolism) and its external interaction (socialization). What allows it to remain as a social organization is its internal interaction (social work) and its external interaction with nature (Transformation and adaptation). What allows it to remain as a spiritual being is its internal interaction (creation of culture) and its external interaction with the totality (conception of the world). In the spiritual dimension is present the principle of conservation in the continuous creation of culture, true knowledge, science, knowledge, philosophy and all other forms of

spiritual systems. The need to systematize information is part of the conservation principle. This universal principle determined the formation of DNA to encode the information of the biological history of the human being. Likewise, the need to preserve the information of social experience to transmit to future generations, led man to create the means to encode information, giving birth to writing in its most evolved form. Thus the interaction of man with man, with nature and the universe are experiences of each age that form the spirit of his time, and the need to transmit information to future generations creates culture, knowledge, values morals, the principles and conceptions of the world. Today the principle of conservation of humanity opens the way to universal dialogue, universal consciousness and the integration of humanity.

3. The principle of destruction in the human being

The existence of the human being depends on the conservation of its three essences: biological essence, social essence and spiritual essence. The loss of essence at any level is destructive to the human being. The process of conservation begins with the formation of the biological essence, then the social essence and ends with the formation of the spiritual essence. In the process of destruction, the meaning is reversed, involutive, begins with spiritual destruction in the form of a crisis of values, etc. Then comes the social destruction through social crisis, government crisis, corruption and social disorder. Finally comes the biological destruction that ends with the physical existence of the human being. The spirit is the superior essence that determines the lower essences, therefore, self-destruction begins at this level. Today humanity destroys itself by its moral crisis, crisis of hope, and ignorance of its superior essence.

4. The law of dependence in the human being

The human being has three levels of dependence: biological dependence, social dependence and spiritual dependence.

In the biological, it depends on the genetic inheritance, its metabolism, food, and nature.

Socially, it depends on the workforce, the family, the community and society in general.

In the spiritual, it depends on culture, society, nature and the universe. In short, the human being is an element dependent on the universe and is bound to be governed by the laws of the universe.

5. The law of interaction in the human being

The human being has three levels of interaction: biological interaction, social interaction and spiritual interaction.

The biological interaction includes metabolism, physiological processes, feeding and other needs for the conservation of the organism, such as adaptation and struggle for existence.

Social interaction includes work activity, training activity, normative activity, activity of control and social direction, politics and forms of government.

Spiritual interaction includes the process of education, ethical conduct, the development of thought, scientific research, the creation of art, science, culture, the search for truth and universal principles.

6. The law of integration in the human being

The human being has three levels of integration: biological integration, social integration and spiritual integration.

The levels of biological integration include the formation of internal systems such as cellular tissues, organs, apparatus, central nervous system, and the organism as a whole is an integrated system.

The levels of social integration include the family, the community, the labor organization, the nation, the regional and world integrated nations.

The levels of spiritual integration include belief systems, myths, religions, ideology, science, philosophy.

7. The law of temporality in the human being

The human being has three levels of temporality: biological temporality, social temporality, and spiritual temporality.

The biological temporality is related to the conservation time of the biological essence, when the metabolism ceases, the biological existence also ceases. In other words, biological temporality is the time of existence as a living being, from the moment it is conceived until its death.

Social temporality is related to the time of conservation of the social essence of the human being. The social essence is work. When work ceases, society disintegrates. The other forms of social temporality include the time of the conservation of the family, the time of conservation of a model of society, and other social systems.

The spiritual temporality is related to the time of validity of the spiritual systems, that is, it includes the time of validity from their formation until they lose their validity and are replaced by other systems. This happens, in myths, science, religion, ideology, and philosophy. The crisis of humanity expresses the end of an era, to enter a new era.

8. The law of the disintegration in the human being

The human being has three levels of disintegration: biological disintegration, social disintegration and spiritual disintegration.

Biological disintegration includes the deterioration of biological systems such as cellular tissues, organs, apparatuses and, in general, the organism that becomes death.

The social disintegration includes the forms of rupture of the social systems, such as the disintegration of the family, of the company, the disintegration of an empire, the disintegration of a community of nations.

Spiritual disintegration includes the fall of myths, the disintegration of religious sects, the disintegration of obsolete ideologies, the disintegration of false scientific theories, the disintegration of incoherent philosophies, among other forms of disintegration of spiritual systems.

The disintegration of spiritual systems is due to their incoherence and promotes the emergence of new spiritual systems according to the new times. Therefore, there is no destruction without conservation.

CONCLUSIONS:

1. The knowledge of the nature and essence of the human being is the basis to understand their existence in the world.

2. The universal essence of the human being also demands the universal instruments for his understanding, which far exceeds the capacity of the human sciences.
3. The future of humanity depends on the management of the principle of conservation and universal laws in the direction of global policy and education.
4. The future of humanity depends on philosophical innovation, political innovation and innovation in education.
5. The innovation of the philosophical method is fundamental for the innovation of the same philosophy, as well as of the human sciences.
6. Philosophy as the knowledge of the whole comprises universal reason, universal wisdom and universal morality. the new philosophy will determine the future of humanity



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He is the author of the Princonser philosophical method, and of the following publications:

- The man and his spirit. Published in Lima Peru, the year 2000.
- Philosophy of conservation. Published in Lima Peru in 2000.
- The principle of success. Published in Buenos Aires, Argentina in 2005.
- Author of the Chapter The Philosophy of Conservation and Bioethics of the book Bioethics, Volume II, published by the "Universidad Católica San Antonio de Murcia". Published in Spain in 2005.
- Philosophy of destruction. Published in Lima Peru in 2007.
- The Princonser method in the Human Dimension. Published in Madrid Spain in 2014.

He has participated as a speaker in world Philosophy Congresses, such as in Istanbul in 2003, in Athens in 2013, in Warsaw in 2016, in Lima in 2018, in Beijing in 2018, in Kuala Lumpur-Malaysia in 2019 and in Mexico in 2021. He is currently working as a teacher in the doctorate in education at the National Hermilio Valdizán University of Peru and at the Princonser School of Philosophy.