

## A NEW OLD SCHOOL OF HUMAN GROWTH AND PERMANENT REEDUCATION

*Professor Alaor Passos and Dr. Claudio Naranjo*

*Editor's note: This article is actually two articles. The first is a personal history by Prof. Alaor Passos on his fascinating experiences and journey of self-discovery in Chile and his native Brazil in the 1960s and 70s as he navigated the political currents of the time. The second is by Dr. Claudio Naranjo, who should need no introduction to readers of The Enneagram Journal, on his hopes for the future of education.*

The purpose of this article is to discuss a hope, a personal experience, and a proposal for educational change. It comprises two parts. The first mentions hope, and intends to contribute to changing education to change the world<sup>1</sup>, starting with the educator and emphasizing the experience of the personal path. The second part outlines the framework of the proposal for a new, humanistic, and true education for the 21<sup>st</sup> Century.

I belong to a generation who wanted to change the world with bullets, and I was once devoted to doing so. I believed in it and suffered when I got frustrated with it. But I learned lessons that I deem precious

I have never denied the fairness and the correctness of the cause that inspired my generation. I would do it all over if the same situation were to take place again. However, I learned firsthand that despite the fact that the cause remains fair and that many times we were guided by the feeling of having "certainty ahead and History in the hand"<sup>2</sup>, for many of us the dream became a nightmare because we were motivated by misassumptions. Like Nasrudin<sup>3</sup>, inebriated by illusiveness, we were looking for the key in the place where we thought we could see more light, and not in the place where the key had been lost. In our ammunition we carried defiance and loathing that concealed the aim at love, which is what we aspired to.

I was part of a group of young sociologists recruited by professor Darcy Ribeiro to study for a Masters at the then emerging UnB (University of Brasília), and simultaneously carry out the role of teachers, unfolding lectures delivered by the field's senior professor at the Great Hall. Friar Mateus Rocha was the

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<sup>1</sup> A reference to the title of the renowned book by Claudio Naranjo, *Cambiar la Educación para Cambiar el Mundo*, Ediciones La Llave, Vitoria, 3<sup>a</sup> edition, 2007.

<sup>2</sup> A line by Geraldo Vandré, in the song *Para não dizer que não falei das flores (Caminhando e Cantando)*.

<sup>3</sup> *Histórias de Nasrudin*, Dervish Collection, Rio de Janeiro.

Principal in office at the time. My experience didn't last long. The military coup, which dominated the country for over two decades, had just torn the Federal Constitution to pieces, invaded universities, revoked academic independence, and monitored schools with the police force.

UnB was one of the first and most toughly patrolled of all Brazilian education institutions. I remember the principal getting into the police van, in voluntary replacement for a group of teachers who were cornered by the police while chatting at the Campus. I remember policemen in uniforms or disguised in civilian clothes "attending" our classes<sup>4</sup>.

I also remember May 10 1964, when I left Brazil on my way to Chile, with "uncertainty ahead and History on the ground". Today I am thankful for the blessing that I received during that "flight," which was more like despair but ended up opening the gates to the world and to the soul.

This is how it all started. I have no intention of going into the details of memories, be them pleasant or cruel, but I can't help mentioning some of them. My existence is a component of the message of hope that I bear. Throughout the way I learned things, and I am grateful to many people particularly Friar Mateus Rocha who, in addition to representing an important master in my youth, was also a very dear friend. From him, I keep many good lessons and memories<sup>5</sup>.

At the time, I was still a young sociologist, but also convincingly arrogant. I thought I dominated the "science" of society (quotes were added recently). I was crowded with sophisticated theories, and proud to think that I could alternate same with what we then called "*praxis*". I looked down on those "illiterate blind right-wing ideologists" in a state of terminal agony. This is how I arrived in FLACSO (*Facultad Latinoamericana de Ciencias Sociales*) to study for my masters, subsequent to being awarded with a scholarship by UNESCO (May 1964).

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<sup>4</sup> During exile, I was with Darcy Ribeiro only once, in Santiago, in an informal lunch that gathered exiled from several Latin-American countries. That day he said to me: "The Brazilian military government cannot manage and is not interested in implementing the UnB according to the model it was created. Notwithstanding, soon, and inevitably that University will be among the country's and the world's top." I think the prediction is coming true.

<sup>5</sup> I can't help mentioning two brief pieces of wise advice, with which he used to flood me: "- ...Boy, if not even Christ was Christian, or Marx was Marxist, why should you be distressed with labeling options such as these? What truly matters is humanism, wherever it may be"; "- ... Unrest like yours is equivalent to what I have been associating to Dostoyevsky, whom I call 'God's demon' when he refers to Sonia, the Christian prostitute (...) similar to what Glauber Rocha calls '*Deus e o Diabo na Terra do Sol*'; Betinho (Herbert de Souza) understands as the 'invisible revealing itself in the visible'; Juscelino, 'to make the impossible possible' and; Niemeyer, 'the functional showing itself in the beautiful' are more tangible. Yourself (me), in your troubled rebellion, understand how 'Faith is not jumping into the dark, but committing to the Truth.'" (I did not even remember saying that to him).

I had excellent teachers at FLACSO, the greatest of all being Johan Galtung, Norwegian sociologist and professor of methodology in sociological research. He is imprinted in my memory for his human values and the merciless boldness that he used to crush intellectual prejudice. He made me “swallow” the slide rule (today it would be a computer) as the main instrument of the sociological *praxis*. What was not possible to measure was not a sociological phenomenon, but rather ideology, abstract embellishment, or simply well-spoken verbiage arising from the bad habit of creating conceptual words conveying that one is discussing “social realities.” And that bad habit contaminated a good number of my generation’s sociologists, especially in Brazil.

I often had shocking experiences during my first years in Chile. The first time was when I almost immediately went to see [future Brazilian president] Fernando Henrique, who had arrived in Santiago only three days prior to my arrival and was already employed by the UN. Until then I only knew him as a prestigious benchmark to sociological intellectuality, in addition to having attended two or three of his lectures/classes. He didn’t know me. In fact, he didn’t even know I existed. He received me with friendly and sympathetic kindness in his office. As if between equals he told me something like this: “The wheel of the Brazilian history has lost one gear tooth and rotated backwards. We must wait until the normal movement is restored. It is time for studying and observing quietly. The spirit of the Brazilian solidarity is a solid cultural value and we should conserve it. Those of us who have a job here will help those who will be arriving, and watch over everyone’s dignity until we are all able to support ourselves. Should you need anything, including cash, do not hesitate to ask.”<sup>6</sup> He taught me a lot, both the human and the professional practice, and later on I was hired to work at CEPAL, where he was already member of staff.

The second great shock took place while I was reading a text that came to my hands by accident. It was a Xerox copy of the chapter “*Los Insulares*” of the book by Idries Shah, “*Los Sufis*.” I read it and reread it without being able to understand a thing. The epistemological parameters of the Marxist dialectics that I had managed to successfully use in any situation were of no service to me then. I felt like the literate idiot in person. Not even the trick of invalidating the author seemed suitable, since I couldn’t even guess right what the text was all about. Other shocks came in this same line as I discovered the books by Gurdjieff, Ouspensky, and other of the kind.

The third shock resulted from a lecture that I attended at CEPAL delivered by Felipe Herrera, exponent from UNESCO who was broadly exposed at the time. He must have talked about very interesting subjects, which I never really succeeded to understand. But one in particular remained in my mind because it addressed

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<sup>6</sup> Since then I have had concrete reasons to disagree from the fame that he acquired as “stingy” when he became President of Brazil. It is true that his wife, Ruth, frequently patched his socks while talking to a visitor before dinner was served. We all saw that as ordinary informality and an act of conjugal care, but never as stinginess.

the need to set up and improve the practice of *Permanent Reeducation*. At first I understood it very simple-mindedly, and translated it into the need for recycling, being updated for renewal and all that kind of cliché. However, in my inner self something told me over the decades that this was not all the man meant. But what would it be then? My academic vocabulary did not accuse any similar entry, but my human unrest grew increasingly. I confess that not until much later I started to understand what exactly it meant, when more recently Edgar Morin and others drafted the synthesis of UNESCO recommendations for current education.

Other shocks hit me later. I watched a video tape come from California of a “crazy little old man” named Fritz Perls, who was doing gestalt-therapy with a group of people. I went to the Arica Institute in Santiago, Chile, and there I found powerful ministers of the then Chilean government engaged around a circle of younger people, deeply interested in something that to me sounded madly absurd and outdated. They talked about musical scale, cosmic scale, numerical scale, and they talked about a certain Gurdjieff, who told the Tales of Beelzebub to His Grandson, encouraged the development of real life within people, and was insolent enough to make references to anonymous characters such as Famous Men who he had met during his life. Besides, he was Belorussian, a fugitive from Bolshevism who talked about God, conferred on same the status of the Absolute within a cosmic scale that mentioned creation, planets, and galaxies, in addition to other theological insanities that did not resemble anything like the “sacred” postulates of the Revolution that my sociological beliefs validated.

I went crazy! Or almost, and maybe I was just starting to restore my mental health. In addition to all that a certain Oscar Ichazo, Bolivian philosopher/psychologist (Bolivian to top it up!), appeared claiming to hold an old wisdom similar to what Ouspensky, prominent follower of Gurdjieff, called “Fragments of an Unknown Teaching – In Search of the Miraculous,” which impressed me enough. Firstly because deep in my heart I knew it addressed something valuable, and secondly because throughout my scholar life I had never heard anyone mention any of those philosophers.

I decided to have therapy. At the first Gestalt marathon that I attended, I met several colleagues from the UN, as well as other exiled, each one trying to hide from each other and from me, and I from them. The final result was a huge positive shock. On the second day, I literally beat up the therapist who dared to provoke my emotions totally repressed or unknown until then.

And in that context I heard about a certain Claudio Naranjo, psychiatrist, follower of Fritz Perls, and Oscar Ichazo’s roaming buddy. He lived in California, was a friend of Carlos Castaneda and used to deliver distance lessons/guidance to a bunch of “weirdoes” that increasingly aroused my curiosity.

It was 1967. The leftist guerilla movement popped everywhere inspired particularly by the heroic Cuban experience, victorious since 1959, when I was still a freshman at UFMG (Federal University of Minas Gerais). This was almost simultaneous with the time when I was doing my civic duty in the “glorious”

Brazilian army as a candidate for Cavalry Official (reservist) and I passed on the war knowledge that I acquired there to a group of sociology students that was thinking of setting up the guerrilla fight in the Brazil when Jango (Joao Goulart) was disqualified to take office as Constitutional President. This daringness awarded me my first arrest until the first Parliamentary release was negotiated. It was 1961/62, and the training stage was my father's farm in the hinterland of Minas Gerais.

The previous paragraph is intended to explaining the reason why, at the end of the 60's, I was still feverishly infected by the guerrilla idealism virus, despite the abovementioned "intellectually shocking" experiences. The doors to my world were already opened to other unrests, but I was still teaching "Sociología del Desarrollo" at the University of Chile (as deputy professor), performed research and supplied consulting services to Latin America's left-wing governments. I also had bonds with exiled groups come from many countries and gathered in Chile. The juvenile "heroism" in me was still burning and the dream remained vivid.

In 1967 I was my true self. I "*chickened out*" by the time I was to participate in the guerrilla movement in Bolivia to fight alongside with Che Guevara<sup>7</sup>.

Instead of going to Bolivia I decided to go to London to study for my doctorate. I actively participated in the University Revolution (May 1968). We did the first 100,000-person march (today that would be equivalent to the march of millions) against the Vietnam War. I went to Norway for a few months as *visiting scholar* at the *Peace Research Institute* invited by Galtung, the same one who had made me "swallow" the slide rule and taught me to perform empirical research. Afterward I passed through Mexico (doing research on Latin America's Business Leaderships, directed by Fernando Henrique) and after sometime I went back to Chile. It was the time of the rise and fall of Salvador Allende, democratically elected Socialist President.

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<sup>7</sup> I was contacted by a Peruvian journalist who came from Paris and introduced himself by the name of "Señor Chan." Discrete, he didn't waste words; he confirmed that Che was in Bolivia and gave me instructions as to where I could find him. I should travel with him the week after to Peru, where we would meet up with Hugo Blanco, who would take us undercover to the Bolivian forest where Che was. It would be a one way trip: either victory (which at the time seemed possible), or death. A little more than one year later I cried in the streets of London when I saw the photograph of Che Guevara on the front page of the newspapers, murdered together with the last two fighters arrested with him on the previous day. They were the loyal fellow Willy, a Cuban, and the valiant El Chino, from Peru, whom I had met as "Señor Chan". I made a secrete vow (luckily not kept) that, on returning to Latin America, I would dedicate the rest of my days to find and kill the wicked Colonel Garrido and revenge the cold murder when he machine-gunned Che, prisoner and unarmed. I dreamed of the details of the execution at the final minutes. Unlike Che who died chin up pronouncing the famous last words: "shoot, coward! You are only going to kill a Man!" his infamous murderer would die knelt-down, listening to the words: "That is how cowards die!"

Those new times in Chile were troubled; a lot of heat, enthusiasm, and a brutal blow on the ideals of change. I was able to enjoy immunity as a UN employee, and acquired weapons, trained guerrilla war with a group of Tupamaros exiled from Uruguay, and provided protection to fugitive guerrilla fighters from many countries, including Brazil. During the bloody blow I used my UN car with white diplomatic plates to take more than twenty people who were being chased by the political police to the safety of embassies. Ultimately, the dream was reignited with passion. Alongside with Geraldo Vandré, severely afflicted by homesickness, we drafted heroic strategies washed down with good wine, and spent many nights of ballads, confident that we “knew what we wanted,” which was to topple the dictatorship in Brazil. But the timing was wrong<sup>8</sup>.

I couldn't stay in Chile any longer. The Brazilian police started to chase me in Santiago. The Chilean army invaded my house and shot down the goats on my farm<sup>9</sup>. I came to Brazil with *Laissez Passer* from the UN and was arrested in Rio

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<sup>8</sup> Observing the final demand by the army, as broadcasted by the Chilean Official Radio, at 9 a.m. of September 11, 1973, the Air Force bombed the Palacio de la Moneda at 11 a.m. sharp, leaving no stone unturned, and soon after the Infantry shredded Allende to pieces while he was seated at his presidential desk with a pen in one hand, and, in the other, a machine gun he had received from Fidel Castro who had been in an official visit to Chile a few days before. Almost at that same time, Geraldo Vandré was getting off a plane at Galeão airport, without knowing what had just happened in Chile. He had left Chile at dawn that same day, before the revolt started. He travelled to start the execution of a plan to invade Brazil through Bolivia and Paraguay, in order to set up the *República do Bemvirá* in the Mid-West of Brazil, an area known as *Planalto Central*, the very seat of all three branches of the Brazilian Government. He was coming ahead to make false statements to divert the attention of the Brazilian army. Forthwith, the “**occupation troop**”, formed by us, a group of half a dozen idealists, bravely maddened, would follow. At the same time Vandré was making rehearsed statements to the Brazilian army men to confuse them – which ended by being labeled an “ill-famed treason,” since the rest of the plan had to be aborted—the Chilean army invaded and wrecked the house where he lived without knowing he was no longer there.

<sup>9</sup> It was a gross retaliation. The diplomatic status that I was granted by the UN prevented my arrest on Chilean soil. But I was quite well-known to the Chilean police, in addition to being closely watched by the Brazilian police that headed the torture of the prisoners who were being piled up in the National Stadium. They had already murdered Vitor Jara (the Chilean Vandré) after cutting off his hands with a hatchet because he had dared to play his guitar to the crowd of prisoners. Shooting down a flock of goats meant “warning” and vengeance, because a few months earlier I had rented a huge farm (22 thousand hectares) on the Andes mountain range; inhospitable land that spread from Santiago to the border with Argentina next to Mendoza. I used to raise goats on the farm as an excuse. In fact, the farm was used as a secret route for the exiled and guerrilla fighters of the South Cone during Allende's administration. I made myself available to the *Tupamaros* for guerrilla training. Sometimes I followed them to camps and exercises. Discipline, the warlike eagerness and the shooting, they produced at those times were remarkable; almost

international airport, Galeão. With the intervention of the UN, I was released after one week and a lot of spanking. Before my release I went through grilling for over three hours. I was the only man able to see the face of his interrogator as they allowed me to take the hood off. At the very end, our talk was like what follows; he said: "We have been observing you and decided to bet on your innocence, unless you are very well trained to feign. If we meet again, it won't be so easy for you." I tried to answer sarcastically: "Don't you worry colonel. If we ever meet again, it will be with bullets!" He answered cynically calm: "There is no such a possibility. You will never know where you have been or who I am. My patent is false, my name is not this one you read, my car plates are cold, and should one day you recognize me in the street my security guards would never allow you to get nearer to me". He kindly served me a cup of coffee, offered me a cigarette and ordered his guards to take me, hooded, to my mother-in-law's house in downtown Rio.

I returned to Chile determined not to stay there. I imported a latest generation Mercedes Benz, crossed Argentina and left it via Paso de los Libres. I was arrested in Uruguaiana together with two Chileans who were fleeing from Pinochet, and whom I brought with me to live in Brazil. In addition to political reasons, I had to "explain" why I was carrying a tin of pot with seeds and three flasks of LSD. Everything was nicely packed together with an illegal record by the Tupamaros.

I left prison the next day, "by the work and grace" of the Holy Spirit, I think. It was Thursday night and one of the Chilean guys told me in the cell the Story of Mushkil Gusha, whom Sufis claim to be that who removes all difficulties, and I heard it for the first time. The next day, the policeman from Minas Gerais who was escorting me to testimony refused to handcuff me for the simple fact that he had been informed that I was also from Minas. He protected me, testified on my behalf, fetched my car (which had been kept at the Argentinean border), and convinced the commander to set me free in the middle of the night, saying that he would take responsibility. The commander returned the marijuana seeds,<sup>10</sup> swore at my mother and told me to leave.

Believe it or not, that is how it all happened. I looked hard at the commander, and told him in a tone between respectful and imperative: "If I am being set free, it means that nothing in my current behavior incriminates me. So I think it would be suitable that you returned to me everything that was confiscated at the moment I was arrested." He fired more offences against my mother, but ordered his aid-de-camp to return everything including the marijuana and the LSD. I learned later when I arrived in Rio de Janeiro that on the night of my arrest my then mother-in-law and my wife had been worried because I had not called them

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deafening by the blast muffled by the hills. One would have the impression of a true war, live and in color.

<sup>10</sup> In those days it was possible to buy marijuana seeds in the Chilean supermarkets to feed birds.

since I had left Chile. They had then decided to go to a *terreiro*, as Candomble temples are known in Brazil, to find peace. The spirit of *Caboclo Girassol*—a Brazilian native called Sunflower—"came down" to the temple, informing them that I had been arrested by the Brazilian army. He promised he would take care of my case and would immediately appoint a "good spirit" to stay by my side. That "entity" never introduced himself to me, but I have the feeling that the policeman from Minas, come from nowhere and extremely efficient when it came down to making decisions, had something to do with the generous promise by *Caboclo Girassol*. Some time later I met this same Native when I was returning from India. At entering his temple a medium who spoke on his behalf came to me. She quickly knelt down, kissed my feet, stood up with dignity and elegance, looked in my eyes and said something like that: "Now you are ready! You will have the opportunity to begin and to take care of many people. It won't take long now. A closure. To do so you will have to spend seven days alone in the forest meditating and waiting." Needless to say, I did so, although shivering from fear and full of fantasizing expectations. But I did go! For seven days nothing coherent with my expectations happened, but I must say that the Native's prophecy has consistently come true ever since, and I never stopped planting sunflowers in my gardens and farms, following the Native's recommendation.

I stayed in Brazil semi-clandestine for sometime, and dedicated myself to taking care of "cattle and people," farms, buying, selling etc. I carried on with therapy, once again with Claudio Naranjo's close associates who came from Chile with my assistance.

Then I decided to go to the United States to be directly with Naranjo. I had with me a recommendation letter that I never gave him. After months, I finally met him in a Buddhist Meditation retreat lead by a monk from Cambodia, master in Vipassana, and we meditated together for twenty days. At the end of that experience I told him I had the introduction letter at home and asked him if I could take it to his house. He answered simply: "*No es necesario, ya estás presente!*" (*It is not necessary, you are already introduced!*). I got home and read the letter. It had only one phrase: "I deliver Alao to you. He is coming out of a very dark hole." I tore the letter as it would not be of any use, and the following week I had an amazing surprise; the doorbell rang, and when I went to see who was at the door I bumped into the Naranjo himself who asked if he could come in. He didn't stay long. He only asked me a few questions as to my plans, indicated some places and people whom I should look for in Berkeley, recommended reading material, said good-bye and left.

A good friend whom I had met in California introduced me to Claudio during the Vipassana retreat; his name was Ron Kane, a Reichian psychologist who initiated and accompanied me at cracking Carlos Castaneda's *fantastic realism*, then at its peak. When we parted he said something that took me a while to understand. Something like "I have been playing with you the same role as Don Juan played with Castaneda. But as of now, your benefactor – Don Genaro will be Don Claudio Naranjo".



I only met again with Naranjo months later at a farewell party that some friends threw before I left to India, where I stayed with Swami Muktananda for some months. I didn't ask anything, and Naranjo told me about Sida Yoga and Muktananda, whom he had introduced in the United States. He advised me to stay with Tarthang Tulku Rinpoche. He mentioned the Sufi tradition, recommended reading material by Idries Shah, wished me good luck, said farewell and disappeared.

Needless to say that I did everything as recommended. I only met him again ten years later during another trip that I made to California. I was more mature, and the Amnesty Bill had been passed in Brazil. I had founded a *Research and Human Growth Institute*, in Belo Horizonte, after working in Rio de Janeiro for sometime. I had joined the local Sufi group, travelled to Turkey and Mexico in a kind of pilgrimage with the Master. I told Naranjo all that and invited him to come and teach in Brazil through my institute in partnership with Suzana Stroke.

He accepted the invitation, and we have been working together ever since. His first trip to Brazil was in 1984. He has come every year ever since. I organized a group of 29 people to whom he taught the Psychology of the Enneatypes through experience. Several of those people remain with us to this date. At that time, that was a subject *totally* unknown in Brazil.

Naranjo's teachings were spread throughout the world. His SAT Institute was no longer just a seekers' catalyzing agent. It evolved among a considerable international group of Gestalt followers, Fritz Perls' heirs, via Naranjo, the former's immediate substitute in Esalen. A solid group was gathered in Europe, where Naranjo's most prominent disciples and collaborators were from. The International SAT School was created and, in the last decade, a third comprehensive and ambitious work line emerged; no more and no less than the bearer of the initiative and the hope to Change the World by changing the educator<sup>11</sup> oriented, nourished, and dedicated to a new Humanistic and True Education for the 21<sup>st</sup> Century<sup>12</sup>.

The core of the question comprises a proposal to make changes to the Educational System. The changes typically advocated by education-reform technical paladins who insist on giving "more of the same" to increase education are dismissed.

The SAT School intends to provide different things, devising new parameters. The way that could lead to changes cannot be found by reforming curricula and adding new subjects. It is necessary to change the attitude, the message, the

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<sup>11</sup> That word is used here in its most strict sense. But it also encompasses a broader sense, a wide range of health professionals. Among the doctors who I better know, I would like to point out the studies by Dr. Silvana Moreira Benatti who developed the Unicist Homeopathy thesis in light of the Psychology of Enneatypes.

<sup>12</sup> The subject of a lecture delivered by Claudio Naranjo at UnB, in 1999, invited by me and Professor Thérèse Hofmann, then dean of the art department.

guidance, and the human quality of educators and students<sup>13</sup>.

Synthesis of my apprenticeship with Naranjo

Saying that I *learned* with him is only a way of speaking. I am still learning. Maybe I have only just started learning; or only just started *learning how to learn*. For someone who before knowing Naranjo thought that he knew a lot is already learning in itself. But other aspects could be mentioned.

Firstly I should recognize that I learned, without being aware that I was learning, the tangible reality of what to me before was only a repetitive cliché, with scholars' snobbery: "There is more between heaven and earth than dreamt of in your philosophy;" the famous phrase that Shakespeare put in Hamlet's lips. I experienced and absorbed some of those things. And I am aware they are still irrelevant compared to what they can be in the future.

Secondly I learned to accept, sometimes without understanding, the beauty of the *Human Condition* where I exist. I learned to value it and I recognize its potentials, which now inspire my goals.

I should confess that writing like this sounds a bit strange and arrogant to me. But looking "inward," I confirm that what I have just stated on the above paragraphs is true, and therefore I allow myself to continue on the same track. I will not mention the extremely valuable scholarly, technical, and intellectual things I learned, which are inlaid in the Psychology of Enneatypes, in the meditation practice, in therapeutic techniques, etc. I will only mention my personal gains as an individual, a human being. I will not mention the "how" of the learning either, but I will rather provide a summary of some results.

Among these results the following stand out: I became more real, more present, more tolerant, and less conceited. I gained flexibility and *Inner Freedom*. I think that is the most relevant of all gains as it unfolds into many outcomes. One of them, just to mention a tiny example, is reflected on the fact of writing what I have written so far. In other times this would have been an impossible task. Shame and fear of what others would think of me and the shy and proud self-criticism prevented me from exposing myself honestly to whoever it might be beyond the "safe" intimacy of a small group of friends. Another obvious gain

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<sup>13</sup> In my chair—"Special Topics in Education and Cultural Diversity"—I have been using films and videos, particularly those inspired by the book by Evânia Reichert, *"Infância, a Idade Sagrada"*, Vale do Ser Editora, RS, 2008, as well as by the tales of oral tradition teachings gathered by Nícia Grillo in *"Histórias da Tradição Sufi"*, Edições Dervish, RJ, 1993. In "Project 3", I have included in the list of offers an experience program, created by Naranjo as known as SAT-Education (Education to BE), being adapted and applied. That Project was put into practice in Rondônia (Municipal Secretariat) with a group of government school teachers, and is in effect in some places in Mexico, Italy and Spain, all inspired by the Psychology of Enneatypes. To encourage creativity, I use the short stories of the book *"Histórias Mágicas"*, by Amina Passos and Laila Karina Passos, two children writing for children, Thesaurus Editors, Brasília, 2002. These are *tales of enchantment*, according to the terminology proposed by Câmara Cascudo.

therefore can be found in honesty, followed by spontaneity and the ability to build intimate relations.

Now I can say whatever I want, or allow myself not to say anything. In both cases, due to conscientious choice and not external pressure. Additionally I became a religious man without being a follower of any religion. I rediscovered Plato and understood that what my “philosophical enthusiasm” invalidated as platonic idealism was nothing but a symptom of my spiritual illiteracy. I realized that Socrates remains as alive an educator as when he internalized the “know thyself” from the Oracle of Delphos, and that psychology, even having developed as a separated branch of philosophy, owes him what is has that is most significant. The powerful Greeks were right when they condemned Socrates to drink hemlock, since without them knowing Socrates was truly a corrupting threat who would cause the youth to inject deadly poison in the then-ruling system.

I revisited the Divine Comedy, this time for real, going well beyond the simple enjoyment of the literary beauty. Simultaneously I understood that the splendor of each one’s inner *Pieta* could only truly emerge after removing the excess of crude rock that covers human nature, a job inherent to a loving and patient artist.

Ultimately, I also acquired the freedom of thinking, breaking the parameters of logical reasoning settled in the prejudices that insist on putting straitjackets on reality, be they moral, theoretical, religious, ideological or simply abstract.

As a synthesis of all the above, it is worthy of mention that I learned to treat Christ with reverence, in Buddhism, in Hinduism, in Sufism, in Islamism, in Yoga, in Marxist Humanism and even in Christianity; that being the most difficult one, as a matter of fact. It is true that this learning started with Friar Mateus still in my youth. However that process only matured during the following decades.

As chaotic as the content of this summary may sound, I name it the *rescue of Love*. I am aware this is almost like paraphrasing Castaneda when he mentions “navigate the paths of the heart, any path that has a heart”<sup>14</sup>. It is simple but it does not address a simple duplication, let alone a simple quote. It is simple because simplicity is natural, and to me it became a corollary of the learning of cultivating Presence, another gain that I should mention.

It should be clear that before arriving at the synthesis there was a long process roamed about in phases. In one of them, I was convinced that I knew a lot, and I was defeated by the irresistible desire of teaching. Luckily it worked out. People used to say that they learned from me and I was encouraged and carried on teaching, feeling increasingly gratified, until I learned that I know nothing, and therefore I have nothing to teach. But at reaching that point things got complicated, since the number of those who said they learned from me increased. I was very impressed by that and started to pay attention, trying to understand what and how they learned. Sometimes I learned too. I especially

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<sup>14</sup> Carlos Castaneda’s complete works, from *The Teachings of Don Juan* to *The Fire from Within*, were best sellers as of the Sixties.

confirmed the certainty that I know nothing and realized that those who say they learn are those who already knew, without being aware that they knew. Therefore, in my opinion, the learning that they recognize is authentic. Hence, it does not bother me when they say they have learned from me, nor does it affect my belief that I teach nothing. All that is nothing but an apparent paradox that confirms the basic simplicity of actual things; since in fact there are those who are able to learn what they already knew. The condition required for that to happen is not to resign to stagnation and be too excited with what they learn. Knowledge seems to lie in the equidistant balance of these two extremes. At least it seems that it is one of its favorite dwellings.

Translating on behalf of simplicity, we arrive at what many are aware of; that in fact there is an invisible assistance that facilitates the perception of true knowledge. That assistance lies on the development of **Attention**, together with the correct **Intention** and with the corresponding **Dedication**. With these elements, the right people will find the right place and the right time to share true learning events. One should not think that is an easy task. But I can testify that it is a feasible target although it requires more than just intellectual insight. And that is enough for now. Something in the back of my mind tells me that it is time to stop not to run the risk of going beyond the necessary, at this time. That is, if I haven't already.

On the next pages, Naranjo will speak for himself, through extracts of chapters of books still unpublished in Portuguese at the time of this writing<sup>15</sup>. It is just a summary of the ideas that he has been proposing in his many books<sup>16</sup>, where he ratifies the view and guidance that arises from his contribution as educator, besides philosopher, thinker, sociologist, psychiatrist, gestalt therapist and transpersonal therapist, whose great credit lies in building a bridge where the traffic flows between Western Science and Eastern Wisdom. As to the

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<sup>15</sup> Claudio Naranjo, *A Civilização Moribunda* and *O Ego Patriarcal*, soon to be published by Esfera Editora, São Paulo, in addition to an extract of the chapter *Things that I Come Saying (Coisas que venho dizendo)*, by the same publishers, 2008.

<sup>16</sup> In addition to the already mentioned *Cambiar la Educación para Cambiar el Mundo*, some stand out among others:

- *Cosas que Vengo Diciendo. Sobre el Amor la Conciencia lo Terapeutico y la Solucion al Problema del Mundo. (Things that I Come Saying)*, Kier, Buenos Aires, 2005.
- *The Enneagram of Society: Healing the soul to heal the world*, Gateways Books, Nevada City, 2004.
- *The End of Patriarchy and the Dawning of a Tri-une Society*, Amber Lotus, Oakland, 1994.
- *Autoconocimiento Transformador*, Ediciones La Llave, Victoria, Espanha, 1997.
- *On the Psychology of Meditation*, Penguin Books, New York, 1976.
- *Entre Meditação Y Psicoterapia*, Ediciones La Llave, Victoria, Espanha, 1999.
- *La Vieja y Novísima Gestalt*, Editorial Cuatro Vientos, Santiago, Chile, 2001.
- *Por una Gestalt Viva*, Ediciones la Llave, Victoria, Espanha, 2007.
- *Character and Neurosis – An Integrative View*, Ed. Gateways, California, 1994.
- *Sanar la Civilización*, Ediciones la Llave, Victoria, Espanha, 2009.

educational aspect, broadly speaking, what stands out here is what has been named the “Pedagogy of Love.”

## For Education Transcending Patriarchy<sup>17</sup>

Dr. Claudio Naranjo

As I grow older, I see things more clearly and I think that the world is the way it is thanks to not having an education that is more relevant to our actual needs. Insisting on “wanting more of the same” may seem noble and patriotic, and we do not hesitate in considering it an expression of our love. But we are in an obsolescence crisis, in which the diligence of the patriarchal and hegemonic spirit that has accompanied us since the beginning of civilization became potentially deadly. Instead of wanting to carry on with the same thing, it would be better to *aspire to something different* and higher than what is known so far.

The education model that currently predominates grew with the start of the industrial era and is widely based on an implicit curriculum that teaches people to respect their superiors, to remain quiet and to be patient with repetitive tasks. But what we increasingly and more urgently need is an education that incites the development of individuals – not only physical and intellectual, but also emotional and spiritual.

One day we will realize that our countless social problems – that today lead us to what seems the edge of a precipice – are not independent from one another, but they are rather related to a psycho-spiritual non-development problem. In other words, we should come to the agreement that the world is the way it is because we do not have an education other than the one that prevails today.

Some people think that the world would be better if we were more educated, and I must say that I do not agree with that. I don’t think that it would help to have more of what we currently call education. I sympathize instead with a currently increasing movement, where parents choose to get their children out of school to guide them through a process of learning at home, and more broadly, in the world. I also like the idea of de-schooling, as proposed by Ivan Tillich, although I think that since we already have schools it would be better to use them for something truly significant.

If we take for granted the UNESCO recommendation of ensuring that people learn (among other things) how to live in society, we should be aware that that will not take place spontaneously through groups or communities’ appropriate interactions; it rather requires the will to cure the individuals’ emotional world. That is what underlies the relations with others and the relation of individuals

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<sup>17</sup>Translator’s note to the Portuguese text: the entire part attributed to Dr. Claudio Naranjo consists of sections or paragraphs from his writings that I (Alaor Passos) have recomposed on the basis of two books to be published for the first time in Brazil by Editora Esfera in Sao Paulo, or using short sections from *Coisas que Venho Dizendo*, which Editora Esfera published in 2008.

with themselves.

When I talk about curing our emotional world, I mean recovering our natural ability to love, which involves “unlearning” destructive behavior patterns acquired during our childhood in response to the families’ psychological difficulties and setbacks of life.

The self-consciousness experience process, or self-knowledge, is one of the elements of the affective transformation that is in the core of psychotherapy. It is a kind of descent to hell and at the same time a process of purification; in other words, a process where the malfunctioning aspects of the emotional life are discontinued through understanding. But self-consciousness is not everything. There should also be a catharsis of emotions repressed during childhood, which should not only be revisited but fully perceived; that is experienced by diving deep into them. Therefore it is also necessary to unlearn the usual automatic behavior standards through which we express our “negative emotions”.

There are several resources available in the field of psychotherapy and spirituality to educate the heart. But I don’t think our ideal should be merely importing resources into the schools, but rather a more complex assimilation; an original integration in a new synthesis, a “technology transfer” meticulous enough to prevent the use of the visible terminology, or psychotherapy or traditional spiritual schools’ formulas from becoming necessary.

The example that follows, extracted from a book where Rebecca Wild discusses her Pestalozzi school in Guayaquil, shows how a therapeutic undertaking does not require any psychotherapy or language form:

*“For example, there was a little girl – small, chubby and very spoiled – who did nothing in kindergarten for three months but sweeping and mopping floors and washing dishes. One day, her very distinguished and elegant father, with a serious expression on his face, asked me: ‘Could you tell me what you have been doing to my daughter here?’*

*I had little experience and felt insecure – cornered, one could say – and tried to deliver a lesson to the gentleman as to the Montessori Method. But he shook his head and said he wasn’t interested in that.*

*‘You see’, he explained, ‘before my daughter came here, she couldn’t care less about me, and now she loves me. I just wanted to know how you did that<sup>18</sup>.’*

The feat was nothing but the result of trusting the child’s choice, and that outcome tells us that the basic elements that make such educational action possible are not techniques or expertise, but a serious understanding of certain things that in turn will require that teachers of the future gain therapeutic and spiritual experience and insight through of first-hand immersion in those fields. I suppose however that in addition to future teachers’ creativity, together with the simple ideas proposed, it would be useful to create a therapeutic laboratory with the specific purpose of encouraging a generation that will be kinder, more

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<sup>18</sup> “Raising Curious, Creative Confident Kids”, from the Pestalozzi Experiment in ***Child – Based Education***, by Rebecca Wild, Shambala, 2000, pages 17 and 18.

compassionate and happier than ours.

If those who teach would clearly understand how much the expression of a person's potential to love is key to his/her happiness, and a guarantee against the vampirism of the insatiable yearning for love, which is typical of a degenerated condition of the consciousness, they would certainly convey that conviction and would do their pupils a great favor and cause them to take an interest in the idea of a journey of love; in other words, the idea that love is something that can be cultivated through practice.

Becoming healthy does not only mean being aware of the disease and removing or exorcising it through techniques of expression. It also means recovering the health inherent to what we can call both the inner child and the inner animal. That recovery is the liberation from psycho-cultural handicaps, which can be described as a process of unlearning or getting rid of some kind of mental parasite. A change for the better would be, for our future educators, the understanding that health, like freedom, is not so much something acquired, but rather something that emerges by breaking out from the prison of situations from childhood that everyone experienced when growing up. By going aboard the adventure of self-knowledge, they learn to look beyond their walls!

The question of learning as an experience education must reckon with has been so thoroughly discussed by Edgar Morin that there is little for me to add here, beyond noting that understanding is much more important than mere information and wisdom more than mere knowledge. Since Morin diagnosed our educational system, and many others have scrutinized Western culture and modernity, *it is time to focus our aspirations on the reality of the inner world rather than just knowledge of the outside world.*

Traditional education has been remarkably blind to the wisdom of Socrates (as has civilization itself, for allowing this to happen). Perhaps the greatest educator in the history of the West, the wisdom of this great teacher of philosophers involved not only being aware of his own ignorance, but also mastering the high art of *maieutic dialogue*,<sup>19</sup> and living his life in accordance with the know-thyself imperative inscribed over the entrance to the Oracle of Delphos.

Society has built a great monument to Socrates in the cosmopolitan city of the modern mind, but we have never honored him by taking him seriously. Superficially, an education that is limited to transmitting the outside world may appear to be fruitful. But our not heeding the call to cultivate knowledge of the inner world is just part of the complicity between education and the political-economic system, which is best served by easily manipulated robots.

Rather than studying psychology, knowing thyself is more a matter of lived experience than most people think. It starts with lucid contact with our feelings and perceptions, evolving toward knowledge of our emotions, including abrupt

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<sup>19</sup> Term related to the role of the midwife, which was subsequently applied to people who used words to assist the psychic birth of others.

consciousness of the thinking process, and may reach a transpersonal level that transcends the realm of thinking, feeling and desiring. It is a thirst for transcendence or truth that makes us "seekers" until, like Oedipus, we solve the "riddle of the Sphinx".

The oracle's repeated urging to "know thyself" has two senses. One of them is psychological and refers to contact with our immediate experience, to understanding our personality, our unconscious motivations, our relations with others and our lives. But there is also a sense that we call spiritual, transpersonal, philosophical or mystical, which relates to the quest for understanding our innermost nature—the depths of consciousness we usually call "self" or "ego," a kind of more profound identity beyond our psychological identity, and similarly beyond the conceptual definition

These two aspects of self-knowledge are worthy of emphasis in the educational endeavor, but both are noticeably absent from today's institutionalized education.

Currently there is a much talk of integral or holistic education. UNESCO proclaimed a holistic ideal by recognizing the importance of not only learning to do and learning to learn, but also learning to live together and learning to be. However, confusion apparently reigns between rhetoric and reality. It is precisely the crisis of education that shows we are persisting—despite UNESCO's wise proposal—in the irrelevance and obsolescence of our efforts to transmit mainly information, whereas what young people need is the sort of education that will help them grow as human beings primarily, rather than forcing an alienating system on them.

My proposal is "tri-focal" education that takes into account the harmonious development of three aspects of the brain related to thinking, feeling, and wanting that harmonizes our inner nuclear family of father, mother, and child. Undoubtedly, traditional education not only prioritizes intellect, but also systematically turns against the instinctiveness and affectivity of our animal nature, vilifying it and prompting systematic self-rejection. Moreover, it is no less obvious that despite the current rhetoric about reviving values, our educational system not only fails to assist affective development, but also delays or obstructs it.

After many years heading a school that has been commonly referred to, among other things, as a "school of love," and now starting to get involved with education, people talk about my "pedagogy of love." However, since I work more with adults than young people and have described my work in books, at this point all I will say is that there is much more potential than we think, since we are able how to combine certain little-known and neglected—but powerful—resources.

I must add to this framework that I am posing in relation to education by briefly alluding to the fact that the human brain may be described as "three-fold". Neurophysiologists have very clearly shown that we have a reptilian brain that is instinctive; a mammal brain that is loving, in which the nexus characteristic of the mother-child relationship comes into play as the foundation for benevolent love;



and the human brain as such, the neocortex, which looks more to the sky than the ground, because it is capable of conceiving ideals and loving transpersonal values such as justice, truth, beauty, life, and divinity.

Since we have tripartite brains - one instinctive, one predominantly emotional, and the other intellectual - we ought to be able to achieve equilibrium between our three faculties. However, patriarchal society has notoriously led to the dominance of rationality over emotion, exploration over cultivation, and aggression over affection.

If the fundamental collective evil is the patriarchal organization of our minds and our society, and we are thus educating one of our brains rather than all three, then we will be able to pursue our health and plenitude by learning to become harmonious and whole tricerebrate beings. We are steering the boat of our collective life as a society by following orders or opinions from economists and other experts. But perhaps the level of complexity of life in society does not lend itself to this kind of knowledge. We are in the situation we are in because we are who we are. So we must also see that the world is the way it is because we have only the education we have.

Moreover, I would say that there is nothing utopian about my proposal for correcting this state of affairs by developing our less evolved faculties. Among our "three inner persons", the paternal subpersonality has eclipsed the expression of our maternal side and our inner child. Nevertheless, therapeutic experience has shown us that there are many ways of dealing with this issue.

Although not part of its usual language, psychotherapy does work with variations on emancipation of the inner child. Interventions are based on Freud's original proposal of releasing instinctive feelings and overcoming a generalized psychological situation in which the pleasure principle has implicitly been demonized.

We are well aware that Freud himself, the driving force behind psychotherapy, was no optimist. His last book argued that the conflict between instinct and civilization is an impasse, whereas his followers—such as Reich and Fromm—spoke of intrinsic goodness of human beings, which is now the prevailing notion in today's humanist environment. Although Freud did not believe this, they proclaimed psychotherapy a liberating activity and specifically a process of emancipation of the Dionysian spirit.

I love revisiting Nietzsche's proposal in this respect. As a great critic of society, Nietzsche may be seen as an apostle of Dionysius for his eloquent insistence on the need to revive the latter's spirit as an antidote to the fossilization of Christian society in the West.

Max Weber showed that all religious movements in history went through an initial charismatic stage, then a bureaucratic phase, moving from their spring to reach—over time—their winter stage. Nietzsche was implicitly referring to Christianity in its decadent stage, and the core of his apologia for Dionysius was the need to "de-demonize" spontaneity.

Dionysus, the god born of a woman, who dies and is reborn, is also the god of dance, madness and wine. Of course, wine is still the core of the main sacrament of this civilization that calls itself Christian but has become increasingly secular. Nevertheless, our *ethos* of exerting control over nature—both external and internal—has little to do with what wine originally represented: being dissolved into something bigger, surrendering control of the "small mind" over the mysterious profundity of life, transcending the known to enter into consonance with a spiritual reality beyond our control. The Dionysian way is one of abandonment and philosophy of letting go of control; this was the key to mysticism beyond cultural boundaries, from ancient prophecy and shamanism to Islam.

Thus we would have to revive our archaic reptilian brain, which has been culturally demonized. The image of the devil himself, with its horns and goat's legs, was copied from that of Dionysus. Both allude to animality, but a holy animality that we can only understand after centuries denigrating the body, and a denigration that is not intrinsic to spirituality, but the result of cultural contamination. The society in which Christianity was implanted eventually dragged the Christian spirit toward this misunderstanding of asceticism, which was originally an effective spiritual practice rather than a moral value, much less denial of the healthy animal that is part of our nature. It seems that we wanted to fly too high, and as Nietzsche's Zarathustra rightly said, we are so concerned with not sinning against heaven that we do not realize how much we are sinning against earth.

Let us now consider what a crushing impact the aggressive patriarchal spirit has had for our maternal side, which is no less in need of emancipation. If instinctive freedom is part of mental health and therefore of individual happiness, the ability to love—closely related to the inner brain—is crucial to the health of society and a contented social life. However, love is no priority for a power-oriented rationalist society, and is always ultimately eclipsed, even when it comes to formulating the highest ideals in relation to society or education. It has to be admitted that the word "love" is a real taboo—a term that may be used in art, literature or religion, but not in science—which the academic world looks up to as the criterion of truth. Of course it would be ridiculous to banish the word "love" from Christian language, since we are all familiar with the central commandment of Christianity, but psychology prefers to speak of things such as "positive reinforcement" or "need for relationship," and I think we are so immersed in a world controlled by the intellect that we do not realize that human life involves the betrayal of love with every step we take.

This betrayal goes right back to birthing, when women were assisted by midwives who did their job very well. Of all births, only one-half of one percent or so pose real problems that obviously need doctors to intervene with hospital resources, if there are many complications. But did you know that more than half of all babies in most civilized countries are delivered by Caesarean section? Why so? For the same reason, there are no more midwives and women are almost

forced to give birth in highly technological hospital environments: because the powerful cash nexus so ordains. The fact that children are born between 9am and 3pm (when its suits doctors) implies that drugs are involved—both anesthetics and stimulants. There is no respect for the natural rhythm of birth, in which the fetus' adrenaline warns the mother that it is time to produce the corresponding hormones. This fact alone introduces major disruption at every step in the process of childbirth.

But more important than all this is the insensitivity of "scientific" medicine, which is shown by the practice of cutting the umbilical cord too soon, for example. The cord contains enough blood to supply the baby with oxygen until it begins to breastfeed, even before breathing. Cutting it too soon produces anoxia<sup>20</sup> and the anguish of anoxia may be the most terrible emotion we ever experience: death-anguish that we bear in our psychic substrate as a debilitating factor, birth trauma caused by anoxia. Moreover the immediate consequence of this oxygen debt is that the newborn's breathing has to be stimulated by slapping its back. Until recently, a certain percentage of deaths within a few days of birth were ascribed to unknown causes. But now we know that these deaths are the result of microscopic spinal hemorrhages caused by slapping. In the United States, black newborns are slapped more than whites, clearly proving that this practice leads to unconscious expression of aggression, as shown in the case of electric-shock treatment for psychotics in mental hospitals.

In saying that betrayal of love begins at birth, a key point is that in the scientific and commercial environment of a hospital, newborns are callously separated from their mothers, thus spoiling the formation of the bonding determining an individual's ability to be loving and caring in subsequent life. Although the importance of the mother-child bond for emotional development is widely recognized—particularly after the work of Bowlby, or more recently Marshall Klaus in the United States—I know of no more impressive proof of this than the point noted by Joseph Chilton Pearce in relation to the social deterioration of the Afro-American population in the United States. What struck me most was the deterioration of the previously strong social values of the black community there in relation to this loving care (reflected in literature in the figure of the ideal wet-nurse in *Gone with the Wind*).

That changed after the Second World War, or more recently, when the black community started to resource hospitals due to increasing poverty (although the world is getting wealthier, we know that the distance between the poor and the rich is growing). Since then all types of problems have been emerging in that community that is such a good example of it; they are shooting each other dead, and mothers reject their children. Social reality therefore "experimentally" validates the consequences (that we normally do not note or measure) of something that science arrogantly destroys with its technological "invasiveness" at the service of greed.

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<sup>20</sup>Translator's Note to the Portuguese text: Diminished or suppressed tissue oxygenation.

Another piece of information that also came to my knowledge through J. C. Pearce is that when physicians were able to analyze milk they found out that women's milk is poorer in fats and proteins than that of other animals; they decided then that they should feed children with bottles of cow's milk. Nowadays we are more informed on the subject and we understand that nature has "planed" for humans to be breastfed much more regularly, because the most important thing is the contact: the cultural fact of maternity communication that starts so early with that heart to heart contact, especially on the left breast where the child's heart is in tune with the mother's heart.

Well, whatever starts that way continues in school, so much so that for some reason, we talk of the "fatherland" rather than the "motherland" (although in Spain may be called *la madre patria*, literally "mother-fatherland"). In noting that civilized countries have done away with the role of the midwife, and made natural birth so difficult, I am posing this fact as a monstrous symptom of how the patriarchal system oppresses the maternal spirit, and asking whether something similar may be taking place in education.

Educators often have a maternal vocation. Men or women, what motivates them is something like a prolongation of the maternal spirit. But even if educational activity is a form of "motherhood," its path is subject above all to the decisions of educational politicians—usually international and male—who have no first-hand knowledge of what is really going on: lacking the vocation or sensitivity of the true educator, they think of income and future economic benefits, and use computers more than their intuitive sensibilities. So here we find a betrayal of the spirit of true education, a betrayal of its "motherly" vocation, say, in which love is submitted to the model of Singapore, for example, where they were reportedly getting better results in terms of good grades; they were squeezing more out of individuals, their system being basically a police state where people may be whipped for spitting in the street or jailed for a minor infraction. So now pupils are kept busy sixteen hours a day passing exams in what we are prompted to see as "education of the future".

I reiterate that what is taking place today is a great tragedy for education: we are crushing the human spirit and profoundly ignorant of what we are doing. If we want to change the world, we must transform people and we cannot expect this to be done just through religion or psychotherapy, which are for minorities and based on the assumption that people feel a great desire for change and will make the great sacrifices involved in transformation. Swimming against the stream, or cleansing one's soul, and organizing one's inner world, are difficult propositions involving so much effort that few will reach the end of the road, or even halfway. The current economic situation means that all this is becoming even more difficult.

Discussing consciousness is to discuss the unification of our fragmented psyche and the understanding, which current neurology provides us with regard to interior conflicts, typical of neurosis (important concept, although it is not suitable to forget the old term), that goes beyond the Freudian concept of the

tripartite brain. A notion that has now been clearly established was prophetically formulated in the early 20<sup>th</sup> century by Gurdjieff, with whose school I had contact in my youth. In a sort of science-fiction novel entitled *Meetings with Remarkable Men (All and Everything)* or *Beelzebub's Tales to His Grandson*, Gurdjieff was already writing of the "tripartite brain".

Beelzebub is on his return trip from the Absolute Centre of the universe, since he has concluded his mission (and horns are already growing on his forehead as a sign that he has reached maturity), and he explains to his grandson how sad it was to watch those creatures from a distant solar system, that such dark place in the universe... where, in this small planet called Earth, miserable tripartite-brained beings live and suffer because they cannot get their three brains to agree. It is a book with more than three thousand pages, I think, and it was one of the most important books of my life. When for the first time Gurdjieff created an institute, in Turkey, at the time he emigrated from Russia during the Bolshevik revolution, he named it after that concept: "Institute for Man's Harmonious Development".

Holism is fashionable nowadays. We know that our brain is a functionally tripartite embryological organ and Gurdjieff was quite right in his proposal to balance the emotions, intellect, and instincts. In my opinion, this is what psychology does implicitly, and this is what education should be setting out to achieve. Enunciating it is all it takes to realize that to achieve it we ought to give more relevance to a loving education; not just to emotional awareness but to removing obstacles to the expression of our innermost being whose intrinsic kindness is jeopardized by all sorts of "inner demons". It takes an interior war against the ego to achieve that, destroying the conditioned personality and being against everything that is usual and familiar. In my opinion that, which psychotherapy allowed us to understand, can only be preventively and massively implanted by the education of the future.

The education of the future ought to stop using authoritarian practices and start cultivating children's interests and feelings. From a young age they would develop the self-esteem that is so often talked about but so rarely found in the real world. How can they have self-esteem if the aim is to "get some sense into their heads" or if we still have this spirit of the "school of hard knocks." Children are no longer being whipped, but in psychological terms it is disdain that prevails, and classrooms are extremely unsmiling and disciplinarian places. Such is the funnel through which schools attempt to pour information without offering young people the experience of being heard and appreciated, or taking their preferences into account. My proposal is education having an element similar to "client-centered" Rogerian therapy, meaning child-centered education taking into account their interests rather than stamping out spontaneity, or punishing curiosity, thus preserving eagerness to learn. Everything that is "gotten into their heads" will later fall by the wayside; it will be useful for a while, but then it will prevent true learning. Learning is change. Education is not about reading, writing, or arithmetic—these are the means rather than ends of education.

I believe that often parents make a mistake in that, because many times there are true educators here and there, schools that want to innovate, and not only institutions or central bureaucracy of the different countries interfere in the priorities of development with their examination requirements, but it is community itself, the social inertia of the environment, that represses the reform required. Some parents say "but they don't teach my children the important things. Still they don't do it right, since the children don't get good marks in basic subjects and are already being distracted by sophisticated things."

What is required is not simply an education that has this or that extra branch, like a scenario or a sign of upgrading, but rather an education that has a solid basis, one that takes into account the fact that educating is to assist the full development of the human being; and that means change based on education. Educating complete beings is to educate to BE, rather than just to do. And to BE is an experience that only a whole person can have. I believe that all our malaises emerge from our incompleteness and all psychoses can be reinterpreted on the basis of the lack of being.

Freud saw neurosis as the repression of drives, or impulses. I believe the existential interpretation is more profound: there is a desire to fill some emptiness, the feeling of a void, recognized only because the culture has no name for it, which might be named "metaphysical anxiety." People do not realize this so they fill their voids with all manner of substitutes: some doing drugs and rock & roll, or riding motorbikes and living dangerously. Others filling the void with a thirst for knowledge and becoming very learned; yet others yearning for applause, and some developing dependence on love. However, none of these waters will quench their thirst: they are just ways of attempting to fill the central void that cannot be filled except by feeling and becoming conscious of existence itself.

However, "I am" is not something that can be said by an isolated part of our brain. Only the whole being can say it, and at the time he says it, something greater than the very human being echoes. When Moses asks God what he should answer when people ask him "Who sends you", God identifies Himself with the consciousness of the being by telling him to answer: "I AM sends me."

I believe that a satisfactory educational proposal must particularly include this human potential: the ability to awaken the spirit, to go beyond thinking and even beyond emotions: this contemplative dimension that touches the experience of being, initially recognizing its fundamental basis that is "not of this world," then of going through a process of dis-identification in relation to our personality itself—our apparent self or ego—which we must transcend just as the butterfly grows out of its cocoon.

If we propose something like that—which is almost like saying "pay attention to the kingdom of heaven and you will be given everything else"—people will certainly think we are eccentric, because everything that is concrete and visibly practical is fashionable; like the old English saying "Take care of the pennies and the pounds will take care of themselves" conveys, which is the same as saying

"take care of the pennies and you will be rich" or "take care of the details and concrete things before anything else". Such is the trend in these times of globalization and privatization, where the quality of education is valued as an investment and it is eccentric to take care of something as vague as human depth, or whatever they call it.

If we pose the idea of an education for the being, we will certainly be in trouble. Since the proposal presumes primarily loving education, some will fear that it is too close to a therapeutic approach. However, in traditional education, an implicit taboo rules: educators do not wish therapy to be part of their sphere; it would be easy to picture that, for example, if children started to talk at school about things that happen at home, parents would not appreciate to see their "dirty linen washed in public," nor would teachers know how to handle it. And if they were invited to be more honest, who would be able to face that honesty in order to prevent it from leading to chaos? Psychotherapy culture would be required, in addition to overcoming that taboo by recognizing how deeply important emotional health is for education. And it would be necessary to do something like a technology transfer from therapy to education, even if things would not be given the same name.

There is also spiritual taboo, or religious taboo. Since the times when the State and the Church separated due to issues that submission to the ecclesiastic authority brought about, not only ecclesiastic authority was discarded but so were spirituality and the concept that education has to meet people's core needs.

In that case it would be necessary to reimport the spiritual, although no longer in a sectarian way—or Christian, or Muslim, or any specific religion—but in an intercultural transsystemic way; a spirituality where all pupils get acquainted with the basic thinking of each of the world's great religious genius. How did Confucius think? What was Buddha's view of life? And what was Lao Tse's message? And in the same way one goes to places to taste wine and chooses which one to take home, in my opinion school should be a place where one could test the basic spiritual exercises of the different traditions, in order to allow students different ways of working on their own spiritual development. Of course that is not so compatible with the policy of religions that aspire to recruit souls from the moment they are born, although I believe it would be quite praiseworthy. Some years ago, I heard Bishop Myers, in California, say at the San Francisco Cathedral: "We are going through times where it is up to us to become heirs of history's full legacy." And I agree that it is not convenient to carry on being so isolated.

However, there is one more problem; when these obstacles are overcome, there is still the economic problem. That proposal of changing the course of education is too big a proposition that also includes reeducating educators. It is true that in education, like in everything else, there are people with a true call and talent (and even heroes who manage to do wonders swimming against the current), however a proposal for a legitimate education reform based on the

development of whole beings goes well beyond the power of a body of professors trained to supply information.

However when people say that the issue will be impossible to manage, I could answer to that with the actual subject of my conference to which everything I stated so far was an introduction.

I think I have good news to share: I am sure one can do all this economically, simply because I have done so myself.

After many years training therapists, I devised a program and successively honed the scale needed to implement it until finally reaching what I believe is unprecedented transformative efficiency. I shall now attempt to convey some idea of this in few words, since I have used so many words to get this far.

I would not exactly say this is of my own invention, but rather something I have followed through in a natural evolutionary process, which originated from an inspiration that was at the same time an improvisation. The first phase was with a group of searchers in Berkeley, which gave rise to the SAT Institute, and I worked with them for about three years. The second was a program for training psychotherapists in Europe (announced as a "personal and professional education program"), which was similar to the first group, but in the intensive form of a month-long meeting each year for three consecutive years. I then continued refining and compressing the proposal, making it more economical, paring all excess until the theoretical part was no more than smuggled in alongside the practical exercises. I was able to develop a certain art of doing theory without doing theory, helping people realize how the most important things can be learned through a few sentences delivered at the right time in contact with the pertinent living experience.

And as computers get smaller with time and do not lose memory, but rather gain more power and possibilities, what I have been doing has similarly been getting smaller, so much that currently I can do it in approximately 10 days per year. And not only have many therapists gone through the program but so has a considerable number of educators and other professionals.

Chilean psychologists held an event in my honor at the University of Chile a few years ago, and I had an opportunity to explain my "Transpersonal Integrative Program for Training Agents of Change" without referring specifically to therapists or educators. However, I also called it a "curriculum for self-knowledge, interpersonal re-education, and spiritual cultivation." So powerful is the outcome of this program, so emotive the experience of those who go through the process, and so strong the impact I have seen it make on people's lives over the years, that I have sometimes referred to it as "an ego crushing machine." Again, people have often referred to it as a "school of love" or a "school of humanization." When one of them is asked "what have you learned?" the answer is often "I feel more myself."

In the course of several years working in different countries, having repeatedly found that my school (I say "school" because it is more than just a program, since there has to be a person able to put it into practice) can have a



really transformative impact in such a short time, which led me to think it could be a resource of great transformative value for tomorrow's education. If I am not mistaken in thinking that it may be useful to supplement the training of educators, without enormous expense, then the right thing to do is to convey the formula and the corresponding training to others. I think we would all agree that just as life can only come from life, so consciousness only comes from consciousness, so education does not come from books or curriculums, but is spread by contagion. Therefore, we have to provide supplementary education for educators so that they can convey this consciousness (which in turn is a higher way and life) to young people; their minds have not crystallized and are much easier to cure and emancipate than those of adults.

I now move in the world as someone whose tree of life has yielded its fruit, which has ripened and fallen on the ground, and it contains many things I learned from my pilgrimage as a seeker, that have been integrated, and converged in a particular synthesis. However, I think that this yield has to be planted in lands far from its country of origin, far from the tree that yielded the fruit. I come from the world of therapy and spirituality, in terms of both the specialty of my teachers and my own past activities. Education became conscious for me because it came knocking at my door, so to speak. Providentially, I was there to engage with it, without having chosen it.

That started as soon as I arrived in the United States. The Education Policy Research Center, of the prestigious Stanford Research Institute – SRI, hired me to draw up a report on the techniques used at the level of the so-called Human Potential Movement, which could be applied to education. At the same time, I was privileged to be able to collaborate with the Esalen Institute, which George Leonard (in his book *Education and Ecstasy*) claimed to be the most daring experiment in loving education. More recently, invitations for several congresses on education allowed me to realize both the critical status of education and the relevance of my own professional experience gathered in a different subject.

In my opinion, the more I become aware, the more I understand what goes on in the world, and I am naturally driven to contribute to improving it. During a good part of my life, I lived in an ivory tower, extremely introverted, and interested in science and art. I went to medical school because science colleges did not exist then, and later I was about to drop out of it thinking that I would find in physics something more compatible with my philosophical call. However, I ended up discovering Jung's world and I thought that being a psychiatrist I could also quench my thirst for research and knowledge. And I remained in that, getting to like psychotherapy little by little, developing my personal creativity, and integrating same to my experience in the spiritual journey. Nevertheless I never thought I would eventually contribute to education, let alone fight for its cause. My militancy alone is what has encouraged me in recent years, and I am speaking on behalf of it; that of contributing for changing the world through the crucially important change in education.

And without really seeking it, I realize that I discovered something socially useful. I find myself with this new resource—this program and process—in the hands, so to speak, and now I say: “here it is;” this time directing attention to the relevance, and the hope, that the view of *possible and urgent change in education* is disseminated, since I particularly do not know anything that can be compared to the institutional inertia in the world of education.

There is institutional inertia in all large organizations: the bigger the bureaucratic system, the more difficult it is to change. But education is a very special case. By definition, education must mean the advancement of consciousness and culture; however, it appears to be the slowest and most obsolete of our institutions. I believe that we really have is an anti-educational institution, since its interference with the educational potential of life overrides what it contributes. I have much sympathy with the position of Ivan Illich, who proposed de-schooling, but with one important difference: I think it is worth making use of existing schools, putting new wine in old bottles.

I am past the age of talking for the sake of it. I hope that what I am saying will have an effect. The idea I would like to convey to you is this: not only is the world in a bad state, but our current malaise is just the crisis of an evil that is as old as civilization itself. We need to change course; we need healthier and wiser human beings, and nothing could contribute more than profoundly reshaping the aims and forms of education. In our period, the age-old patriarchal system has been wrecked, the boat is sinking and lifeboats are being manned. The salvage operation will consist mainly of educating human beings to be more conscious and better individuals, thus able to find a better way of living in society.

The level of unfairness and violence in today’s world is so high that it is easy to feel helpless in face of the idea of contributing to a better state of things. But despite the fact that many roads are closed, I believe we have a bridge to a better future; education is the bridge to hope. And if that view is spread and communicated to the authorities, it will be widespread among parents who have children in school, and in the schools themselves it will help one to come face to face with the dreadful institutional inertia that paralyzes education; and that may seem mysterious, but it surely complies with political and economical pressures that come from beyond governments.

It is my belief that the underpaid and under-appreciated teaching profession contains redeeming potential greater than that of religions or psychotherapy, which can only help isolated individuals but not attain change on the scale required to transform society. However, for this potential of education to become effective, it will have to incorporate resources that have been developed by therapeutic activity and spiritual traditions. My work is a contribution to this incorporation or integration, and I hope it may provide encouragement for the great task I am proposing: that of giving back education its meaning as stimulus for human development, both individually and collectively.

## **Curing Educators to Transform Education**

It is one thing to formulate an educational ideal and quite another to embody the ideal of transforming education. Just asking how such a transformation could be carried out is enough to realize that mere formulations of educational policies and curriculum reforms are insufficient. As I said before, life can only originate from life, and consciousness can only proceed from consciousness. Such is the subject of this section too: the idea that the key to renewing education is a new way of educating educators.

All it takes for considering that proposal is appreciating what happened recently in the field of the education of values that seemed to be the logical response to the growing impoverishment of culture in terms of virtues and ideas. Until recently, the law in several South-American countries, as well as in Spain, proposed an education that would merge an explicit “vertical” curriculum with a “horizontal” curriculum of values, in such a way as to allow, for example, a Biology or History teacher to seek at the same time to contributing to communicate to their pupils an approach of solidarity, peace, or freedom.

That was a noble proposal that for some time, in certain people’s opinion, was the right solution to the lack of concern for the human in education. However, it did not take into account that to be able to convey values it is necessary to have much more than just courses on the alleged “education of values.” Would it be possible for a non-sympathetic person to convey a sympathetic spirit? Or would a person who is not free be able to deliver education based on freedom? “Values” such as solidarity, freedom, peace, or authenticity are features of a mind that has matured, and not just subjects that one knows how unfold after having heard or read certain things, including those that are communicated in courses on “education of values”. Or it addresses aspects of a change to character that leads the individual from some sort of worm condition—which is his ordinary condition—to a potential state of health and fullness that relies more on the soaring aim at transcending the ego, allowing thus the emancipation of the essential being, than on specific learning.

Fortunately, the world of educators’ needs are the same as their own needs—something they are not aware of—and either due to pressure or to the fact that they are used to courses that contribute little or nothing to their wellbeing, or true development, they doubt what the institution offers them.

In most countries of the Eastern world teachers are depressed, and many suffer from psychosomatic diseases, but they are particularly unmotivated. I am certain that to be able to assist them to recover their essential will one needs to nurture their emotional life<sup>21</sup>. That is the reason why the “specialization courses”

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<sup>21</sup>When I revisit this subject, I would like to note something crucial, although little recognized: educators’ malaise that not even they can explain, similarly to their students’, is due to the fact that they have to sell themselves to an activity that does not have true value to their students. We all need to feel useful and however much we make mistakes

they need are not those known so far in the core of traditional pedagogy; it would be better to have activities through which wisdom traditions are conveyed and psychotherapists are educated. It is crucial for them to have a predominantly experiential school that shows the work necessary to overcome destructive emotions and develop higher emotions and virtues; a school for self-knowledge and dissociation from the untrue character, opening them up to discover their true being. What is crucial is to have something similar to an intensive version of the educational ideal that I have been proposing as necessary to all, as an experience supplementary to the scientific and humanistic curriculum. Or a curriculum of self-knowledge, interpersonal cure, and experiential spiritual culture, free of dogmatism.

I hope that those who are interested in finding that method to educate educators rejoice to know that is exactly what I have to offer, after an ongoing investigation of approximately four decades.

Currently the “SAT Program” consists of three modules of approximately ten days each—one a year—and saying that the results are unheard of would not be an overstatement. If anyone who reads this statement were to ask how it is possible to expect so much from ten-day programs, I would answer that it is due, in part, to the fortunate combination of psychotherapy with selected of spiritual traditions and, in part, to the fact that a significant mosaic is more than the addition of its parts, and also, in part, to the integration of powerful resources till now underestimated by the scholar world (like Buddhist meditation, the Enneatypes Psychology, the work with parental relations inspired by Hoffman, the legitimate movement, an original form of therapeutic theater, etc.). The results from the “SAT process” would not be imaginable if it addressed a mere curriculum or a bunch of ideas and resources. Its implementation is supported by the ever growing experience lived by their scholars.

The SAT school activities intend to develop a way of living that is more human and truthful. For many, it means finding the spiritual side of life. Many leave old ways of feeling and seeing things behind, and feel that their lives take a new course. In brief, for most participants it means the gateway to the transformation journey. Those who are more dedicated travel a considerable part of the way.

A significant aspect of the “SAT Program” has a psychosocial feature. The group of participants becomes a real team where everyone can show what they are like, explore alternative behaviors, and find out that they are accepted and dear regardless of their usual roles. But the “SAT process” is not just a process where people feel they are accepted and validated. There is also a strong opposing element in it that provides a balance between the nurturing aspect and the declaration of a “holy war against the ego.”

Once I organized a panel with a group of colleagues with the purpose of

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defeated by a systemic mistake, we are unmotivated when we realize that our lives need some sense.

discussing what the “SAT experience” had been like for them. I was impressed by seeing them emphasize what a gift it had been for participants to have had the company of so many scholars who “worked on themselves” rather than hiding behind their professional role.

Nowadays it is broadly recognized that psychotherapy relies more on relations and insights rather than technique. That is equivalent to saying that it is the therapist benevolence that allows for “controlling” patients better than their parents managed. Less broadly recognized is the therapeutic value of dependability, although that seems to me a crucial element of this living school.

Observation has continually proved to us that the therapeutic practice provided in the SAT Program is of interest and service to both the highly experienced therapists and new participants, and that every course is “almost like a miracle”, considering the large amount of situations that take place and things that are learned. I think it is really like this, and I consider that success to be an experimental confirmation of my inspiring conviction. I mean, to be able to help others we do not need lengthy studies, but the experience of one’s own inner journey through self-knowledge and the appropriate efforts. Three things are relevant; practical/experiential training, a clear view of certain crucial things, and the ability to get through to the patient. Due to the prominence of the latter in the educational practice I organized, we say that “cure by way of truth” happens often.

I would say that the SAT experience has already produced many people who, subsequent to having seen the light, continue on the same course, fully aware of how much they lack to embody the consciousness of which they saw a sign, and that sets them apart from impostors. I can hardly say that I produce fully enlightened people, since not even I have arrived at the end of my journey, but it seems that our work has been “protected by the gods.” It mirrors not only the value of my collaborators and those who work hard on themselves, but also support of other factors, from those providential and unique to the group’s magic to that of a true community, and the blessing of several spiritual lineages. I believe the SAT has not only helped a lot of people to grow, but also managed to become a living school where its group of teachers knows what to do not just intellectually but also through the mastery of their fields by experience. I say that the “SAT process,” rather than just a mere program is a true experience of initiation that opens people to the unknown. Or an experience that does not only place people on a pre-established track, but in a process of change that becomes irresistible as one understands its sense.

Again, I reiterate my belief that our sick and crisis-ridden world needs the encouragement of individual transformation, since a healthy society is inconceivable without healthy individuals, and we cannot expect the need for self-realization to be filled by the traditional means alone. What is needed is something akin to a democratization of psychotherapy, and this could be done if education were to show people how to work on themselves, spiritually and psychologically, and to help each other. This is one characteristic achievement of

the SAT process, which transcends its integral curriculum and living "experientialism."

I fear that describing my own work as capable of providing a master key for the transformation of education and thus curing our collective malaise, sounding like a blatant sales pitch, particularly in this era of business and advertising. Yet people who know me well are well aware that I have never sold anything in my life, and that I would not be doing so now. What urges me on is a sense of responsibility for my work, like a father's feelings for his child. In this case, the feeling of responsibility is inspired by the profound conviction that "it has worked." Responses from hundreds of participants in my programs, year after year, have persuaded me that I have started something that does hold great pro-life potential, and specifically something that really could change society by educating educators. So I just think this justifies sharing the good news.

Now I am ready to move on. As Cervantes said at the beginning of *Persiles*, I have one foot in the stirrup. Others will carry on the work I started. At a recent event in Madrid (sponsored by the Tomillo Foundation) I said that I felt like a fairy-tale character who came across a magical plant in the backyard of his own home, and its sap had the power of weakening a dragon that had been tormenting the district. In the course of my customary work, after many years, apparently accidentally, I realized that my findings, which appeared to be only for the benefit of the participants (and indirectly their patients in the world of psychotherapy), could be a key component for the transformation of education, on which I believe our collective destiny depends so critically. Despite feeling that I was in possession of a public asset, I have not yet gotten to feel that my task has been accomplished: what is a seed before it is planted?

In light of that, I have been dedicated to providing information about my view of the tragically wasted potential of education and about my contribution to the education of teachers. As a result of private conversations and conferences, I managed to attract the interest of some institutions, governments, and educators, some of which are gathering in groups in several countries and creating organizations based on promotion and financing programs to equip basic and intermediary school teachers, as a supplement to university studies or in a contest of ongoing education. For example, in the book "Changing Education to Change the World" I communicate the excellent results of two modules of the SAT Program offered to 30 teachers' educators called by Mariana Aylwin at the time she was the head of the Ministry of Education in Chile<sup>22</sup>. More recently a Foundation was created in Barcelona named after me, thanks to the initiative of friends and enthusiasts for the idea, as sometimes I say paraphrasing H. G. Wells: "*the future is a race between education change and catastrophe.*"

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<sup>22</sup> In Brazil, the excellent result of the three modules of the SAT program delivered to more than fifty teachers of the municipal network of Porto Velho, Rondonia, to be soon disclosed, is sponsored by the local SEMED – Municipal Secretariat of Education (Translator's Note to the Portuguese text).